

SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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NO. 15.

SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation.

THE GENERAL CONFERENCE.

We give in this day's paper, the following brief account of the proceedings of the Conference. Our friends will understand that it is *not* the REPORT, which they have contributed to have printed; but is only a *brief account*, while the Report that is to be given, containing the dissertations on the second advent, millenium, &c., will contain five times the amount of matter contained in this account.

This, however, contains a very interesting report of the Conference, which cannot fail to be read with interest and profit. We wish to give it a general circulation preparatory to the *full report*; which will be got out in about two months. It will be printed in a book form, and will contain from 150 to 200 pages. The price we cannot fix upon now; but they will be put to contributors at the *cost*. Let all those who wish to aid in the publication, send in their contributions with specific directions, how they will have it applied. *Remember, that whatever you contribute, you can have in Reports at what they cost by the hundred*; and can have them sent to any place you direct.

We have proposed to raise \$500 for the distribution of our Report. We now have about \$300. The rest we expect will be made up without delay.

We propose to supply, 1. The Theological Seminaries of the land. 2. The ministers of the gospel who are willing to examine the subject. 3. The members of Christ's body—and the world, to as great an extent as our means will allow. 4. We shall send them to foreign lands. (1) To our friends in Great Britain, whom we shall get to assist us in this good work. (2) To the missionaries of the cross in all the world, so far as we can get access to them.

Our work is before us. Are we sincere in our faith of the *near approach* of the Lord Messiah? If we are, we shall never want for the means to accomplish the above work. Brethren, you have only to devote a *little* of your Lord's silver and gold, that he has given you, to accomplish this work.

The politicians of this age have spent *millions of silver and gold* to elevate a man, to the Presidency of these United States! Shall we not pour out our treasures, to give the slumbering church and world, the news of the approach and reign of our Eternal King? Have the daughters of Columbia, by their indefatigable efforts in a few months' time raised \$25,000, to finish a monument of everlasting granite reared upon the top of Bunker Hill, to perpetuate deeds of murder and the violation of God's everlasting law! And the daughters of Zion not give their attention, time, and money to send forth the tidings of the speedy establishment of the glorious and everlasting kingdom of God upon Mount Zion? The money will not be wanting.

PROCEEDINGS OF THE CONFERENCE ON THE SECOND COMING OF OUR LORD JESUS CHRIST, HELD IN BOSTON, MASS. OCTOBER 14, 15, 1840.

The brethren assembled in the Chardon St. Chapel Oct. 14, at 10 o'clock a. m. J. V. Himes, the pastor officiating in this Chapel, took the desk, and read the following call of the conference, with appropriate remarks.

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.

Having read the call, a chairman *pro tempore* was called for, and Henry D. Ward was chosen. David Millard addressed the Throne of Grace.

The chairman made the following remarks on the object of the meeting, and the subject of Conference.

MY BRETHREN AND FRIENDS:—We have convened on a great and solemn consideration, the near coming of our Lord in his kingdom. It becomes us to understand, and to let others know, that ours is not a new doctrine. Sound Christians in every age have cherished it; it was the universal faith of the primitive church; it is the plain doctrine of the New Testament. The novelty which seems to characterize our views, takes its color from the errors of a fallen church, and will be entirely removed by the inspection of the gospel, and of the ages of the records of the martyr-church.

The disciples came unto Jesus, after he had told them of the overthrow of the temple; and they asked him of these things, when they should be, and what should be the sign of his coming, and of the end of the world. He replied to them at large; but of the time *when*, he replied particularly, as follows:

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days of Noah, they knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. xxiv. 36—40.) Nevertheless, he taught them especially that the time would be *short*, and added, "Watch therefore, for ye know not what hour your Lord doth come." (Matt. xxiv. 42.)

In his last discourse with his disciples, recorded in the 14th, 15th, and 16th chapters of John, he warns them of his being about to leave them; and promises them the Comforter; and moreover that he would be absent but "a *little while*"; only a short time. In chapter xvi. 16, He says: "A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, what is this that he saith unto us: A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father? They said, therefore, what is this that he saith: A *little while*? We cannot tell what he saith."

The same difficulty attends on "some of his disciples" to this day; they do not understand "the *little while*" he spoke of. They cannot conceive how it could embrace a period of eight-

een hundred years; and, therefore, they do not know, neither can they tell what that means: "A *little while*." But that it embraces the whole period from the Lord's ascension to his second advent, is manifest from the fact, that the Holy Spirit was promised, and is given, to be the guide and comforter of his disciples during that "*little while*" of which the Lord spake.

The uncertainty of the time is everywhere set forth in the Scriptures, and frequently in the symbol of a thief in the night; and likewise its shortness is insisted upon in many remarkable passages. Among these I cite that in Heb. x. 37, where the apostle, having in mind their despondency under the protracted delay of the Lord's coming, exhorts them to patience, that after they had done the will of God, they might receive the promise, and not faint in their hearts, and be discouraged, and so fall short of the glory of God; and then he adds with the most vigorous expression, to assure them both of his coming, and that very soon, these memorable words: "For yet a *little while*, and he that shall come will come, and will not tarry:" he will make no unnecessary delay.

I could cite many passages of the same sort out of the Scriptures; but I content myself with one more, found in Rev. xxii. 20. "He which testifieth these things saith: Surely I come quickly." These are proofs that the Lord taught in his last communications with his disciples on earth, that he should come again at an unexpected hour, and that quickly; not in the article of natural death, but in the clouds of heaven, and the resurrection of the dead. For, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And his coming is by no means a daily event, or an occasion of national judgment; or any other thing, but this only: "unto them that look for him, shall he appear the second time, without sin unto salvation:" (Heb. ix. 28,) his coming in his kingdom, and in the end of the world, to judge the quick and the dead.

That this was the manner in which the primitive ages of the church understood the Holy Word, is manifest from their records; but before I quote them, you may please to hear the high testimony of two imperial Cæsars, to the same truth, from their throne of empire over the known world.

The first of these royal witnesses is Domitian, under whom St. John was banished to "the isle of Patmos for the word of God, and for the testimony of Jesus Christ." Gibbon relates on the authority of Eusebius and Hegesippus, that the expectation of the Lord's coming in his kingdom, about the end of the first century, was so general, and so confidently entertained, that the report of it came to the ears of the emperor, and troubled him; as the coming of the wise men to Jerusalem at the birth of Christ troubled Herod and all Jerusalem with him. Domitian had brought before him from Judea, some of the

royal seed of David, surviving in the person of grandsons of Jude, the Lord's brother: and he demanded of them, if they were of the family of David. They said it was most true. Then the emperor would know what kind of a kingdom they expected, and when it would be. They replied that it is not a terrestrial kingdom, but celestial, and its time is in the end of this world. The emperor, seeing their hands were hard, and they were poor laboring men, despised them and set them at liberty, not regarding the kingdom to come, if he might be allowed to have that which is now here.

The other emperor who is witness for our doctrine, is the nephew of Constantine the great. His name is Julian, called the apostate; because he was educated a Christian, and when he came to the throne, he disowned the faith, and restored the worship of the vain gods of the heathen. The Christians of that day, A. D. 360, feared lest he would turn to persecute them again: but in a letter preserved by Baronius, Julian assured *one that he would not molest the Christians generally; but there are some, he said, who have made themselves rich on the plunder of the Valentinians, whose wealth he should distribute among his soldiers, that these believers might go lighter on their way to the kingdom of heaven which even now they expect.* Thus the apostate emperor taunted the believers of his age for their folly in continuing even to that time, to look for the coming and kingdom of the Lord proclaimed in the gospel; and he mocked them for entertaining the hope of the Lord's coming in his kingdom, which continued to distinguish the church in the fourth century.

From this testimony of crowned heads, and enemies of our faith, I turn to the witness of the early and eminent christian martyrs, to prove the same thing out of their meek lips; to wit: that they verily understood the gospel to be glad tidings of the near coming of our Lord in his kingdom, and in the end of this world, even as we believe at this day.

St. Clement of Rome, whose name is held in the highest respect among the Christians of antiquity, and who is counted a saint in the Catholic church, and by whose name our Episcopal brethren call one of their churches in New York, flourished A. D. 95; and about that time wrote two letters to the church of Corinth, in the name and behalf of the presbyters and brethren of the church of Rome. In the first of these letters, Clement speaks of the coming and kingdom of our Lord on this wise,—“Let that be far from us which is written: miserable are the double-minded, (a) and those who are doubtful in their hearts; who say: These things have we heard, and our fathers have told us these things; but, behold, we are grown old, and none of them has happened unto us. (b) O ye fools! consider the trees; take the vine for example: first it sheds its leaves, then it puts forth buds, after that, it spreads its leaves, then its flowers, then comes the sour grapes, and after them follows the ripe fruit. You see how in a little time the fruit of the trees comes to maturity. Of a truth, yet a little while, and his will shall be accomplished suddenly, the Holy Scripture itself bearing witness, that he shall quickly come, and not tarry; (c) and the Lord shall suddenly come to his temple, even the Holy ONE whom ye look for.” (d) Clem. 1 Cor. xi. 11.

The texts embodied in these words prove, that St. Clement entertained the same conceptions of

divine truth, in which we are assembled together this day.

Ignatius, bishop of Antioch, an illustrious martyr of the year A. D. 107, in a letter written at an advanced age, while he was waiting to be offered to the lions, said to Polycarp, “We ought to endure all things for God's sake, that he may bear with us. Be every day better than other: consider the times, and expect Him who is above all time, eternal, invisible, though for our sakes made visible.” (Ig. to Pol. 1. 15.) The injunction to “*consider the times and to expect*” the coming of the Lord, was not more suitable A. D. 107, than it is in this day; and in accordance with its counsel we have come together, to consider the times, expecting the approach of our Lord.

Justin Martyr, in his second apology to the emperor, Antonianus Pius, A. D. 150, section 7, says: “Wherefore God delays also to make the overthrow and dissolution of all the world, that wicked angels, demons, and men, should survive no longer, only on account of the seed of Christians;—since unless it were so,—the fire of judgment, falling, would dissolve all things.” &c. Thus we find this eminent martyr looking for the end of the world, and for the judgment day.

A. D. 192. Clement of Alexandria, in his address to the heathen, says: “Therefore, Jesus cries aloud, personally urging us, *because the kingdom of heaven is at hand; he converts men by means of fear.*” In the same fear, sinners become converts at this day: and we assemble together, in the same view of the kingdom at hand, which Clement urged upon the people of his age.

A. D. 250. St. Cyprian, bishop of Carthage, a martyr, and one of the most distinguished fathers, in commenting on the Lord's prayer, *Thy kingdom come*; says among other things, “We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ. The kingdom of God, dear brethren, may stand for Christ himself, whom we daily wish to come, and for whose advent we pray, that it may be quickly manifested to us.” In the same spirit and hope we assemble here, praying for, and believing near, the glorious advent of our Lord in his heavenly kingdom, as St. Cyprian did, A. D. 250.

A. D. 350, St. Cyril, bishop of Jerusalem, on the apostle's creed, says: “Our Lord Jesus Christ then comes from heaven, and he comes with glory at the end of this world, in the last day. For this world shall have an end; and this created world shall be made anew: but as to the time, let no one be curious. And venture not thou to declare when these things shall be; nor on the other hand abandon thyself to slumber. For he saith: *Watch, for in such an hour as ye think not, the Son of man cometh.*” But seeing that it behoved us to know the signs of the end, and whereas we are looking for Christ, therefore, that we may not be deceived and perish,” &c. Precisely in the same sense with the eminent St. Cyril, of Jerusalem, we convene here this day, “*seeing it behoves us to know the signs of the end, and whereas we*” also are looking for the Lord's appearing.

This Cyril was of the age of Julian the apostate, who reviled Christians, with even to that time expecting the King to come in his heavenly kingdom: which plainly Cyril deserved, and St. Chrysostom and St. Jerome, and the multitude of later saints; but few Christians, howev-

er, would merit this reproach of the apostate, were he to cast it at them on the stage of life now.

We come here, my brethren and friends, to revive this apostolic doctrine, and to review the faith of the gospel after the image of primitive christianity.

We assemble here to awaken our own sympathies, together with the slumbering faculties of our fellow Christians, to the doctrine of the Lord's coming, as it was held by the great reformers of the 16th century: not to contend with opposers, not to dispute among ourselves, not to raise the banner of a new sect; but out of every sect to come into the unity of the faith as it is in Jesus, with charity toward all, ourselves in the exercise of christian liberty, and not afraid of obliquity for the sake of our coming Lord.

One word from JOHN MILTON, author of Paradise Lost, and of Paradise Regained; a name not to be despised by the men of this age, though he entered fully into the doctrine of the Lord's coming, as we do at this day. In a prayer for England, he calls on the Lord, and concludes with saying: “When thou, the eternal and shortly expected King shall open the clouds, to judge the several kingdoms of the world, and—shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth.”—

I have brought these things to your notice, that we may be able to meet at the very door all charges of “*new light,*” and novelty, which unlearned men are sometimes ready to cast upon the faith and practices of the primitive church, the reformers, and many of the most renowned of the clergy and laity of England, and of our own country.

The Conference sung the Hymn commencing:

“From whence doth this union arise,”

A committee of nominations was appointed, to report in the afternoon.

Josiah Litch, of Eastham, occupied the remainder of the morning, enlisting the attention of the Conference to an elaborate discourse on Christ's coming in glory; which will be given with the other dissertations in the full report of the proceedings.

Wednesday, Oct. 14. P. M.

The brethren engaged in singing, prayer, and social conference, until three o'clock, when the chairman took his seat, and the committee appointed in the morning, made report, and accordingly the following appointments were made, viz:

HENRY DANA WARD, *Chairman.*

DAVID MILLARD, JOSIAH SEAVEY, J. LORD, R. W. REED, *Assistants.*

HENRY JONES, P. R. RUSSELL, *Secretaries.*

Committee of Arrangements. J. V. HIMES, J. LITCH, JOSEPH BATES, CHARLES F. STEVENS, STEPHEN GOODHUE.

Committee of Finance and the Roll. DANIEL MERRILL, WM. CLARK, CALVIN FRENCH, NATHANIEL BILLINGS.

J. V. Himes read a letter from Bro. Miller's son; Low Hampton, Washington Co. N. Y. stating the illness of his father, which deprived the Conference of much anticipated satisfaction in his presence.

The chairman then delivered a discourse on the history of the doctrine of the millenium,

showing from records of antiquity, the progress of the doctrine and its changes, from its origin to this day, and also its incompatibility with the faith once delivered to the apostles and saints, which is manifest in the common form of doctrine inculcating a temporal bliss, and spiritual coming of the Lord in this world.

Wednesday Evening, Oct. 14.

Conference opened with singing and prayer, and mutual exhortation. Henry Jones presented some extracts and remarks on the Confessions of Faith, and the Standard of the churches, relating to the second coming of Christ, &c., sustaining the sentiment of Mr. Ward's discourse on the millenium.

Extracts from various Church creeds, and remarks communicated by Henry Jones.

REFORMED DUTCH CHURCH.

"Article 37—Judgment. Finally, we believe according to the word of God, when the time appointed by the Lord, (which is unknown to all creatures,) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven corporally and visibly as he ascended, with great glory and majesty: * * * Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus, our Lord. Even so: come Lord Jesus. Rev. xxii. 20." [R. D. Church Psalms and Confessions.]

If, indeed, as this church here publicly declare, they look for, or "expect that great day" of Christ's coming &c. with a most ardent desire; then "fully" to "enjoy the promises of God;" surely, they "are looking out for it at hand, rather than more ardently desiring its being a thousand years off."

PRESBYTERIAN AND CONGREGATIONAL CHURCHES.

Question. Wherein doth Christ's exaltation consist?

Answer. Christ's exaltation consisteth in his rising again from the dead on the third day; his ascending up into heaven; sitting on the right hand of God the Father, and in his coming to judge the world at the last day. * * * * *

Question. What do we pray for in the second petition? [of the Lord's prayer.]

Answer. In the second petition which is "thy kingdom comes" we pray that Satan's kingdom may be destroyed, [utterly, at Christ's coming] that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it, and that the kingdom of glory may be hastened."

Presbyterian Church Confessions.

In these questions and answers, found also in the "Westminster Assembly's Catechism," which has long been a doctrinal platform of the Presbyterian and Congregational churches; they virtually deny the now popular doctrine of Christ's coming again, to reign spiritually, or to have part of his "exaltation" in a millenium of this world, before his coming "in his kingdom to judge the world at the last day." If then, as they further say, we should pray, and pray in faith, that these great events of "the kingdom of glory" at the judgment of "the last day," "may be hastened;" we cannot of course, desire, nor pray in faith for their being delayed, so long as to give time for a temporal millenium first. And, though they have refrained, and very justly too, in my own view, from fixing a time, I cannot but cordially harmonize with them in their published faith on this subject, with my most earnest and daily prayers that all those things, with the very kingdom of glory may be hastened."

EPISCOPAL CHURCH.

"Article 4. Christ did truly rise from death—he ascended into heaven, and there sitteth until he return to judge all man at the last day." [Church Prayer Book.]

THE APOSTLE'S CREED.

"He [Christ] ascended into heaven and sitteth on the right hand of God the Father, from thence he shall come to judge the quick and the dead." [Church Prayer Book.]

NICEAN CREED.—COMPOSED A. D. 325.

"He [Christ] ascended into heaven and sitteth on the right hand of God. And he shall come again with glory to judge both the quick and dead, whose kingdom [then coming] shall have no end." [Church Prayer Book.]

METHODIST EPISCOPAL CHURCH.

"Article 3. Christ did truly rise from the dead,—he ascended into heaven, and there sitteth until he return to judge the world at the last day." [Discipline Meth. E. Church.]

Without fixing a time, the Episcopal and Methodist churches here also, seem expressly and purposely to exclude from their public faith, the now common notion of Christ's "invisible appearing," as it has been called, to reign spiritually during a millenium of this world, and previous to the resurrection. For surely they can mean no less by affirming as they do, distinctly and positively, that having "ascended into heaven;" he "there sitteth, until he return to judge all men;" or "to judge the world at the last day." Though at this much later period of time, in the fulfilment of the prophetic signs, of the day at hand, our conviction of its special nearness should be deeper than had we lived in their day. Surely their phraseology is right, still, and will continue to harmonize, with the doctrine of Christ, John, and others of the holy writers, that "the kingdom of heaven is at hand," until as the lightning from heaven, this very kingdom shall come.

So far as I can yet learn, this flattering and secular doctrine, if it may be so called, is so altogether modern, that there is no denomination of Christians nor individual church, which has published it to the world, as an article of their creed. Should any individual of the congregation know of one instance to the contrary, they are requested to report accordingly to this Conference before its close, or by to-morrow evening. And yet, it is supposed to be a fact, from the most diligent researches, that in case of the several evangelical denominations, who have adopted an uniform creed for their whole sect, as in case of the above, they have also, condemned or excluded the doctrine of a mere spiritual coming and reigning of Christ himself, before his actually coming "with power and great glory," to judge the world at the last day." And after all these long standing and yet abiding public professions of disbelief in a millenium of Christ's invisible reign in this present evil world; the darkness on this subject is now so great, by reason of the false prophet and otherwise, that there are supposed to be multitudes of the watchmen of the denominations making these very professions, who after all, are so sanguine in the opposite faith, i. e. of a millenium in this world, before Christ's real return, with his kingdom; that they seemingly dare not admit to their pulpits, this blessed doctrine of their own creeds, that Christ's second or next coming, is at hand, with a kingdom and millenium to be glorious and everlasting, and the sure portion of all them "that love his appearing."

J. Litch followed with an able discourse on the chronology of prophecy.

The exercises of the evening concluded with reading the Circular Address, by Henry Jones; which will be found in the conclusion of the proceedings.

Thursday, Oct. 15. A. M.

Conference opened with religious exercises. A Committee of Foreign Correspondence was chosen, consisting of J. V. HIMES, WM. MILLER, H. D. WARD, J. LITCH, HENRY JONES.

And a Committee of Publication consisting of H. D. WARD, J. V. HIMES, WM. CLARK.

After which, Henry Jones delivered a studied discourse on the restoration of Israel: showing it to be the restoration of God's believing Israel, to the "New Jerusalem."

Thursday Oct. 15, P. M.

Opened with prayers and mutual exhortation. The Conference heard from different members very interesting reports of the introduction and

progress of the doctrine of the kingdom of heaven at hand, in the various places of their abode. Among them were Russell of Springfield, Litch of Eastham, Millard of Fairhaven, Lincoln of Portland, Me. and Reed of Strafford, Vt. After which, the communion of the Lord's Supper was administered by Messrs. Russell and Litch, to some two hundred or more communicants of different evangelical denominations, many of whom were from remote distances. During, and after this service, interesting remarks were continued by a number of the friends of the cause. And such a time of remembering the Lord's death till he come, among his scattered and divided people, has hardly taken place, since the "falling away first," took place.

Thursday Evening, Oct. 15.

J. V. Himes presented the discourses which WM. MILLER had prepared for this Conference, and now had forwarded; one on the chronology of prophecy, the other on the Judgment. The latter was read by Bro. H. and listened to with deep interest and profound attention.

RECOMMENDATION OF THE "SIGNS OF THE TIMES."

Resolved, That we heartily approve of the establishment of the paper in Boston, Mass. called "THE SIGNS OF THE TIMES," edited by Joshua V. Himes, for the dissemination of light on the subject of the near approach of the glorious kingdom of our Lord and Savior Jesus Christ; and we believe it calculated to do immense good to the souls of men, by leading them to a more diligent study of the Holy Scriptures, and awakening in them a more earnest desire and effort to be prepared for the great and glorious event.

Resolved, That we earnestly recommend that all our friends, believers in the kingdom near, to exert themselves to increase its circulation, by obtaining subscribers among their acquaintances, and thus assist in extending the knowledge of the coming of the Lord, and leading men to a preparation to meet him.

Resolved, That it is an inquiry worthy of the serious consideration of all who either fully believe, or are partially convinced of the near approach of the kingdom of God, and of the necessity of spreading light on this momentous subject, whether they are acting as they will wish to be found when the Lord appears, by patronizing a religious press, either indifferent and silent on this subject, or openly hostile to the discussion or spread of the doctrine, to the entire neglect of one entirely devoted to this great object.

"LITERALIST."

Whereas, A publication entitled "THE LITERALIST," published in Philadelphia, being a republication of English works, by sound English divines, on the doctrine of the Second Advent,—and whereas, we believe it to be a valuable auxiliary in extending the doctrine of the kingdom of God,—therefore

Resolved, That we cordially recommend it to the patronage of the friends of this cause, and to the christian public generally.

ANOTHER CONFERENCE.

Resolved, That our Committee of Correspondence be authorized to call another General Conference as soon and at such place, as they may deem expedient.

J. V. Himes proposed raising FIVE HUNDRED DOLLARS, to publish the Acts of the Conference which was supported by an animating address from him, and also from J. Litch, was sustained by the addresses of several others, and by the spirit and contributions of the conference.

The Conference now sung the Hymn beginning,

"When thou my righteous Judge shall come,"

Closed with the Benediction.

CIRCULAR.

THE ADDRESS OF THE CONFERENCE ON THE SECOND ADVENT OF THE LORD, CONVENED AT BOSTON, MASS. OCTOBER 14, 1840.

The first General Conference on the second coming of our Lord Jesus Christ, unto "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

BELOVED BRETHREN:—The Lord Jesus, in his last discourses with the disciples, abundantly testified, that he will come again, in "a little while," for their salvation: and for the execution of righteous judgment upon the quick and dead, in the glory of his heavenly dominion. He began his public ministry on the earth, by proclaiming this holy gospel of His kingdom, that men should repent and turn to God, because "the kingdom of heaven is at hand." For this he taught his disciples daily to pray, saying, "thy kingdom come, thy will be done *in earth*, as it is in heaven." And as a memorial of his death, a symbol of his resurrection, and a pledge of his shortly returning in that promised kingdom, he instituted the Sacrament of his Supper, and enjoined its observance, *till he comes*. And he foretold signs of his return, which coming to pass before our eyes, we feel constrained with holy fear and humble joy, to remember his gracious words: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

It is written for our admonition, on whom the end of the world is come, that "when he shall have accomplished to scatter the power of the holy people, all these things shall be accomplished." (*Dan. xii. 7.*) We see that power scattered beyond all precedent, in the strife of parties, in christendom; and in the efforts made to rally the world around the banner of various denominations in Zion, for the hope of a thousand years' triumph before the Lord's appearing, rather than to awaken all nations with the gospel trumpet, to expect the coming King, and to gather themselves around the banner of Jesus and the resurrection, "for the day of the Lord cometh, for it is nigh at hand."

The primitive church was a victorious host: it went forth from Jerusalem conquering and to conquer. The nations were subdued before it: enemies were converted by the *patience and hope* of their christian victims; which patience waited for the coming of the Lord, and which hope took hold on heaven, not on a temporal millenium. All the ages from the day of Pentecost's illumination to the extinction of the imperial power in Rome, confessed the faith, once for all, delivered to the saints, that Christ's kingdom is at hand, not of this world, but of "the celestial world" to come. When the apostacy had corrupted the body of the church, and the glory had departed from Israel, the calamity of the holy people was manifest in their indifference toward the deferred hope of the Lord's coming, and in their lively worship of departed spirits, relics of saints, and graven images.

The darkness which overcast the horizon of christendom after this, has procured, for a long period the name of "the dark ages." The eye of faith, was feebly directed to the Lord's near coming, and the church was given "over to believe the lie" that the blessed God, had given the dominion of this world to the administration

of one bishop. And in that same day in which the intrepid reformers encountered the Latin hierarchy, and threw off the papal yoke, they revived the fainting hope of the Lord's appearing for the overthrow of anti-christ, and the dispensation of the final judgment.

Whether the Reformers were right or not, in this view of the Lord's doctrine, they girded their loins, they fought the battle, and they won the victory of the reformation; and right or not, in this view of the Lord's doctrine, they accorded exactly with the faith of the ancient church; and in this view they laid the foundations of the creeds and standards, and confessions of faith of every Protestant denomination; so that on them no man can build the hope of a kingdom for Christ, or his people, in this world; and as they were right in this view of the Lord's doctrine, and the ancient church was right in the same view, the great majority of their nominal followers are wrong: for now the church of the reformation, also, has forsaken her *first* love, and holds the doctrine of the kingdom in *this* world, a doctrine never admitted at all in the ancient church, nor in the churches of the reformation, until within the last century.

Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of "the kingdom of heaven at hand," is to revive and restore this ancient faith, to renew the ancient landmarks, to "stand in the ways and see and ask for the old paths, where is the good way" in which our fathers walked and the martyrs "found rest for their souls." We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like Christians, with the reasons for entertaining them, which have persuaded us to understand the word and promises, the prophecies and the gospel of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers have unanimously done, in the faith and hope that the Lord will "come quickly," "in his glory," to fulfil all his promises in the resurrection of the dead.

As believers in this glorious and yet "terrible day of the Lord" "at hand," it does not become us to judge, censure, or condemn, others, who see not as we do in regard to this subject, nor to show our zeal for the faith by personally denouncing scoffers and gainsayers. We desire to be humble before the Lord, to defer all judgment to that tribunal, before which we ourselves must shortly stand; and mindful of his goodness, who rescued us from the snare of delusion, in which we were taken once in common with the rest of our brethren, we would be charitable toward all, and especially patient with opposers and revilers, who substitute abuse for argument, and pervert our opinions before they venture to try them by the law and the testimony. We seek not the honor of this world, nor do we fear its frown; but in the meek and quiet spirit of the gospel, we would walk in all the ordinances of our respective churches blameless, and exhibit in the purity of our lives, the holiness and power of the doctrine we profess, in the hope of the appearing of our Lord in his heavenly kingdom.

Though in some of the less important views of

this momentous subject, we are not ourselves agreed, particularly in regard to fixing the year of Christ's second advent, yet we are unanimously agreed and established, in this all absorbing point, that the coming of the Lord to judge the world, is now specially "nigh at hand."

We are also agreed and firmly persuaded, that the popular theory of a thousand years, or more, of the spiritual and invisible reign of Christ, "*in this present evil world*," where death reigns unto the coming of the Lord in his glory, is altogether unscriptural, and naturally tending to comfort sinners in their evil ways, and to dishearten the faithful; inasmuch as it takes away heavenly and eternal promises from the latter, only to convert them to the temporal use of the former, should they live, as they hope to witness and enjoy millennial bliss in the conversion of themselves, and of this world.

We are also agreed, that at the very commencement of the millenium, the Lord will come in the glory of his Father, and all the saints with him, and that the sinners then remaining alive and ungodly, will be slain by the sword of the Lord, or "taken" and "cast alive with the beast and the false prophet, into a lake of fire burning with brimstone;" instead of being all converted to the obedience of the gospel, which is clearly shown in Rev. xix, 11 to 21.

Again, we are agreed and harmonise with the published creed of the Episcopal, Dutch Reformed, Presbyterian, and Methodist churches, together with the Cambridge Platform of the Congregational church, and the Lutheran and the Roman Catholic churches, in maintaining that Christ's second and only coming now will be "to judge the world at the last day."

While the popular creed, that he is coming to reign invisibly and spiritually in this world first, at least a thousand years, is so modern that it has never gained admission into the public creed or confession of any denomination in christendom; on the contrary the Lutheran confession of Augsburg, and the English confession and articles of faith, published A. D. 1552, under the hand of the eminent divines who were martyred in the reign of Queen Mary, publicly brand the doctrine of a kingdom for the pious in this world prior to the resurrection as "a Judaising notion;" and they explicitly "condemn those who circulate it."

We do not "condemn those who circulate the Judaising notion," it is the eminent reformers of Germany and England, who have done it three centuries ago, in times that tried the souls of men, and purified the faith of the churches. We condemn no man; nor yet is it reasonable that we should be condemned, for calling the attention of the churches to one of the first principles of the oracles of God, and the attention of the children, our brethren, to the wise counsel, and severe reproof of our fathers, the great reformers.

We are not of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad, and in view of which, we rejoice with trembling. We reverently bless his name, and we offer these things with the right hand of our christian fellowship and union to all disciples of our common Lord, of every sect and denomina-

tion, praying them by the love of the crucified Jesus, to regard "the promise of his coming," and to cultivate "the love of his appearing," and to sanctify themselves in view of his approaching with power and great glory; whether they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this Conference.

We do not seek to excite the prejudices of our fellow men, or to join with those who mock at sin, or who scoff at the word of promise of the great Jehovah, or who lightly esteem the offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of atonement a useless thing, or who refuse to worship and honor the Son of God, even as they honor the Father: nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom: for reason and experience unite to teach, in the words of the apostle, that "every man's work shall be made manifest; for the day shall declare it;" and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the band of the chief Shepherd and Bishop of souls.

We appeal to the sectarian standards, to history, and to the primitive churches before "the falling away;" but we rely mainly on the holy oracles of divine revelation, for the support of our views, convinced that the Old Testament alone, also is able to make us wise through faith unto salvation. We deeply feel that the success of the gospel of the kingdom at hand, depends on our faithful use of the Scriptures of the Old and New Testament; and that the secular interpretation of the Old Testament is fearfully heretical, which considers it as being silent on the subject of Christ's coming to judgment, to raise the dead, and to dispense everlasting rewards.

The Bible is its own interpreter, independent of human commentaries; spiritual things are compared with spiritual; and the Old Testament is paraphrased in the New.

A common error is, to interpret a large proportion of the spiritual and everlasting things of the Old Testament, together with the words "everlasting" and "forever," when joined with divine promises and threatenings, as though they were limited to scenes and events of a secular and temporal nature; which is an error against the holiness and truth of God, annihilating to the power of his work, and dangerous to the souls of men. The Most High in his word, always speaks of infinite and everlasting things *literally*, and should by such terms be taken to mean everlasting things, and not something of infinitely less importance, than what the words clearly imply.

In fine, we purpose not to confer with flesh and blood in the promulgation of the gospel of Jesus Christ, coming in his kingdom, but watching thereunto with all prayer and supplication, we desire to persuade men to repent and be converted, that the body of the elect may be accomplished, and the Lord may hasten his coming. Such are the surpassing riches of his grace, that sinful men are permitted to "love his appearing," and to "look for" it, with this confidence, that when he "shall appear, then shall ye also appear with him in glory," "fashioned like unto his glorious body." The heart of the humble believer is drawn out to meet the coming of our Lord with holy joy, and fruits of be-

nevolence and love, as the bosom which feels the love of a mortal, beats with lively emotion and active exertion, in hopes of the loved one's speedy return.

Dear Brethren, inasmuch as we "know neither the day nor the hour wherein the Son of Man cometh," shall we not one and all "give the more earnest heed to the things which we have heard, lest at any time we should let them slip," and that day come upon us unawares? We cannot be ourselves prepared too well, or too soon, to meet the Lord at his coming, and to stand with the assembled universe before his awful bar: "knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ; but he that doeth wrong, shall receive for the wrong which he has done; and there is no respect of persons." Millions of our fellow mortals slumber over these tremendous considerations, because they regard them as not very near; and millions of professors say, openly by their lives, and by their lips, "Peace and safety;" which is a sure index of the apostle pointing to the very time in which, "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

Let us, then, ourselves, "no longer sleep as do others, but let us watch and be sober; let us cast off the works of darkness, and let us put on this armor of light, for" most surely now "the night is far spent and the day is at hand."

"The grace of our Lord Jesus Christ be with you all.

HENRY DANA WARD, *Chairman.*
HENRY JONES,
PHILEMON R. RUSSEL,
Secretaries.

SIGNS OF THE TIMES.

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

BOSTON, NOVEMBER 1, 1840.

THE REPORT. For explanation, see first page.

PRESENT NUMBER. We have struck off 3000 extra copies of this No. for distribution. We shall put them to the friends of the cause at the cost, which is \$2. per hundred. Please send in your orders immediately.

BACK NUMBERS. Only fifty more subscribers can be supplied. Those that want them must send soon.

VOLUME II. We shall issue the first number of volume II, in the month of March next, enlarged and improved. We have secured very able and learned editorial help. Besides, we expect to enrich our pages with an interesting correspondence of our English brethren.

THE BATTLE BEGUN!!

The waters of the great river Euphrates are dried up; the way of the kings from the rising sun is prepared. The unclean spirit has gone forth from the dragon, beast, and false prophet. The nations are gathering under its influence, to the great battle of God Almighty! "Let him that readeth understand." Blessed is he that watcheth and keepeth his garments, that he may not walk naked, so that men should see his shame: For (says Christ) "Behold I come as a thief."

LATER FROM EUROPE.

By the ACADIA, we have received the following alarming intelligence from the EAST.

FALL OF BEYROUT. The important intelligence of the destruction of Beyrout, by the forces of the Allied Powers of Russia, Austria, and England, was received in London, on the evening of October 3d, by an extraordinary express from
lies:—

"Marseilles, c. t. L.
MALTA, Sept. 27. The Prometheus, which left Beyrout

the 20th, announces that after a bombardment of nine hours, which reduced the town to ashes, the Egyptians evacuated the town in the night, and the Allies took possession of it.

The Oriental, which quitted Alexandria on the 24th, makes known that the firman, deposing Mehemet Ali, had been communicated, on the 21st, to his Highness, by the Consul-General of the Four Powers, who instantly struck their flags, and retired on board their shipping. (Copy)

"Director of the Telegraph Flocon."
The above is the most important and alarming intelligence that could be received. As members of the French government have said that if the treaty were executed a Pounce, there must be war, I dare not say more to alarm the public mind, but I view it as much fatal news, and I have good reasons to do so. [Morning Herald.]

A general war is inevitable; the kings of the earth, and the whole world will be involved in the conflict.

The Rev. Mr. Cook, of "the Puritan," in some remarks on the recent intelligence from Europe, among other things, says: "The prophecies teach us to expect, that at some period not far distant, there will be a general war in Europe, which, with its immense carnage will lay the finishing stroke upon the mystical Babylon; and open the way for giving the kingdoms of this world to Christ." Thus it appears, that Mr. Cook is among the prophets! The kingdoms of this world are given to Christ at his second advent. *That advent is near by his own showing.*

Mr Miller in his 8th lecture, makes the following remarks:— "And whoever lives until the year 1839* will see the final dissolution of the Turkish empire, for then the sixth trumpet will have finished its sounding; which, if I am correct, will be the final overthrow of the Ottoman power. And then will the seventh trump and last woe begin, under which the kingdoms of the earth and the anti-Christian beast will be destroyed, the powers of darkness chained, the world cleansed, and the church purified."

The following remarks of BRO. LITCH, on this question will be read with interest.

DEAR BROTHER HIMES—I seize a few moments to say the news from the east is most thrilling on the public mind, so far as I have opportunity of witnessing.

What a prospect! nothing short of one universal blaze of war all over the old world can be anticipated. It must and will come, and for it the nations are mustering.

Well, so be it.

"The plague, and death, and din of war,
Our Savior's swift approach declare,
And bid our hearts arise;
Earth's basis shook, confirms our hope,
Its cities fall, but lifts us up,
To meet him in the skies."

The world have, since the 11th of August, had a strong disposition to triumph, as though they were past all danger, and could give full scope to their opposition to the doctrine of Christ's near approach. But what will they say now? The calculation on the prophetic periods of Revelation, 9th chapter, were, that they would end August 11th, and that up to that period the Ottoman power would stand; but that that time would seal its doom.

Now what are the facts? Why, that on the 15th of August, the Sultan, by his ambassador, presented to the Pacha of Egypt the ultimatum of the four powers. He replied by an oath of God, or in other words, in the name of God, he signed the death warrant of the Ottoman power.

"AN OATH BY GOD, I will not give up one foot of the land I possess, and if the powers make war upon me, I will turn the empire upside down, and be buried in its ruins."

MEHEMET ALI.

What is the result of that decision? What do the politicians say is the result of it? Why, a war of the most destructive character the world ever witnessed. *Beyrout* already in ruins, and the hosts of Europe, Asia and Africa, mustering for still more dreadful scenes of slaughter and blood.

*Gibbon, fixes on the rise of the Turkish empire 1299, which is the correct date; its fall therefore would be 1840. Ed

And well Mehemet knew that a war once begun on that question, would never end until Turkey was in ruins. That must be the result of the war. Finally, it is a very striking fulfilment of the calculation; for that decision was but four days after the 11th of August, the period fixed for the termination of the prophecy. The like singular accuracy in the fulfilment of a prophetic period cannot be found in history. Will men lay it to heart? **J. LITCH.**

The time was given as near as it could be, unless the prophet had descended to reckon by minutes. An hour, a day, a month, and a year. An hour is fifteen days. The Ottoman power was given into the hands of the four powers just four days after the expiration of the time given by the prophet. He could not give it more definite without descending to minutes. The four days, would make just 16 minutes, so we have the fulfilment as near as it could be given in prophetic time. **ED.**

If there is any mistake in the list of names, or pledges, on our last page, we shall be happy to correct them in our next. We have received some new pledges, and donations which will be acknowledged daily.

MILLER'S LETTERS—NO. 9.

Mr. Miller recovering—Disappointment in being deprived of meeting the Conference—His Resignation—Address to his Friends.

DEAR BRO. HINES,—Again, by the blessing of God, I am able to sit up and write a few lines to my friends. You, and the dear friends of the Conference in Boston, have been in my mind both in my sleep and while awake, and my prayers have been continually raised for the blessing of God upon your deliberations—that the Spirit of the Most High might direct your counsels. I have feelings, and feel yet a confidence in God, that your Conference will be instrumental of doing much good, in rending the veil of tradition from all faces, and exposing the unscriptural doctrine of “peace and safety,” the “spiritual millenium,” and “return of the Jews.” Why was I deprived of meeting those congenial minds, in this good, this glorious cause of light and truth? Why am I to bear this last affliction, and not enjoy this one pleasure of meeting once more fellow-laborers in a cause so big with prospects, so glorious in its results, so honoring to God, so safe for man? Why are the providences of God so mysterious? I have often inquired;—am I never to have *my will*? No. Never; until my will shall harmonize with thine, O Father! Yes, God is right, his providence is right, his ways are just and true, and I am foolish thus to murmur or complain.

I had set my heart on this, to see and to hear Brothers Jones, Litch, Ward, Cole, Himes, Plummer, Millard, Burnham, French, Parker, Medbury, Ayres, Smith, and others. Yes, and then to see those private brethren, too; Br. Shaw,—ah, I can see him smile; Br. Nichols—I feel his benevolent shake of the hand; and Br. Wood, too—but I cannot name them all. Those colored brethren, too, at Belknap St. with Christian hearts; Heaven, I hope, has stamped them as its favorites. Oh! I had vainly hoped to see you all, to breathe and feel that sacred flame of love, of heavenly fire; to hear and speak of that dear blessed Savior's near approach. Away, ye cold, ye calculating formalists, ye proud and haughty worldly professors. I had rather have one hour with those whom I have named above, and hundreds more that could with the same propriety be named, than to enjoy an age of all that you call great or good. But here I am, a weak, a

feeble, toil-worn old man, upon a bed of sickness, with feeble nerves, and worst of all, a wicked heart, I fear in part unreconciled to God. But bless the Lord, my soul; I have yet great blessings, more than I can number. I was not taken sick far away from home; I am in the bosom of my family; I have my reason; I can think, believe, and love. I have a Bible. O, blessed book! If I cannot read, I have a daughter who loves that book, and she can read for me. How pleasant it is to hear these infant voices read that holy book. How soft the couch of sickness may be made by dutiful children, and the book of God. I have a hope, yes, yes, “a blessed hope,” founded on that word that never fails; my hope is on him, who soon will come, and will not tarry. I love the thought; it makes my bed in sickness; I hope it will in death. I wait for him; my soul, wait thou on God. I have the Spirit; O blessed Holy Spirit! He whispers in my heart: “Fear not, I am with thee; be not dismayed, I will sustain thee.” I have a promise from the great I AM: “Though after my skin, worms destroy this body, yet in my flesh shall I see God.” I have many friends, and I am persuaded they will last forever; for they are not built on worldly prospects, on earthly honors, nor selfish creeds. If they could by me gain any of these, I might suspect them. But no, if they love me, it is for the work sake; it is for my Master's sake; and if they truly love my Master, he will love them, and this love of his is eternal, and being reciprocal, makes us one forever. I am confident that I have daily prayers from many hearts. I feel it truly. You worldly wise may smile at this idea, and call it fanaticism. But look ye, can you not believe that many do believe the message that I bring? O yes, no doubt some fools, say you. Well, call us what you please; but do not those who do believe, call it good news? Perhaps they may. Well, if they in their minds should call it good, would they not be apt to call it very good, yes, even glorious, great, and very great? We will admit all that. Very well; I now inquire, if a messenger should bring you news that you had drawn a prize of 50,000 dollars, and being poor, yes, very poor, had spent his time and health to give you notice, would you not wish him well? I would not be ungrateful, say you. Neither will these. For what is 50,000 dollars' worth of gold, compared with this good news, “Behold the Bridegroom cometh; go ye out to meet him?” Away with paltry gold, it bears no just comparison. Will, then, these thousands of hearts be now ungrateful, whom I have seen rejoice, with joy so great, that all the air was love where we were sitting? And I have no need to say, where I have carried the news, that thousands have been made to hope in God, that never hoped before. Are these ungrateful? No, never.

I see, my brother, I have been preaching, instead of writing to you. I must close.

Yours,
WM. MILLER.
Low Hampton, Oct. 15, 1840.

MILLER'S LETTERS—NO. 10.

To “the Bible Reader.”

BR. HINES.—The rules which are given in the 13th No. of the “Signs of the Times,” by a “Bible Reader,” to interpret Scripture, I believe to be good, and worthy to be known and read of all men. Therefore, I wish to apply his rules to the text in question;

Rev. xi: 8. And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Now let me inquire of the Holy Spirit.

1. What dead bodies? Spirit answers: The two witnesses, or testimony of Jesus Christ. Rev. xi. 3. And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

2. What are those witnesses?

Rev. xi. 4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

Zach. chap. 4. The candlestick is there called the word of God unto Zerubbabel.

Psa. cxix. 105. Thy word is a lamp unto my feet, and a light unto my path.

The olive trees, are sons of oil, the evidence for our faith in Christ.

John v. 39. Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me.

The answer then is, the Scriptures.

3. Who killed the witnesses? The Spirit answers. John v. 7.

“The beast that ascendeth out of the bottomless pit.” What is the beast? Spirit answers, Rev. xvii. 3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

This beast had seven heads and ten horns.

Now read

Rev. xvii. 4–8. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they beheld the beast that was, and is not, and yet is.

Daniel has explained this beast.

Daniel vii. 7 and 23. After this I saw in the night visions, and beheld a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

23. Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

The answer then will be in plain simple language; “The Roman kingdom, while under the woman (or false church) or last head.”

Rev. xviii. 13. These have one mind, and shall give their power and strength to the beast.

What great city is this alluded to in the text? Spirit answers.

Rev. xviii. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Also,

Rev. xvi. 19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Again,

Rev. xiv. 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Then this great city is Babylon mystical. Yes, or Rome under Papal rule. Why is it

called Sodom and Egypt? Because the Holy Spirit has made them an ensample or figure of other cities or nations that should afterwards live as they had lived. 2 Peter ii. 6.

And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

Jude 5-7. I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Why does it say "where also our Lord was crucified?" Ans. If Sodom and Egypt are used figuratively in the text, which "the Bible Reader" must admit by his own exposition; then also must "where the Lord was crucified," be so used; for it says: "Where also" i. e. in like manner, as this place would sin like Sodom and Egypt, so would they crucify the Lord of glory afresh;

Heb. vi. 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

In his mystical body,

Col. i. 24. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

How many streets were in this great city? Ans.

Rev. xi. 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Ten streets agreeing with ten toes, ten horns, and meaning ten kingdoms.

Rev. xvii. 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Were these witnesses only to be slain in one kingdom? No more.

Rev. xi. 9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

Which of the ten kingdoms would do this; or in which would it be done? I answer, the Holy Spirit has not told us. This is only to be known when the subject matter is fulfilled. Here "the Bible Reader," seems to be confused. He has gone into the city of Jerusalem, he is hunting for the street where Christ was crucified.—Dear Sir, you will never find it there. Go you out of the city on the mount that is paved with skulls; go where criminals suffer, if you would find where the Sodomish rulers and Egyptian tyrants will persecute or slay the Son of God. Again, he is looking for Elijah to come; Christ says he has already come.—"Have these astounding predictions ever been so fulfilled?" he inquires. I answer, they have. "Who has seen them?" Not the proud pharisee, he had eyes, but he saw not. Why, he could not believe, although he saw the "astounding" miracles of our Saviour; I know of many, who have seen these things, and believed them too, and are now waiting for the consolation of Israel: but they come not in pomp and parade, therefore you will not know; they come not in great swelling words, therefore you turn away with scorn, and curl your lip with disdain. But you say, "When?" I answer in the French revolution, and since. "Where?" In France, in Europe, in America, and in all the world. "These astounding predictions," these "amazing wonders," have been, are now, and will be shortly fulfilled, or fulfilling, and will be seen by every eye. He closes with good advice, may we all go and do likewise.

EXTRACTS OF LETTERS FROM AGENTS.

We give the following extracts as specimens of the numerous letters we receive from the friends and agents of our paper. We cannot consistently publish them all: we hope, therefore, that none will feel themselves neglected, or slighted, if they do not see their articles, of this description, inserted. If we had room, we should be glad to give publicity to them all. We hereby tender our thanks to brethren Hendrick, Thomas, and Benton, for their kind services rendered, and shall be very grateful to them if they will act as agents for our paper in future.

FROM E. A. HENDRICK, LAKEVILLE, N. Y.

BR. HIMES—I am well pleased with the Signs of the Times you sent me by Eld. L. D. Fleming's address, and shall be happy in using my feeble efforts to facilitate its circulation. The truth is gaining advocates in western New-York.

EXTRACT OF A LETTER DATED SEPTEMBER 4, FROM J. M. THOMAS, N. C.

BR. HIMES—I have received, with gratitude, the nine first numbers of the "Signs of the Times," and have given them a candid and prayerful reading, and have been, I hope, benefited thereby; and am much pleased with the spirit, the object, and the manner of conducting the subject of the Second Coming of the Messiah, the first resurrection, and the interpretation given to the prophecies relating to these all important events. I hope and pray that your paper, and the able writings of Messrs. Miller, Litch, and others, may be productive of great good to the cause of Christ, and the souls of men. I have been deeply impressed, for some time, that some awful and important event was just before us, and truly, the Signs of the Times in the christian and political world, together with the fulfilment of the prophecies, and the general impression on the minds of God's people, all concur in the fact that, in a little while, he, that shall come, will come, and will not tarry; to which my heart responds, amen, and says even so, come Lord Jesus.

Yours in tribulation and the patience of Jesus.

Granville Vt. October 14, 1840.

BROTHER HIMES:—I have had the privilege of perusing your valuable paper, and can say truly, that I admire its contents, and wish to be blest with its further perusal. I have therefore invited some of my neighbors to join with me, and we herein enclose, and send you \$5 for six copies of your paper. I shall do all that I can to promote the paper as long as I can hear from Br. Miller. I have heard him lecture sixteen days, and would be glad to as many more. As I expect Br. Miller is in Boston, and it is rather difficult for me to get a line to him, I am requested by my neighbors to put him in mind of a promise he made them when he lectured in Rochester; that when they had built their meeting house, he would come and lecture to them. He can notify a meeting here, either by letter to me or by a notice in your paper, as soon as his engagements will allow him thus to do.

There are many people inquiring into the truth of this doctrine which is advocated by your paper. May the Lord open the eyes of the church that she may no longer stand in the way of the ungodly. My heart is pained to see pro-

fessed Christians making light of so plain a doctrine as the Second Coming of our Lord Jesus Christ. To me it is a pleasing theme, that if we are found faithful, the time is so near that we can behold our Savior face to face, and behold his glory forever.

SELAH BENTON.

THE NATIONS.

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

THE WHOLE WORLD IN COMMOTION.

The following brief survey of the nations is from the "Liverpool Standard." Read it. Ed.

"Wars, and rumors of wars" appear to be the order of the day in almost every part of the world. In every country, almost, the face of society seems to be heaving under some mighty convulsion, the issue of which it is impossible to predict. Everywhere the elements of civil commotion appear to be busily at work. Whether we look to the east or the west, the north or the south, it is a singular fact, that there is scarcely a nation which is not either torn asunder by internal dissensions, or threatened with foreign aggression. There scarcely ever was a period in the history of the world, when the great family of mankind experienced so universal a convulsion in its various social relations.

If we look towards the east, we find that China is menaced by the armaments of England, while the population of that vast empire is supposed to be pervaded by a feeling of almost universal discontent—that the Dutch are at war with their colonial subjects—that the northern provinces of India, Persia, Circassia, Syria, and Egypt, are experiencing the calamities of an open warfare—and that the eagle of Russia is hovering over all these countries, and Turkey in addition, ready to pounce upon them as her prey.

If we look to Europe, we witness the same spectacle. France, our nearest neighbor, is the daily scene of revolutionary outbreaks, which have been hitherto only restrained by the powerful arm of the executive, but which threaten to render her once more the theatre for enacting the dismal drama of the great revolution. Spain is in a state of open rebellion. The Queen Regent is little better than a prisoner in the hands of Espartero and the rebels under his command. Portugal is the scene of a similar revolt. We would not give a farthing candle's end for the throne of Donna Maria. Throughout the Italian and German states, there is a prevailing spirit of disaffection, which only waits a favorable opportunity for hursting forth into open insurrection. Indeed, the whole of the continent seems to be in a state of disquietude and alarm.

Again if we cross the Atlantic, we find the same elements at work, from the icy regions of Northern America to the extremity of the south. The rebel factions of Canada are panting for an opportunity to cast off the yoke of the mother country. The Maine boundary dispute is a bone of contention between this country and the United States. The population of those states are again divided among themselves, and at open warfare with the aboriginal tribes. Texas and Mexico, Bolivia and Buenos Ayres are severally engaged in actual warfare.

What the end of these things may be, we cannot divine. It is evident, however, that we are upon the eve of some great event. The mysterious scroll of prophecy is being gradually unrolled, and all things conspire to work out the grand designs of the great Ruler of the universe.

CONFERENCE.

NAMES OF MEMBERS AND CONTRIBUTORS.

Table with columns: Names, Residence, Subs., Pd. Lists names and their contributions to the conference.

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Total, \$300 169 36 WM. CLARK, for Com. of Finance.

Monies collected by J. Litch, for Report.

Table with columns: Names, Subs., Pd. Lists names and their contributions to the conference.

LATER FROM MR. MILLER.

Extract of a letter from Mr. Miller; dated Oct. 23, 1840: "DEAR BRO. HIMES,—I am, through the wise providence of God, yet alive, and able to write a few hours in a day; yet not able to labor in the gospel field as formerly. I have heard from almost every place which I have visited this summer, and learn that in a majority of the places there is a powerful work of grace progressing. And I believe there is no place but what there have been some conversions. Many deists and Universalists have renounced their sandy foundation, and found peace in believing."

SONNET—THE JUDGMENT DAY.

AS VIEWED BY WM. MILLER. It comes! it comes! That great and terrible day Is near at hand, big with creation's doom,— The day whose prophecies unceasing boom Loud on the ear, when heavens shall roll away Even as a scroll, and rocks, like heated clay, Grow small as dust. The dark and caverned tomb Shakes fearfully through all its halls of gloom. As if it heard the great archangel say The fiat that unfolds its marble jaws; And earth, all ready for the wasting flame, Seems on its course in shuddering to pause, Struck with swift palsy through its iron frame, In terror of that word that shall be sent To sweep its burning orb from the vast firmament. August 16th, 1840. G.

BOOKS ON THE SECOND ADVENT.

MOSES A. DOW, at the North End Bookstore, 204 Hanover street, intends to make his store a general depot for Books and Periodicals of the above character, where they may be had at the lowest prices, wholesale and retail. He has now the following: SCRIPTURE SEARCHER, By Rev. H. Jones. MILLER'S LECTURES on the Second Coming of Christ about 1843. ADDRESS TO THE CLERGY. By Rev. J. Litch. FLEMING'S SYNOPSIS of the Evidences of the Second Coming of Christ in 1843. PRINCIPLES OF INTERPRETATION of the Holy Scriptures. By Rev. H. Jones. GLAD TIDINGS. By Henry D. Ward. PRESENT CRISIS, or a Correspondence between the Signs of the Present Times and the Declaration of Holy Writ. By Rev. John Hopper, of England, 2d edition, 18ma. WORD OF WARNING in the Last Days. SECOND COMING OF CHRIST. By Falsom and Truair. Also, Bibles, Hymn Books, Prayer Books, School Books, Blank Books, and Stationery, and every article usually kept in a Bookstore. Orders for Books, or in relation to the SIGNS OF THE TIMES, may be left at the above place, (if by mail, post paid) which will be promptly attended to. 6m—s21

THE SIGNS OF THE TIMES

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