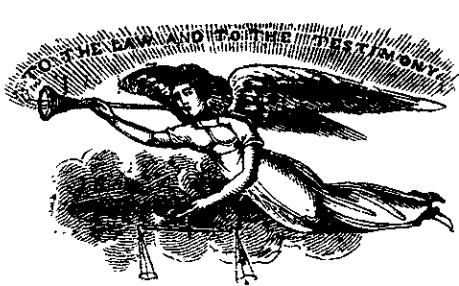


SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

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NO. 9.

ILLUSTRATION OF PROPHECY.

"A WORD OF WARNING,"

IN THE LAST DAYS.

We have a pamphlet before us of about fifty pages with the above title, by the Rev. Wm. W. Pym, A. M. Vicar of William, Hurts, Eng. It was first published in England, in 1835, and republished in Philadelphia, Pa. in 1837.

Mr. Pym takes the ground that the Second Advent of the Lord Messiah will take place about the year 1847. He says, "It may be well here to remind you of 'this present truth,' (2 Pet. i. 12.) for which I am contending, that the *Coming of our Lord draws nigh*; and so nigh, that *before the year 1847*, the Scripture leads us to conclude, it will have taken place." He calculates the time in the following manner:—

"From the 2300 years revealed to Daniel, at the close of which the sanctuary is to be cleansed, 70 weeks, or 490 years, was to be separated; and in the midst of the last week [or last seven years] of this period, Messiah should be cut off: three years and a half, therefore, are to be added to the year of our Lord 33 1-2, in which he was cut off, which bring us to A. D. 37;
and 490 years [or 70 weeks] X 1810 = 2,300
and 37 years X 1810 = 1,847

We give below the author's preface, which contains a synopsis of his sentiments on this very important subject.

"The principal object which I have in view in sending these pages to the press, is to have a written Word of Warning to put into the hands of every one, as opportunity is offered, and especially of the young and unlearned, on the subject of which these pages treat.

The principal motive which actuates me, is the daily increasing conviction of this truth, *That the Lord is at hand*. Impressed with a most firm belief in the *very near approach of Christ*, and alike impressed with the prevailing unbelief of this "present truth,"* my spirit is stirred within me to warn every man, with whom I have to do, that "the Lord Jesus must shortly be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." [2 Thess. i. 7, 8.] Indeed, I see not how any man, more particularly any minister of the Lord, who is assured of this, can hold his peace without sin; and, if but two or three are hereby aroused to prepare for Christ's appearing and kingdom, my poor pains will be richly rewarded, and I know that my labor will not be in vain in the Lord.

On such a subject as that of unfulfilled prophecy, we should not be surprised, if a diversity of opinion exist. Various causes combine to pro-

* "Besides every age hath its peculiar truth. The Apostle Peter, when he mentions his departure, tells them, he would have them 'established in the present truth.'" [2 Pet. i. 12.] The Rev. Mr. Brands' Funeral Sermon, by the Rev. Dr. Annesley, 1691.

duce this effect; and one, which has much influence, is, That the study is new to many: from which it happens that correctness and uniformity of views are not easily obtained. Of this circumstance the enemy of God and man fails not to take full advantage, and by all deceivableness to practice upon simple-minded men; and not upon such only; for, on this subject, he encourages *all* to indulge their natural slothfulness in things spiritual. This he does by suggesting to their minds, That it is useless to entertain doctrines upon which those are not agreed, who have given to them their best attention; and by such a baseless argument, if it be right to apply the term to that which has no strength of argument in it, he turns away the minds of men from the doctrine to which the Scriptures earnestly invite them. That the truth is much perverted in this suggestion may be seen by the following quotation from a work, which all would do well to procure: I mean "A Practical Guide to the Prophecies," by the Rev. Edward Bickersteth, [n. b. 4th edition, 1835,] and which is written in the sweet Christian spirit which so greatly distinguishes its author.

"The agreement of Christians respecting the personal coming of our Lord is so interesting a point, that I cannot forbear quoting a statement of it, as given in the preface to the "Sober Inquiry, or Christ's reign with his Saints," 1660. "All agree that,—

(1) Jesus Christ will come personally, visibly and corporeally from heaven to earth at the day of judgment. Acts i. 2: Job xix. 25.

(2) When Christ thus comes, he will bring with him the souls of all his saints, according to Zech. xiv. 5; and 1 Thess. iii. 13.

(3) Their bodies shall be immediately raised out of their graves, and the soul and body joined and united together; and though the soul continues, remains, and is in heaven without the body, yet on earth it shall not be so.

(4) When it is thus raised in glory, 1 Cor. xv. 42; Col. iii. 4; and not thenceforth subject any more to sin or sorrow, to mutation or mortality, to the want of meat or drink, or clothing, or houses, or marriages, or any other comfort, it shall be as the angels. Mark xii. 25.

(5) This resurrection of the saints shall be some time before the resurrection of the wicked. they shall have the pre-eminence; and be the first in order and time, (I say not how long) and the wicked shall not rise till some time, more or less, afterwards. 1 Cor. xv. 23, 24: 1 Thess. iv. 16: Rev. xx. 4—6.

(6) The Lord Jesus will be some time in judging the world. He will not hurry all over in a moment, but make some stay on the earth, not as though he had need of time; but as he took a space of time in creation, so he will take some space of time on earth to do what he will then, to judge and conclude all things.

(7) While Christ stays on the earth (let it be a longer or lesser time) the saints also must stay, and not go to heaven until Christ goes and carries them up with him.

(8) It must needs be a very glorious time, while it lasts, when Christ shall have removed his court from heaven to earth, and be in his glory, attended with angels, environed with all his saints, who are also all of them in their glory. O how can such a time be, while it lasts, less than a glorious time.

(9) The only difference will be in the length of time, how long this day of judgment, or kingdom of Christ, or reign of the saints, shall last."

"It must also, however, be added, that by the too generally accredited system of one thousand years intervening before the coming of Christ, a most material difference is made: so as greatly to interfere with the direct practical use of his coming again." Bickersteth's Practical Guide to the Prophecies, pp. 260, 261. 4th edit. 1835.

The devices of the enemy have also received much support from the line of conduct taken by some of the servants of the Lord, who profess to set their faces against this subject, and more particularly against the *literal interpretation* of the word of God! By speaking unadvisedly also of the uncertainty of all scripture numbers, they lead men to suppose, that no dependence is to be placed in any of them; or in any of the calculations and arguments founded upon them. The writer of these pages sensibly feels the dishonor thus unintentionally put upon the Master whom we serve, and who has graciously revealed to his church these much misrepresented numbers, not that her children should with one voice reject them, as unworthy of their notice; but that they should bend their minds to discover what is discoverable from them, in dependence upon the grace of Him, who giveth wisdom liberally and upbraideth not. That there is much difficulty in fixing the commencement of many of these numbers, from the difficulties attending the early chronology of Scripture, I am well aware, but when I find that most learned man, Archbishop Usher, asserting, "if any one, well seen in the knowledge not only of sacred and exotic history, but of astronomical calculations, and the old Hebrew calendar, shall apply himself to these studies. I judge it indeed difficult, but not impossible, for such an one to attain, not only the number of years, but even of the days, from the creation of the world. That, without doubt, by retrograde supputation, [or calculating backwards,] Basil the Great teaches us we may attain to the first day of the world," &c. [The Annals of the world, Ep. to the Reader, p. 3.] When I find Archbishop Usher thus writing, I am confirmed in my belief, that *all* scriptural numbers are not to be rejected, because of the uncertainty of some. In the following pages I hope to shew, to the satisfaction of my readers, that there is a sufficient measure of certainty belonging to a part of these dates to point out the place which we occupy in the course of this world; and, consequently, for the believing expectation of the very near approach of the Lord Jesus Christ. For it is an awful consideration, That, whilst men are contending whether the Scriptures should be literally understood,

and whether the coming of the Lord does indeed draw nigh, the last trumpet shall sound, and the Lord himself be revealed from heaven to their utter discomfiture, and irretrievable destruction.
William Rectory, Oct., 1835.

A DISSERTATION ON THE SECOND COMING, AND KINGDOM OF OUR BLESSED LORD AND SAVIOR JESUS CHRIST, UPON THE EARTH. By Nathaniel Folsom and John Fruair. Cazanovia, New York.

This is a pamphlet of about 100 pages. The work is written with great care and ability, and cannot fail to do good. We hope it will have a wide-circulation.

They differ from Mr. Miller in regard to *time*, and in some other things relating to the return of the Jews. But still they believe the Second Advent is near. They fix the time somewhere between 1864, and 1866, when they say, we may expect the Messiah to come again to our world with power and great glory. *Twenty-three years hence.* At a future time we shall examine the ground of their computation, and give our readers some extracts from the work on that point. We now give the following extract from the *Introduction*.

It cannot well have escaped the mind of the general reader of the Bible, that among the things of which it treats as important for man to know, none has been deemed more obscure, or less within the comprehension and understanding of man, than those parts of prophecy which treat of, and relate to the second coming and the kingdom of Jesus Christ,—its location and the extent of his reign,—the future destinies of the Jews as a people,—the New Jerusalem state,—the point of time in our world's history in which all these rays of prophetic light centre, and the ulterior ends of the redemption of man, as connected with these grand and future events. On most of these subjects, men in general, and even many reputed good men, appear to be contented to remain in ignorance, owing probably to the fact that they have suffered themselves to believe, that very much of the word of God, on these subjects, was never designed to be understood by mankind, and that it is useless for any one to attempt it. And they seem never to have thought, that it is the party predilections of good men, and to their attachments to human systems of faith, and to worldly wisdom, which has in a great measure caused this obscurity to rest upon these highly important portions of divine truth. Perhaps, however, it will be found to be true, by impartial investigation and in the light of a future day, that these have been the only clouds and darkness, which have shrouded these higher excellencies, these brighter glories, and these most grand exhibitions of divine revelation, in those mysterious obscurities and intricate perplexities of which men have so much and so long complained. Let any man of ordinary capacity once bring a free, an honest and an unoccupied mind, to the exercise of searching the Scriptures with the teachableness of a little child, with a heart which prays in the Holy Spirit for that wisdom which cometh from God, and with a fixed purpose of soul to follow whatever of truth he may thus discover, and probably much of the obscurity which rests upon these parts of prophery will disappear. It is under the general impression that such is the fact, that the following pages have been written and are now presented to the public. We are persuaded that much more of truth, of beauty and of excellency may be learned from the Bi-

ble, than has yet been unfolded to the mind of the 'general reader; and we have been desirous to spread out some of our views on these subjects, that we might, if possible, arouse the minds of men to a more thorough and deep searching into this most interesting field of knowledge, this Book of all books, which God has laid open before the mind of man. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." That this blessing may be the rich inheritance, through the grace of Christ, of both the writers and the readers of these pages, is the prayer of the author."

A SYNOPSIS OF THE EVIDENCES OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843. BY L. D. FLEMING, of Portland, Me. For sale at this Office.

This work is what it professes to be; viz: a "synopsis of the evidences," &c. It is a very interesting and valuable work; much matter is thrown into a small compass. We here give the Introduction, which fully explains the object of the work.

"The second coming of our blessed Lord, is a subject that has excited some controversy, and of late, especially, much enquiry. It is certainly a subject of thrilling interest, and of vast importance. Who can think of that awful and glorious event, as described by the inspired penmen, relying on their testimony, and not be moved. It was evidently a theme of so much moment in their estimation, as to lead them to make it a kind of nucleus or focal point, to which all their testimony was made to centre. Nay, rather, such was the estimation in which it was held by the Holy Spirit. I ask, then, is it a subject about which we are justifiable in cherishing indifference? Most assuredly not. It is an event which evangelical christians are looking for to transpire at some future period. And very many are expecting it, at no very distant period.

I believe I am correct in saying that it is a general impression among the discerning, that some important event is at the door. Some great change is expected soon. A late English writer, speaking of this subject, says, "Amongst the students of prophecy, there is a universal agreement in this one point, however they may differ in others, that we are now living under the influence of the Sixth vial, waiting daily for the pouring out of the Seventh, which is to consummate the wrath of God, and bring his indignation to an end. And no one that hears me is ignorant how every politician, and statesman, and among others the man who* attracts most eyes at present, continually declare that the next war which breaketh out will convulse Europe to its centre, and prove like no other war that has been before it,—a war, not of offence or of defence, but a wasting and convulsing war of opinion. All observers, prophetic, spiritual, and political, do thus consent and agree, with one accord, that the present is a pause of preparation, filled up with the utmost activity; and that we stand upon the eve of a last and awful struggle for the ancient things, a struggle which wisdom may postpone, but which no earthly power can prevent."

Whence arises this impression? If there is something in prophecy, and in the signs of the times, calculated to give such an impression, and such an expectation, may we not, from the same sources, judge of the character of the events that are to befall the world? "We have a sure

*The late Mr. Canning. This was said by him in Parliament, when Prime Minister.

word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Many distinguished students of prophecy, have come to very similar conclusions, as it regards time, (in reference to the commencement of the Millennium, or the second coming of Christ,) as will be found in the following pages. There is, however, a difference of opinion as it regards the character of the event.

It may be asked, *What is the practical benefit of promulgating this doctrine.* I answer, in the words of a writer in "The Congregationalist." "I speak advisedly when I say, that no portion of the Church, is so adorned with the graces of God's Spirit, as that which looks for the appearing of the Lord Jesus Christ. And shall not this, added to the testimony of the Primitive Church, the Reformers, and the many in subsequent ages most eminent for learning and piety, who have rejoiced in the same blessed hope, awaken the attention of the ministers, and people of God in this land, to the prophetic scriptures? It is to disarm the minds of my fathers and brethren in the ministry, (and of all my brethren,) of the prejudices they have imbibed from the many perversions of the doctrine by fanatical and sensual men, that I lay before them this imperfect sketch. And I entreat them not to reject with disgust and without examination, the faith of men taught by the holy Apostles, because it has been adulterated in past ages through the craft of Satan."

My reasons for presenting to the public this little "synopsis," are, 1st. The vast importance of the subject. According to the Oracles of God, such an event as the coming of Christ, is looked for, and will transpire. Consequently we are commanded (and especially when the signs of the times indicate its near approach) to "look for that glorious appearing," holding ourselves in readiness, being assured that when it comes, it will "come suddenly, as a thief in the night."

2d. There are many who cannot readily avail themselves of a large work on the subject, and by presenting it in this form it is made accessible to all.

3d. It is a form practicable to be sent by mail, which many desire, as they wish to send it to their friends at a distance.

These considerations, together with my full persuasion, of the importance, and propriety of calling the public attention to a careful examination of the Holy Scriptures, in reference to this all-important subject, have induced me to present this Epitomy of evidences to the public. My conclusions in reference to the propriety of this course, have not been hastily formed. For some months my mind and enquiries have been given more or less to this subject. I would here take occasion to acknowledge myself indebted to Mr. William Miller, and Mr. J. Litch, for the leading ideas in the following pages.

Mr. Miller, a few months since, gave a very full course of lectures to the congregation of my charge, and at the same time made it his home at my house, which, together with other circumstances, has afforded me an advantageous opportunity of examining the subject with care and deliberation.

Now, to the reader I would say, look well to this matter, lest that day overtake you as a thief. Prayerfully study the word of God in reference to this great point. The cry has gone forth, Behold the Bridegroom cometh, get ye ready to

meet him. To be prepared for such an event can do you no harm. To be *unprepared*, would be an unutterable calamity. "If thou art wise thou shouldst be wise for thyself; but if thou scornest, thou alone shalt bear it."

In conclusion, I would say to all who may chance to peruse these pages, "I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified," praying that the spirit of wisdom and of a sound mind, may be given to us all, to direct us into all truth.

L. D. FLEMING.
Portland, Maine, June 6, 1840.

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.

MR. MILLER'S REVIEW OF DOWLING.

DEAR BRO. HIMES;—I thank you for the book you sent me,—"*Dowling's reply to Miller*." I was in hopes, when I read his introduction, we should have fair argument at least; yet when he gave his reasons for exposing my expositions, (as he calls them,) I had some fears that I had not yet found an honest, disinterested opponent.

"Were the doctrine of Mr. M. established upon evidence satisfactory to my own mind, I would not rest till I had published, in the streets, and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock, 'THE DAY OF THE LORD IS AT HAND!' Build no more houses! plant no more fields and gardens! forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great event! for in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal." It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM.

The amount of the above extract is simply this: he would disobey the positive command of Christ; "occupy till I come;" and counteract a prophecy of the dear Savior, Luke xvii. 28—30, and be a fanatic. No danger, Mr. D.—With these motives, God will never call you to warn mankind: your wisdom would be folly with God. But I read the work, and if I am not in an "egregious error," I plainly saw that Mr. D. was laboring in an uphill business. It was like the prayer we heard in Boston last winter, when the speaker prayed to God,—"begging that he would not suffer men to burn up their Bibles after 1843," and also, I find it full of the same spirit of boasting and bragging, which we find in "*Miller Overthrown*," "*Miller Exploded*," "*Boston Resolutions*," &c. &c. All of which are signs of the last days, see 2 Tim. iii. 1, & 2. Our great men were in trouble; therefore Mr. D. must throw darkness upon the Bible—he must preach up that men *cannot understand* the Bible unless we come to him, or some other A. M. or D. D. (Let me here say once for all, I do not despise good men who may have worn or now wear these titles. I do not despise learning: for of all things on earth which I ever beheld, a humble, *learned man*, I love most. But I do despise these baubles or titles which have become too common in the Christian world, which the Son of God never wore, and taught his followers in despise.)

Mr. D. first begins with the seventy weeks; and after shifting and twisting and turning, he says, page 49—"Mr. M. says the 490 years begin B. C. 457, which is correct. He says they end A. D. 33, which is also correct." This is all I ask, if it ended in 33, then 1810 would end

in 1843. Let this part of the controversy be here settled. No matter when Christ died, it has nothing to do with the argument. We are then agreed that 70 weeks or 490 days were just fulfilled in 490 years—ending A. D. 33. So far we agree. In his next section, page 53, after quoting Daniel's vision, he thus begins to confuse the minds of his readers, by quoting all the ancient and modern opinions of men; he dare not stand on Bible alone. But I shall not follow him in his confusion of tongues. We wish to understand the question, Daniel viii. 13, "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue to give both the sanctuary and host to be trodden under foot." Answer, "Unto two thousand three hundred days." With this translation I have no difficulty; but what vision? I answer, the Ram, the Goat, and the little Horn. Mr. D. on pages 85 and 86, has endeavored to make people believe that I fix the rise of the *little horn* at the beginning of the vision. I cannot impute this to his *ignorance*, it cannot be less than a wanton disregard to truth; for he well knew I had applied the "*little horn*" to Rome, pagan and papal. See page 59 of his own work: the text inquires, "For how long time shall the vision last." Not how long shall the little horn last. So all that he has said on that point, is sheer duplicity, to blind and draw his readers from the point at issue. The point at issue is, doth the vision contain any thing, or time, but the history of Antiochus, and the time he defiled the temple? I answer; it does, and every reader must see that it contains a part, if not all of the Persian history, all of the Grecian, and all of the "*little horn*," which evidently includes Anti-Christ, which power is to end only with Christ's coming. See Dan. vii. 21, 22, 2 Thes. ii. 8. Remember the question, "*For how long time shall the vision last*." The vision begins with the Ram pushing westward, which is Persia warring against Grecia, according to Mr. D's own showing. Then for him to say the answer only includes Antiochus Epiphanes, is a perversion of the question. It includes Grecia under Alexander, the four kingdoms into which his was divided; then another power called a "*little horn*," when the transgression of the Jews should come to the full: See the instruction of the angel, Daniel viii. 23—25.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 and his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

25 and through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Was that all done under Antiochus? was it not his own power, which defiled the temple? Surely it was; but Mr. D. says this "*little horn*," means a person, not a kingdom. He says, To this it may be replied, that while in most instances in this prophecy," (and he ought to have said in every instance) "a horn does signify a kingdom, to assert that it does so in this case is begging the question." Is this your *logic*, Mr. D.? Suppose, sir, you write me a letter; in that letter you use the word "*student*," ten times, nine times you explain yourself to mean a "*wise man*;" would it be begging the question to call the tenth a "*wise man*?" And if my opponent called it "*a fool*," would he not be put upon his proof to show you meant, in this isolated case, "*a fool*." And as Mr. D. has admitted my proof, and brought not a particle of proof from

the Bible to support his assertion, I can safely rest my cause, that it means the Roman kingdom, or that abomination spoken of by Christ, Matt. xxiv. 15, which would destroy the city and sanctuary, the Jews as a people, and magnify himself, and stand up against Christ.

I shall now examine the evidence he has brought against the seventy weeks being a part of the vision. In this he evidently has tried to blind people's eyes, by hiding the truth and throwing dust.

"But the reader who has not read Mr. M's book, will inquire, Does he place the date so far back, without a shadow of a reason? I reply, I have read his third lecture very carefully, to discover whether he has any reason whatever, for placing the commencement of the 2300 years at the same time as the commencement of the 70 weeks; and I can discover none, except a most singular inference he draws from the words in Daniel, 8th chap. 21st verse, "the man Gabriel whom I had seen in *the vision*, at the beginning, touched me, &c."

He says I have brought no other proof but Dan. viii. 21. Now let the reader turn to my lectures, page 57, lines 22 and 23 from the top. "Does not the angel say to Daniel, ix. 23, (not viii. or ix. 21.) 'Therefore understand the matter and consider the vision.' He has quoted a wrong verse, and then says the word *the* is not in the Hebrew; he dare not say the word "*the*" is not in the 23d and 24th verses. "To seal up *the vision*, &c." You see, my dear reader, how your ministers will stoop to the meanest subterfuges to deceive you, and "*cry peace*." Not all of them. No; I bless God there is a few honest ones left yet. But this book is evilly got up, to throw darkness upon the people, to misrepresent my views, and to clothe the Scripture in a mantle of darkness.

In pages 84—86 he has misrepresented my views entirely, I have nowhere said the "*little horn*" began the vision or had its rise until 158 years B. C. when the Grecians ceased to trouble the Jews, and the Romans began to work deceitfully. All his arguments, then, are founded on false premises. And I may well say the whole of his arguments are built upon false premises and conjectures. His 4 years, of which he attempts to make so much, has no effect on my system at all. I think Christ died A. D. 33. He thinks Christ died A. D. 29. But the end of the 70 weeks, he says, was A. D. 33. Very well, sir, this is all I ask; you may think what you please about Christ's death, it is the year I want whether you reckon 453, and add 37, or reckon 457 and add 33. We agree it is 33, according to our chronology. And from the end of the seventy weeks I may reckon "*backwards or forwards*" as I please. Now, sir, if the instruction that Gabriel gives Daniel in the 9th chapter, is concerning the vision of the 8th chapter, then I am right. If not, then I may be wrong.

Now let all of our readers examine for themselves, and then their blood must be on their own head. I wish not to deceive any—Nor be deceived. I ask the reader to read Daniel viii. 16—19. Then read Daniel ix. 21, to 24. And determine for himself what "*vision*" the angel came to make Daniel understand? And what "*vision* and prophet or prophecy," would be sealed up by the 70 weeks? This is the turning point, and Mr. D. knows it, or he would never have tried so hard to misquote and darken my arguments, which he will not call "*arguments*," and by which expression he has discovered his prejudice, and his unfitness to review

any serious, or candid work. "Let no man deceive you, by any means."

WM. MILLER.

Low Hampton, July 13, 1840.

APOSTOLIC FAITH—PRIMITIVE CREEDS—PROTESTANT CONFESSIONS.

REV. MR HINES. "The Signs of the Times" I have read with advantage. While you furnish the views of Mr Miller distinctly, your paper does not teach them exclusively. Times and dates are with the Lord; even the era of our Saviour's birth is clothed in obscurity; and the most learned men speak of the years of his life on the earth with uncertainty, whether thirty, thirty-three, or thirty-seven. That he lived and died and rose again, is most certain; that he ascended into heaven, whence He will descend in the last great day is no less sure: and that He enjoined on us, to expect him, not this or that year, but always until He comes, is also certain. I doubt not that He who suspends the earth in the heavens, and regulates its motions with such accuracy that sinful men calculate its relative position compared with the other heavenly bodies, and determine to a second the time of an eclipse, has in purpose a time definite and fixed, in which "this present evil world" shall be burned with fire, and the new Heavens and new earth shall appear, "in which dwelleth righteousness." But this fixed time "the Father hath put in his own power," not only as regards the hour, the day, and the year; but as regards "the times and the seasons," by whatever name they are known; thus making it the duty of men, under the Gospel dispensation, always since the ascension of Christ, to look for his coming again with clouds in the end of the world, no less during the first century of the Christian era, than at this day, and to the end of time: and my particular object in addressing you, is to declare.

1st, How faithfully the primitive church waited and watched for the return of our Lord; in the end of this world, so long as it continued a triumphant and victorious church; and until it blindly seized upon the kingdom of this world for the promised kingdom of heaven, under the Roman Cæsars; and was itself seized upon by the Roman Pope, in the name of our Lord Jesus Christ.

2nd, How the Protestant Reformers, in their conflict with Rome and the claims of the Roman hierarchy, returned back to the faith of the primitive church, and expected the near coming of the Lord in the end of the world.

3d, And in the last place, to show how all the venerable creeds and standards of the Church, whether in the days of the Christian Cæsars, or in the confession of Augsburg, of the Church of England, and of Scotland, the American churches, agree to maintain the same expectation of the Lord's coming, and to enjoin this faith on all believers: that denying ungodliness and worldly lusts, we should live soberly, fightously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, "not in the sense of our death and departure to him, but in the sense of his coming again "the second time without sin unto salvation."

1st. The Apostles, being taught by the Son of God, and guided by the Holy Ghost in all their writings, speak of the Lord's being at hand; and appeal to it, as a motive to be faith-

ful in all things. "Judge nothing before the time; until the Lord come" (1st. Cor. iv. 5.) "Be patient, therefore, brethren, unto the coming of the Lord—stablish your hearts; for the coming of the Lord draweth nigh. Behold the judge standeth before the door." (James v. 7. 8. 9.) "Shall give account to him that is ready to judge the quick and the dead. The end of all things is at hand, be ye therefore sober, and watch unto prayer." (1. Pet. iv. 5, 7,) "Behold the Lord cometh with ten thousand of his saints, to execute judgement upon all." Jude xiv. And the book of Revelation is opened with the assurance, that the things in it must "shortly come to pass:" and the very first revealed is: "Behold, he cometh with clouds:" and the very last testified, is: "Surely, I come quickly."

Texts of a similar import might be quoted to any desired extent; but studying brevity for a newspaper article, I content myself with referring to the 4th, and 5th, chapters of the 1st Epistle to the Thessalonians, Heb. x. 37, Mat. xxv. 13, 31, Luke, xxi. 27, 31, 35.

Now, the primitive ages of the church, by the united testimony of all the Christian writers of the 1st and 2nd centuries, together with the most eminent of the 3rd and 4th centuries, held to the doctrine of the near coming of the end of the world, and of the Lord Jesus Christ in his kingdom to the final judgment. Space is wanting here to do more than name the writers above referred to: they are Barnabas, Clement of Rome, Papias or Hermas, Ignatus, Polycarp, Justin Martyr, Irenæus, Tertullian, Cyprian, and others of the first three centuries; and of the fourth century, Cyril, Basil, Athanasius, Ambrose, Augustine, Chrysostom, and others. Not only is this the testimony of Christian writers, but the unbelieving Gibbon, in his celebrated history of the decline and fall of the Roman empire, asserts the same fact in these words: "In the primitive Church, it was universally believed that the end of the world, and the kingdom of heaven were at hand."

2nd. But I must pass to the time of the Reformation, when Luther and others burst the chains of Popery. Some who are well acquainted with the writings of the Reformer are not aware of the fact that they universally believed the end of the world was very near. This is owing to the inattention with which men read sentiments of a character opposed to their own views of truth; but every one acquainted with Luther's writings will recognize the fact that he constantly regards the Turks, as the Gog and Magog of Revelation, and popery as Antichrist, speedily to end with this world in the second coming of Christ. Melancthon habitually wrote in the blank leaves of books which he presented to his valued friends an admonition of the near approach of the end of the world: and the divines of all nations who espoused the Protestant faith, with one accord laid the foundation of their respective churches in strict conformity with this great article of the primitive faith. And now for the proof.

3d. The oldest creed extant, since the New Testament was written, is known by the name of the Apostle's creed. It is found in the Episcopal prayer book; and it recognizes the ascension of the Lord into heaven, "whence he will come in the end of the world to judge the quick and dead." I quote this from memory, and observe that the Latin word of the creed translated, "will come," is the future participle, "ventures," which means: "is about to come," and

expresses a nearness of his coming, which is lost in the indefinite future, "will come."

"Whence he is about to come in the end of the world, to judge the quick and the dead," is an article of faith in the first formed human creed; and it is explained by the following, in the words of the great COUNCIL of NICE, A.D. 325, *to wit*: "Wherefore, we expect new heavens, and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the great God and our Savior, Jesus Christ; and, then, as Daniel says: the aints of the Most High shall take the kingdom, and the earth shall be pure and holy, the land of the living, and not of the dead." The council of Sardica, twelve years later, say: "He is about to come in the end of the world, to judge the living and the dead, whose ceaseless reign will endure to eternal ages." And the great Council of Constantinople, A.D. 381, say: "He sits at the right hand of the Father, and is about to come again in glory, to judge the living and the dead, of whose reign there shall be no end."

It is apparent that these creeds conform strictly to the sentiments of the Apostles, quoted in this article, and to the testimony of Gibbon, and of the Christian Fathers. I proceed to show the harmony of the Standards and Confessions of the Protestant churches, with the same sentiments and creeds.

The German Lutheran is the eldest and most numerous sect of Protestants. Their creed is set forth in the Augsburg Confession, and expressly condemns, as "a Judaizing notion" all idea "that prior to the resurrection of the dead, the pious will engross the government or possession of the world, and the wicked be everywhere oppressed," or cut off: or that "the pious will establish a separate temporal government, and all the wicked be exterminated." They forbid the expectation of a millenium, and of the return of the natural seed of Abraham to Judea, before the coming of the Lord in the end of the world. And, I think, their general sentiments on this point will be found in perfect conformity to the doctrine of the council of Nice, quoted above, in the words beginning, "Wherefore, we expect new heavens and a new earth," &c.

Next is The Episcopal Creed. "He shall come again with glory to judge both the quick and dead.—I look," continues the creed, "for the resurrection of the dead and the life of the world to come." Why look for a thing not at hand? How look for the resurrection of the dead, if it is a thousand years off? It is impossible to look for an event which is certain not to appear in our life time; but the prayerbook teaches us also to pray for it, in the these words: "That it may please thee shortly to accomplish the body of thine elect, and to hasten thy kingdom; that we with all those that are departed in the true faith of thy holy name, may have our perfect consumation and bliss, both in body and soul, in thy eternal and everlasting glory." From this it is plain, that the authors of the Episcopal creed and prayer book believed, desired, and expected the speedy consumation of time, in the coming of the Lord Jesus Christ, to re-unite the soul and body in the resurrection from the dead.

The Cambridge Platform of the Congregational Church, and the Presbyterian and Dutch Reformed Confessions of Faith, agree to teach, (Art. Judgement,) "As Christ would have us to be persuaded that there shall be a day of Judgment, so will he have that day unknown to

men, that *they may shake off all carnal security, and be always watchful* because they know not at what hour the Lord will come; and may be ever prepared to say: come Lord Jesus; come quickly." How can they say this honestly, while they believe the Lord Jesus will not come for a thousand years, or until after the return of the natural Jews? The doctrine of a millenium prior to the resurrection is peculiarly calculated to bring on "carnal security," to close the eyes of the watchman, and to excuse the faithful from being prepared to say: "Come, Lord Jesus; come quickly."

Accordingly, the old Westminster Catechism teaches the very children better, than to trust in any day of Church glory on this side of the grave, when it speaks of the resurrection, and adds: "Then shall follow the general and final judgment of angels and men, the day and hour whereof no man knoweth, *that all may watch and pray, and be ever ready for the coming of the Lord.*" It is impossible to *watch* for an event which is certain not to occur this year, and much more, if it be certainly removed from us above a thousand years. It is time enough to begin the *watch*, whenever the time arrives in which the expected event may occur. The catechism leaves no room to mistake its doctrine, while it explains the words of the Lord's prayer, "thy kingdom come;" in which we pray: "that the kingdom of sin and Satan may be destroyed;" and that Christ would "*hasten the time of his second coming*, and our reigning with him forever." Christ's return in the end of the world, to give the everlasting kingdom of the New Earth to his people, the spiritual Jews, is prayed for, according to the Catechism, in the words of the Lord's prayer: "thy kingdom come; thy will be done in earth as it is in heaven." Three hundred years ago the Guides together with the Apostles and the primitive church, prayed that Christ would hasten his second coming; but now they have learned new light, and are generally content with his present world yet for a long time to come. And they also perceived that the destruction of Satan's kingdom is in the end of the world; but now we are taught that this world will continue at least a thousand years after the destruction of Satan's kingdom of sin.

The Confession of the Reformed Dutch Church says: "We believe 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, to declare himself Judge of the quick and dead, burning this old world with flame to cleanse it;" then, "for a gracious reward, the Lord will cause them (the just) to possess such a glory as never entered into the heart of man to conceive. *Therefore, we expect that day with most ardent desire*, to the end that we may fully enjoy the promises." So they were to *look* for the Lord's coming in the end of the world, and "*expect that day with most ardent desire.*" It is since their time, that Christians have learned to put far away the coming of the Lord in the resurrection of the dead.

The Confession of the Church of Scotland, framed Aug. 1560, and confirmed by Act of Parliament seven years afterward, says, under the head, *Ascension of Christ*: "He sitteth at the right hand of the Father, inaugurate in his kingdom, till that all his enemies be made his footstool, as that we undoubtedly believe they

shall be, in the final judgment; to the execution whereof we certainly believe that the same Lord Jesus shall as visibly return, as that he was seen to ascend; and then we finally believe that the time of refreshing and restitution of all things shall come."

Hence it appears that the Apostolic faith, the primitive Creeds, and the Protestant Confessions and Standards all harmonize in the constant hope, expectation, and watch for the coming of the Lord Jesus in the end of the world. This last confession of the kirk of Scotland is unique in expression, but in most perfect concord with the doctrine of the Council of Nice, and of the Apostles. I am pleased with their reference to the time when all his enemies shall be put under his feet, "as that we undoubtedly believe they shall be in the day of Judgment, and then we firmly believe that the time of refreshing shall come." Truly, the last enemy that shall be put under him is death: (1. Cor. xv. 26.) and that is destroyed by the resurrection of the dead, which is the "*refreshing*," the taking breath again "from the presence of the Lord," at the second coming of Jesus Christ, in his kingdom: and then, as the Council of Nice say: "the Saints of the Most High shall take the kingdom, and the earth shall be pure and holy, the land of the living and not of the dead."

These are views of holy truth drawn from the word of Israel's God, and confirmed by the records of the church in all ages. The faithful in past times have set them out for our guidance in the midst of the peculiar temptations which beset this generation, and tend to withdraw us from the love of our Lord's appearing and kingdom. I pray the reader to ponder them well, and settle with his own conscience the propriety of walking with the Saints of all ages in constant watch for the coming of the Lord, or of rendering with the multitude of this age in pursuit of a temporal millenium: and then, he will be ready to unite with the prayerbook in supplicating our Lord, "That it would please thee shortly to accomplish the body of thine elect, and to hasten thy kingdom, that we with all" thine Israel may enter with thee into the heavenly Canaan, "the land of the living and not of the dead." WARD.

SIGNS OF THE TIMES.

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

BOSTON, AUGUST 1, 1840.

THE CLOSING UP OF THE DAY OF GRACE.

As there has been much enquiry of late on the subject of the closing up of the day of grace, or *probation*, we here give the scriptures on which this opinion is founded, with some remarks and leave our readers to judge for themselves. Rev. xvi. 12—21. The attentive reader of the foregoing passages, will see that on the pouring out of the "*Seventh Vial*," a voice "from the throne," proclaimed,—"IT IS DONE." This was after the battle of "*Armagedon*." If it is *after* that, then, the day of grace will continue to the end of the world, or till Christ comes. 1 Cor. xv. 23, 24. "Afterwards they that are Christ's at his coming. *Then cometh the End* when he shall have delivered up the kingdom to God even the Father." On this passage, Prof. STEWART, of

Andover, makes the following remark. "The apostle here represents the *End* as coming when Christ will deliver up his *mediatorial kingdom*, after he has put all enemies under his feet, this accomplished his mediatorial work is done; his embassy is completed; his mission therefore comes to an end." Again, Rev. x. 7. "But in *the days* of the voice of the *seventh* angel, when he shall *begin* to sound, the Mystery of God should be *finished*, as he hath declared to his servants the prophets." When the *sixth Trumpet* hath ceased to sound, the *seventh begins*, and "in the days of the voice of the seventh angel, when he shall *BEGIN* to sound, the mystery of God, or dispensation of grace shall be finished. It would appear from this, that upon the fall of the *Turkish empire* which will take place on the closing up of the "*sixth vial*" and "*trumpet*," that the day of probation will close. Again, Rev. xi. 15. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdom of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." This most certainly closes up the gospel dispensation, and brings us to the glorified state; for we are to "*reign forever and ever*." This will take place when the seventh angel shall sound. Here we have this most solemn and momentous subject, as brought to view in the book of Revelation. There is one other passage that we quote, which has an important bearing upon this subject. Mat. xxv. 10—12. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the *DOOR WAS SHUT*." We learn that the *preparation was made by the wise*, when the *midnight cry* was given: but the foolish deferred the matter until it was too late; for *while they went to buy, the bridegroom came, "and the door was shut."* "Afterwards, the foolish virgins came, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. This is the time referred to in Rev. xxii. 11, "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

In conclusion, we solemnly warn our fellow Christians, of all sects and denominations, to trim their lamps, and be in readiness for the coming of the bridegroom. Do not delay. Get ready. It can do no harm to be prepared, even if the master should not come so soon as anticipated by many of his servants.

And the unwise we solemnly warn, to awake from their slumbers, and to arise, and call upon God, repent of your sins, and prepare to meet your Judge: "for in such an hour as you *THINK* not, the Son of Man will come."

Our readers will find a more full illustration of this subject as to time, &c. in the two following * Biblical Repos. for July, 1840. Art. Future Punishment

articles: Mr. Miller will give his views of this matter in a future number.

FALL OF THE OTTOMAN POWER IN CONSTANTINOPLE.

THE END OF THE SECOND WOE.—Rev. ix.

A very general impression prevails at the present time among all classes and in all countries, so far as we have information, that we are on the point of some great revolution, both in the political and moral world. And it is most strikingly illustrative of the declaration of the Savior, Luke xxi. 25, 26, that there should be "on earth distress of nations, with perplexity. And men's hearts failing them with fear, and for looking after those things which are coming on the earth."

Even the most sceptical, respecting the speedy appearing of the Lord Jesus Christ, are constrained to believe that something is to take place. But what that "something" is to be, can only be known from the Holy Scriptures. What then do they teach us of the events of futurity? should be the serious inquiry of every sincere inquirer after truth. The public mind seems at the present time to be directed especially towards the affairs of the east—Constantinople, and the surrounding nations. This state of things has probably been brought about in a great measure by Brother Miller's lectures; and other works on the same subject.

This being the case it is important at the present time, that something definite should be spread before the public in relation to the event we may anticipate. It will not come within the compass of my design to go into a full explanation of the prophecy on which the following calculations are founded; but simply to give a synopsis of the calculations themselves, and some general reasons for them.

The prophecy in question is, 9th chapter of Revelation. That chapter is by general consent applied to the Mahometan Religion, and the Ottoman government, as arising out of the Mahomedan system.

The sounding of the fifth apocalyptic trumpet Rev. 9, 1, and the accompanying event, is believed to represent the rise of Mahomedanism, and a host of warlike armies, by which that religion was propagated. These armies were for several centuries led on by the chieftains of the several clans into which they were divided: but in the one of the 13th century the different factions of Mahomedans were gathered under one leader or king, and formed one general government which has continued to the present time; I mean the Ottoman or Turkish empire. From the time of this organization under one leader, and he both a temporal and ecclesiastical ruler, [for he was both king and angel, or minister, of the bottomless pit] they were commissioned to torment men for five prophetic months, or 150 years. They were to be restrained from killing, politically, those who were the subjects of their oppressions; but they had power to torment them five months. The five months were to close up the period of the fifth trumpet. I think it is very generally agreed that the Greek empire was the people whom they were to torment, and ultimately politically to put to death.

When then did the five month of Turkish torment on the Greeks commence? Not until they had a king over them, or were gathered under one government. The Ottoman government was established about A. D. 1298 or 9. And according to Gibbon, Ottoman first entered the territory of Nicomedia, and commenced his attack on the Greeks on July 27th, 1299. The time, 150 years would bring us to 1449, when the fifth trumpet would end, and the sixth begin to sound.

And the sixth angel sounded, and I heard a voice from the four horns, of the golden altar, which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great River Euphrates. And the four angels were loosed, which were prepared for an hour, and a day and a month, and a year, to slay the third part of men." Chap. iii. verses 13, 15.

According to the prediction, at the termination of

the five months, the first woe or fifth trumpet was past; and when the second woe or sixth angel began, the restraining power by which the nation composing the Ottoman empire were held in check and only permitted to torment men, was taken off, and power given them to slay, politically, a third part of men, or the third part of the old Roman empire; that part included in the Greek empire.

Accordingly, from 1299 to 1449, the Turks were continually tormenting the Greeks by petty incursions and wars, yet without conquering them. But in 1449 a circumstance took place which strikingly fulfilled the prophecy of the sounding of the sixth angel.

The Greek emperor died in that year and left his throne to his brother. But although it was a time of peace in the empire, before that brother dared ascend the throne of Constantinople and reign, he sent his ambassadors to Anebeth, the Turkish sultan, and requested and obtained his permission to reign; and was then proclaimed emperor of Greece. Thus voluntarily did he acknowledge that his independence was gone and that the Greek empire only existed by permission of its deadly foe. The Turkish nations were therefore loosed by divine command.

The time during which they were to continue their conquests, was an hour, 15 days, a day, one year, a month, 30 years, and a year 360 years, the whole amounting to 391 years 15 days.

Allowing the first period, 150 years to have been exactly fulfilled before Deacones ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.

But still there is no positive evidence that the first period was exactly to a day, fulfilled; nor yet that the second period began, to a day, where the first closed. If they began and ended so, the above calculation will be correct. If they did not then there will be a variation in the conclusion; but the evidence is clear that there cannot be a years variation from that calculation; we must wait patiently for the issue.

But what, it is asked, will be the effect on your own mind, if it does not come out according to the above calculation? Will not your confidence in your theory be shaken? I reply, not all. The prophecy in hand is an isolated one; and a failure in the calculation does not necessarily affect any other calculation. But yet, whenever it is fulfilled, whether in 1840, or at a future period, it will open the way for the scenes of the last day. Let no man, therefore, triumph, even if there should be an error of a few months in our calculation on this prophesy. L.

EVENTS TO SUCCEED THE SECOND WOE.

The question is often asked, Do you believe with Mr. Miller that the day of grace will close in the month of August? To this, I reply, It is impossible for me to tell what will come in the month of August. If the foregoing calculations are correct, however, and the Ottoman power falls we shall be brought to a point where there is no certainty that the day of grace will be continued for one hour. For when the second woe is past the third woe cometh quickly. And when the seventh trumpet sounds, the day of grace will be past. Hence, when any one can prove to me satisfactorily how long a period, "Quickly" is, as used Rev. xi. 14, I will tell them how long the day of grace will last after the fall of the Ottoman empire, and not before. Every one must be his own judge on this point. But this I affirm, it will be a fearful experiment for any one to try, to put off the work of salvation until the 11th of August, or any other time. There is no safety except in Christ.

Reader, are you out of the ark of safety? Then you have no time to lose in seeking that refuge. Behold the Judge standeth before the door! Time is short! The last plagues, the seven vials in which is filled up the wrath of God will soon be

poured out, when all who have not the seal of God upon them will feel the fierceness of that wrath.

Professor, have you your lamp trimmed and burning? Have you oil in your vessel with your lamp? Have you on the wedding garment? And are you like the good and faithful servant who is watching for the Bridegroom? Look well to yourselves, lest when he cometh your lamps should be gone out and while you are gone to buy oil he enter in and the door be shut. L.

☞ We shall give in our next, from the American Biblical Repository a very important article, "on the designations of time in Daniel and John:—The 1260 days of Daniel and John, and the 1000 years of John. It is written by Doctor WM. ALLEN, of Northampton, Mass. It is an important article.

☞ We are greatly obliged to "WARD," for his interesting communication which will be found under the head of the second coming of Christ, in this day's paper. Surely we have the apostolic & the primitive creeds, and protestant confessions, on our side of the question. We bespeak for the article an attentive perusal; at the same time solicit "WARD" to contribute articles often for the "Signs of the Times."

A SIGN. We learn from a letter addressed to the Rev. WM. COGSWELL, D. D. Secretary of the American Education Society, by J. E. Hood, a student of Dartmouth College, that beneficiaries of that institution, "who embrace the doctrines of MILLER, relating to the end of the world, will be cut off in future from all aid from that society." Mr. Miller (or the truth,) is making a great deal of trouble, for the would be keepers of men's consciences. But the worst is yet to come, the young men of this age are not to be bought by paltry gold. We may give the letter entire in a future number.

THE LITERLIST AGAIN.—Since giving the notice of this work in our last, we have seen Mr. BURBECK the agent for the work, who has furnished us with the seven Nos. already out. We can only say in addition to our former commendation, that a perusal of the numbers thus far, has been in the highest degree satisfactory. The personal Second Advent of our Lord Messiah, and his literal reign on earth is fully demonstrated. The time of his approach is considered by those writers to be near, "even at the doors."

Mr. Burbeck the agent is now in this city, and will be happy to accommodate all who wish to subscribe for the work. Any orders sent to this office for the work, will be handed over to him.

A WORD OF WARNING.

We intended to publish this work entire in the Second Advent. But we have received a letter from the American publisher, Mr. Dobson, of Philadelphia, who informs us that he has a large edition on hand, (of which we were entirely ignorant until now) which he is anxious to dispose of before another edition is published. We wish the publisher to send a supply to Messrs Dow and Jackson without delay. The work is for sale 106 Chesnut Street, Philadelphia, and at this Office. We intend to give some further extracts from this work in future.

QUESTION—SPREAD OF POPYERY.

DEAR SIR,—It is recorded in the Scriptures "that all nations are to drink of the wine of her fornication" having reference, undoubtedly to the spread of Popyery through the world. Now it is certain that this nation has not drunk of this cup, as yet, it is also certain that a miracle would be necessary to bring it about in the course of three years. Is not this something of an objection to Mr. Miller's theory? Please answer through your paper.

ANSWER TO THE ABOVE.

The Scriptures to which our brother alludes are the following: Rev. xvii. 2. "With whom the kings of the earth HAVE committed fornication," and Rev. xviii. 2. For all nations HAVE drunk of the wine of her fornication. The reader will see by examining the context, that, the "Woman sitting upon many waters."—and Babylon the great," represent the Catholic Church. The union of the ecclesiastical with the civil power of the kings is here called "fornication." It is so called because it is an *unlawful relation* of the Church with the world.

Now our brother asks if this has been fulfilled in relation to the United States. We answer we have not recognized as a nation the power of the Pope, or taken his yoke upon us as other nations have; but we have felt the influence of the "Woman," and multitudes of this nation have drunk of her "wine," and are now drunk with it. I suppose that these Scriptures therefore are fulfilled, in relation to this, and all other countries where Catholicism exists to any extent; and it exists in every Christian nation. Indeed, it is only in this sense now that any of the nations are influenced by Popyery; for the Pope lost his civil power in 1798.

CHARACTERISTIC. We sent our last No. to the "Puritan," for an exchange—the paper was returned with the following request written on the margin: "Please exchange after three years, not before!" "PURITAN."

THE NATIONS.

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

ARRIVAL OF THE BRITANNIA.

TWENTY-NINE DAYS LATER FROM LONDON.

From the East. The affairs between Turkey and Egypt remained the same. It was reported that the British Government would not interfere further between the Porte and its vassal.

Khosrew Pacha had been superseded in the post of grand Vizier, which office had been given to Raguf Pacha, who is said to be a person of inferior talents.

The last accounts from Persia were contradictory in their nature. The Shah was still with his army at Ispahan. It was said that a Russian army was collected at Tiflis, presumed to be intended to act against the Leeghis, who had shown a disposition to retreat on first hearing of the success obtained by the Circassians.

The Russians had succeeded in their designs against Khiva—and with an immense army were making arrangements for passing on to Bokhara.—It was thought that the Governor General of India would send an army of observation across the Hindoo Caucasus. There appears to be trouble brewing in that quarter.

The Emperor Nicholas was also making great preparations to conquer Circassia. Three armies were to advance from different directions—and this brave people will doubtless have to succumb.

China. The news from China is of considerable importance. The latest dates received on the 3d inst. at London, overland, were from Canton, to March 27. The Chinese were preparing for a war with the English. Linn, the commissioner, had enlisted 3000 recruits, and was drilling them daily near Canton, in the exercise of the bow, the spear, and the double sword. The latter is said to be a weapon peculiar to China. Preparations were also making for destroying the British ships by fire-ships and

fire-rafts. The Americans at Canton, in consequence of these hostile demonstrations, and an order from the Emperor to suspend all trade with foreign nations, had left the city, and all business in Canton was therefore at an end. None of the British squadron destined for Canton, had reached there, excepting the *Druid* of forty guns. The naval force detailed to operate against China, consists of three ships of the line—two frigates—and ten sloops of war, besides some smaller vessels—two large war steamers, and several smaller steam vessels. Letters from Canton, of March 22, received at Singapore, say:

The American merchants at Canton have taken the alarm, and issued circulars, declaring their intention of quitting that city as soon as they possibly can, and declining any further consignments, thus putting a total stop to the trade at present at all events. It appears the whole country is in a state of feverish excitement, many parties say on the eve of rebellion—the Empress is dead, and the city of Pekin is in a state of uproar and confusion, with fire-raising, &c. The opium trade on the coast still going on, but more cautiously; in consequence of the Mandarins being more on the alert, vessels now go in pairs. The Cowasjee Family and Sylph had started in company, the former commanded by Captain Wallace, who, in a letter to us, quotes opium at \$600 to \$800 on the coast, and only \$360 can be had at Tongkoo. We hear that one house purchased 9,000,000 lbs of Congoe tea on their own account before the price got up; they have refused to execute orders for tea all the season. The fleet at Tongkoo was thinning fast, and freights to London quoted at £7 to 8. The Charles Forbes, after lying eight months in China, has brought part of her cargo lying here. It is now being put on board an American, who, however, does not bind himself to go to Whampoa.

France and Algiers. There is no news of importance from France—the 53d and 20th regiments have embarked for Algiers. A new French cabinet it is said will be formed, with M. Thiers at its head.

The war with the Arabs is still carried on with vigor, but with little success. A defeat does not seem to discourage that wild people, who appear determined to drive the French from the shores of Africa. The effective force of the French, engaged in that war since last November, is upwards of 60,000. Marshall Vallee writes that he has penetrated as far as Miliana and Medeah, and has taken possession of both those places, and intend to fortify them. But the Arabs seem insensible to any moral effect arising from reverses. They constantly follow the rear guard of the French army, attacking it in the midst of victory. The French hold actually only the ground they garrison; the country remains in the hands of the Arabs, and the invaders are in turn invaded.

A letter from Algiers, of the 11th of June, states that general Duvivier, by pretending to evacuate Medeah, encouraged the Arabs to enter it, when he made a terrible slaughter of them. A masked battery near one of the gates of the town opened on them point blank, and killed about 1,800 of them. Such a *ruse de guerre* is more-likely to exasperate the followers of Abdel Kader.

The following is a description of the war:— "The plain still continues to be enveloped in flames. The horizon is the Tartarus, whence fire and thick smoke are bursting out. The

Arabs absolutely desire to burn the earth, because it supports us. They are satisfied to perish, provided we perish, and the lowest among them would willingly expose himself to a thousand swords, in order to carry destruction amongst the French. What a war! And how is it to end? What will become of the heroes of the scene? What will become of the conquerors? Is it the part of a conqueror to annihilate an entire population? Is it the part of a hero to put an old man to death, whose last cry is a malediction? But it is enough to set one mad. The poet Orestes ought to have inhabited Algiers."

POPERY.—THE JEWS.—We learn from the Edinburg Christian Instructor, that considerable excitement exists in the Scottish Kirk, in regard to what they term the "aspects of the times, and the avowed ends of Popyery." A movement has been made for a meeting of the Protestant churches, "to devise measures with reference to the circumstances of the day, and the duty of the Catholic church towards the Popish encroachers."

An agent from the Scottish church has visited Holland, to take the opinion of the Dutch church on the subject. The Christian Instructor, referring to the mission of this agent, says:

"Another question, continues the Instructor, is proposed as a point of union for Protestant Christendom, viz. the duty of the churches at this day, to God's ancient heritage, the Jews. The conversion of the Jews, and defensive measures against Popyery, would be the subjects considered in the great intended council."—*Ch. Reg.*

DREADFUL PERSECUTION OF THE JEWS AT DAMASCUS.—This unfortunate people still continue to be the objects of the most appalling persecution. It appears that a very violent and prevailing excitement against the remnants of the Israelitish race has lately broken out, in consequence of the sudden disappearance of Father Tomaso, a capuchin and keeper of the convent at Damascus, whom the Jews are accused of having murdered that they might eat his blood at their passover. Notwithstanding the Jewish law prohibits the eating of blood, even of animals, and the testimony of the medical authorities that the bones found in their sewers must have been there a long time, and were the bones of animals, and although the alleged murder took place in February, and the Jewish passover is in April, yet the excitement could not be allayed.

"On Wednesday, February 5, a priest, who had lived at Damascus for the last forty years, suddenly disappeared with his servant. This priest followed the medical profession, and visited Catholic, Armenian, and Jewish houses, for the purpose of vacinating. On the following day, some Turks and Greeks came into the Jewish quarter, affirming that they had seen the priest and his servant in it on the preceding evening. They laid hold of a poor Jewish barber, and dragged him before the Pacha, who instantly ordered him to receive 500 blows on his heels; and as he made no avowal, the most cruel tortures that tyranny could invent were administered.

"In the meanwhile the Greeks advised him to denounce some rich Jews as the perpetrators of the crime, and, being unable to resist any longer the torture to which he was exposed, he named seven of the richest Jews in Damascus, viz. David Harary and his three brothers, Joack, Haron, and Joseph, Joseph Landiado, Mons. Abulafia, and Moses Dekar-Luda. The barber stated that they had sent for him and offered

him 300 piastres if he would sacrifice the priest, because they wanted his blood for their holy bread; that he had refused, but did not know what had become of the priest. The Pacha instantly ordered the seven Jews to be brought before him and to be bastinadoed. The poor wretches protested that they were innocent, and said that the Jews, who were prohibited feeding on the blood of animals, were not likely to commit an act so repugnant to human nature as the one they were accused of. The Pacha would hear no justification—ordered them to be loaded with chains, and made them undergo the most cruel sufferings, by forcing them to remain standing during forty hours without giving them any thing to eat or drink, or allowing them to sleep. He then sent for the three Rabbins, Jacob An-tevi, Aaron Arari, and Azararia Halfaen, and tortured them till their flesh flew off in large bits, asking them in the meanwhile whether they had employed blood in their holy bread; they replied that if such had been their custom, their proselytes would have proclaimed the fact long ago.

"The Pacha then proceeded to the college, had the children thrown into prison and chained, prohibited their being seen by their mothers, allowing them but an ounce of bread and a glass of water a day each, hoping that their parents, in order to liberate their children, would make some disclosures.

"A generous hearted Jew came forward and told the Pacha that the calumny in question had already been discussed by all the powers in Europe, and had been declared inadmissible, and that it was not an equitable action to inflict such cruelties through an accusation wrenched out of an individual by means of torture. The Pacha ordered this individual to be beaten till he expired.

"The Pacha then proceeded in person with 600 men to the Jewish quarter, and ordered the houses of the Jews accused to be demolished, in the hope of discovering the dead bodies; but having made no discovery of the kind, he ordered the prisoners to be dragged by their sexual organs to sewers near the palace and to be thrown into it. Not being able to support this torture, they preferred death, and acknowledged the charge to be true. The Governor then inquired where they had put the blood of the men murdered, to which one of them replied, that it had been put into a bottle and given to Moses Abalafia. The latter denied this; but having received 1000 stripes without making any acknowledgement, he was exposed to the most horrid torture, which made him say that he had placed the bottle of blood in a cupboard. As he could not stand on his feet the Governor had the unfortunate man carried on the shoulders of four soldiers to open the cupboard; but when this was opened, it contained nothing but gold; and as the Governor inquired for the bottle, Abalafia replied, that he had shown him the gold to be relieved from the calumny. The sufferer was then tortured afresh in order to induce him to turn Turk to save his life. The others were treated in the same manner, and these proceedings have lasted a month. An astrologer declared that he had discovered that the prisoners had assassinated the priest, and that the servant had been killed by Raphael Farki, Nathan Levi, Aaron Levi, Mordecai Tarki, and Aarrkesdi Listone, and the two first were arrested immediately; the others had effected their escape.

"This is the way in which justice, my dear friends, is administered here. The banker Ni-

gri, has embraced Islamism, being unable to support any longer the tortures to which he was exposed."

Refuge of Scoffers.

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

"SIGNS OF THE TIMES."

The following notice is taken from the "*Boston Investigator*," formerly edited by *Abner Kneeland*. It will be perceived that these skeptics agree with a certain class of professors of religion, in the expectation that 1843 will witness a *large accessoin to the infidel ranks*. Well, gentlemen, it may be so for ought we know.—But then, while *you are prophesying* about what will take place in '43,—and crying peace and safety," it may be well for you to just look into the glass prepared for you by St Paul, and Peter. 1 Thes. v. 3. 2 Pet. iii. 3—7.

The "*SIGNS OF THE TIMES*,"—a new religious paper, lately commenced in this city, is devoted to the interest of the Millerites. The Rev. Joshua V. Himes, the editor, is the Prophet's right hand man, his shield and fortress, helmet and buckler. With most commendable gravity, he strenuously urges the friends of the *cause*—that is, all who are in favor of a general blow up in 1843—to patronize his publication! The call will no doubt be successful; and this last and greatest of religious humbugs continue to increase and flourish till the limitation expires, when the scales, falling from the eyes of his dupes, the absurdity of the Christian superstition will become too glaringly apparent to be longer credited. The year 1843, therefore, will witness a large accession to our ranks, unless indeed the Prophet should in the meantime discover a *mistake* in his computation—the only chance, in fact, that is left to save his church, and which will probably be improved, tho' at the expense of his prophetic foresight. Mr. Himes, previous to becoming a preacher, pursued, as we have been told, the praiseworthy occupation of a mechanic. He was more honorably employed at that time than he ever has been since, according to our standard of usefulness; still, we believe him strictly honest in his teachings, notwithstanding his superstition, and in the main a very good kind of man, which is more than we dare say of many Christians who abuse him.

MR. MILLER AND THE INFIDELS.—The Infidels of Boston seem to be very much pleased to have Mr. Miller here among us. They think his theory has a strong tendency to bring the Bible into disrepute. The following is from the *Investigator*.—*Trumpet*.

Mr. Kneeland did good service while here, in turning many from the error of their ways; but he, and all sensible men, know very well, and readily admit, that there is nothing in the world that makes infidels so fast as the absurdities of the Bible—the book from which Miller produces authority for his ridiculous sentiments. In fact, we do not know a single genuine infidel who did not become so from an examination of this very book. Thomas Whitmore is correct, therefore, in saying the Prophet will make infidels; but, after all, Thomas knows as well as we, that it is not Miller who does the work, but the Bible! for he gives chapter and verse for all his "prophecies." Miller has not had fair play from his Christian brethren; they represent him

most—religiously. But he is a Christian, as good a Christian, and as honest, we have no doubt, as his Universalist brother, and his doctrines are equally as biblical. Yea, Millerism, as well as Universalism and all other isms, is from the Bible. It is but another modification of the great humbug—Modern Christianity, and it must be acknowledged by the church, or the Bible given up.—For—

"Call it what you will,
Rhubarb will be rhubarb still."

A SWARM OF BE(E)S.

- Be Active. Always abounding in the work of the Lord. 1 Cor. xv. 58.
Be Believing. Be not faithless, but believing. John xx. 27.
Be Contented. Be contented with such things as ye have. Hebrews xiii. 5.
Be Decided. Ye cannot serve God and Mam-mom. Matthew vi. 24.—Therefore choose you this day whom you will serve. Joshua xxiv. 15.
Be Earnest. Covet earnestly the best gifts. 1 Cor. xii. 31.
Be Forgiving. Forgive, and ye shall be forgiven. Luke vi. 37.
Be Generous. Freely ye have received, freely give. Matt. x. 8.
Be Humble. He that humbleth himself shall be exalted. Luke xviii. 14.
Be Innocent. I will wash my hands in innocency. Psalms xxvi. 6.
Be Just. There shall be no evil happen to the just. Prov. xii. 24.
Be Kind. Be ye kind one to another. Eph. iv. 32.
Be Loving. Abound in love one towards another. 1 Thess. iii. 12.

Christian Union Convention.

A CONVENTION of the friends of Christian Union on Apostolic principles, will be held, Providence permitting, at Groton, Mass., on WEDNESDAY the 12th day of August next, at 10 o'clock A. M., to continue two or three days. The object of this Convention is to examine the *Scriptural ground* of Christian Union, devise measures for its promotion, and secure harmonious action among its friends.

To this Convention, all the friends of the Redeemer and of *Church Reform*, are cordially invited. We call upon all the friends of Christian Liberty in different parts of New England, to come up to this convocation. The meeting will be an *important* one. The subject is a great one, and needs thorough discussion. The rights to be settled, are the dearest rights of the Christian. The duties to be determined, are so important that our *own* usefulness, and the prosperity of every good cause, depend upon their performance. The great question to be settled, is—**SHALL ACKNOWLEDGED CHRISTIANS BE TREATED AS SUCH?** We shall not go into the question, What constitutes Christian character? Should this question come up in the present state of things, we could not hope to arrive at a satisfactory conclusion respecting it. The other question claims *Priority*, and demands our first attention. Another question will come up for consideration, which is,—*How far does sectarianism affect the present moral and religious enterprises?* This will claim considerable attention, and will elicit, unquestionably, an interesting and profitable discussion.

We are happy in being able to announce to the public, that GERRIT SMITH, LUTHER MYRICK, JAMES C. JACKSON, and D. H. RANNEY, and other interesting speakers, are expected to be present.

ARRANGEMENTS WILL BE MADE TO ACCOMMODATE OUR FRIENDS FROM ABROAD.

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