

**REPORT**  
OF THE  
**PROCEEDINGS**  
OF THE  
**THIRD SESSION**  
OF THE  
**GENERAL CONFERENCE**

EXPECTING

**THE ADVEENT OF THE LORD,**

**HELD IN PORTLAND, ME.**

**Oct, 12, 13, 14, 1841.**

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**BOSTON:**  
**J. V. HIMES, 14 DEVONSHIRE ST.**  
**1841.**

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## REPORT.

The Conference convened in Casco street Chapel, Oct. 12, at 10 o'clock, A. M., and was called to order by Abijah Bridges, one of the Assistant Chairmen. Prayer was offered by Bro. Bridges.

Bro. T. F. Barry and Joel Spaulding were appointed a committee to nominate such servants to the conference as should be needed to facilitate the business of the session. It was recommended that the conference remain as organized at Lowell; and that the vacancies of the absent members be filled. Whereupon, the following nomination was made, and confirmed for the

*Committee of Arrangements.*—J. Litch, E. B. Rollins, Joel Spaulding, John Pierson, J. V. Himes.

*Committee of the Roll and Finance.*—T. F. Barry, Parker Dow, D. Knowlton, R. Walker.

*Assistant Secretary.*—Josiah Litch.

The session continued three days, with increasing interest. The morning of each day was occupied in prayers, addresses, mutual discussions on important subjects connected with the Advent were also introduced in some of the morning meetings, with the happiest effect.

During the session, the Secretary read interesting letters from Brothers Miller, Jones, and Tucker, which will be found below.

The afternoons and evenings were occupied by sermons and addresses, by J. Litch, and others; and on the last afternoon of the session, by unanimous desire, the Lord's Supper was celebrated. It was a most interesting season. The meeting was concluded in the evening by an address, by J. V. Himes, on the importance of "knowing the time" in which we live, and of waking out of sleep, from Rom. xiii: 11—14. When the conference adjourned to meet in the Lecture Room of the Broadway Tabernacle, New York City, Oct. 26, at 10 o'clock, A. M.

Names of members of Conference present:

*Portland.*—Hollis Randall, John Pierson, Clarissa Vose, Martha Moses, Joseph W. Collins, Alice P. Smith, Mary Reynolds, M. C. Brown, Daniel M. Thurston, Jane M. Thurston, Clarissa Luke, Rhoda Winslow, Jane Edmunds, Abby Edmunds, Ruth S. Jackson, Susan Pierce, John Townsend, Robert Jackson, Nancy Clark, Zebulon Black, Almira Black, Francis Clark, Nancy Clark, Hiram Bruce, Nancy Pierson, Francis Pierson, Geo. H. Rich, Samuel Farrar, Louisa A. Clara, Eunice Hunt, Susan Baylie, J. Barry, Harriet Morrell, Ira Tibbetts, Mary Ann Small, Sophia Randall, Michael Nutting, Joseph Read, S. S. Stevens, S. M. Johnson, E. Tufts, Catharine Wilson, Freeman Smith, Jas. Small, Orinda Haines, Elizabeth Haines, Jacob Mills, Jr. Alexander Edmunds, Ann D. Brown, Eld. C. R. Rollins, Eld. S. E. Brown, Joseph Cur-

rier, Ebenezer Stephens, Elizabeth Martin, Peter Johnson, Johnson Jorden, Betsey Wilson, Wm. H. Hyde, J. Hopkins, A. N. C. Coad, Rachel Cushing, Elizabeth H. Stanwood, Salus M. Adams, Olive Adams, Eliza Chick, Rebecca Randall, Hannah Johnson, M. Moony, Mary Townsend, Ann E. Brown, Mary Ricker, Sarah Greely, Olive Berry, Elijah Robinson, Hoster Ann Mitchell, H. Atkins, Gardner Rich, L. C. Phinney, Harriet Lewis, Mary Woodman, Harriet Mills, Rebecca Addis, Eliza Nutting, Betsey Pratt, L. Merrill, James Berry, J. C. Stanwood, Stephen Sweet, H. Cook, M. Reynolds, M. Reynolds 2d, Mary Allen.

*Cape Elizabeth.*—Mary G. Stanwood, Happy Jordon, James Roberts, Samuel C. Stanwood.

*New Gloucester.*—Ephraim Stinchfield.

*Dexter.*—Eld. Abijah Bridges, Eliza Adams.

*Goodwin's Mills.*—Eld. G. Greely, Harriet B. Greely.

*Chadson.*—Samuel E. Mosher.

*Falmouth.*—Harrison Rogers, Catharine Rogers.

*Poland.*—Leonard C. Phinney.

*Westbrook.*—Zelia Hopkins.

*Athens.*—David Knowlton.

*Kennebunk.*—Eld. M. Palmer.

*Belgrade.*—Eld. Joel Spaulding.

*Chelmsford.*—Benjamin Spaulding.

*Raymonds.*—Hezekiah Cook.

*Portsmouth, N. H.*—Eld. T. F. Barry.

*Lowell, Mass.*—Ann Chafin.

*Boston, Ms.* J. V. Himes, J. Litch, E. T. Abbott, Francis Abbott, Henry Emmons.

*Newark, N. J.*—L. D. Fleming.

*Cornville, Me.*—Eld. Henry Frost.

*Berlin, Me.*—S. P. Beckford.

*St. Albans.*—P. Dow.

*Durham.*—J. Higgins.

## REMARKS ON THE CONFERENCE.

The experience of a year has established the belief that these convocations of the disciples of Jesus are important auxiliaries in the work of spreading the gospel of the kingdom of God at hand. From what we have learned of the influence of former conferences, we are entirely confirmed in the opinion that more may be done for the advancement of this cause by means of conferences in the various sections of our country, than by double the amount of effort and expense in any other way. And with the views we cherish of the magnitude of our work, and the great events so near before us, it certainly cannot be an unimportant matter with us how these fleeting moments are improved. Whatever our hands find to do, we, above all others, should do with our might; no time is to be lost in carrying forward the great enterprize before us, of arousing the slumbering virgins to an examination of the condition of their lamps, and a diligent preparation to meet the Bridegroom.

Our session at Portland, like those which have preceded it, has proved a season of deep and special interest to those who love and look for

the soon appearing of the Savior "in his own glory, in the glory of his Father, and of the holy angels." Although but little, comparatively, has yet been done in Maine for the spread of this thrilling and soul-awakening doctrine, yet there is manifestly a deep feeling taking hold on the public mind, especially back in the country towns, and most importunate requests are coming up for light and instruction on the subject. Many laborers might be profitably employed in various parts of the State, in lecturing and spreading publications. Notwithstanding, from the location of the place, but few from other States were able to be present, yet the conference was well attended, both from the city and country. Few could pass through the various exercises without profit, both to their head and heart. Nor could they fail to be strengthened and confirmed in the faith once delivered to the saints, and be more than ever resolved to devote all to the service of God, and live only for the far more exceeding and eternal weight of glory which awaits the faithful in the kingdom of God. The social prayer and conference meetings were characterized by the presence and special influence of the Holy Spirit, and the prevalence of a spirit of strong brotherly love and of fervent devotion. Truly might it be said, "it is good for us to be here."

It will be seen, that interesting communications were received and read to the conference from our brethren and fellow-laborers, Miller and Jones, who were unable to be present with us, and were listened to with deep interest and pleasure. Communications were also read from

several other friends of the cause, showing the progress of the doctrine, and the importance of the circulation of publications on the Second Advent. The conference were greatly cheered and encouraged by a letter from our beloved brother Tucker, of Apulia, N. Y. who has recently embraced the doctrine.

Several other ministers of the gospel have recently avowed themselves believers in the doctrine of the second advent in 1843, and declared themselves greatly blest, both in their own souls, and in their labors by the open avowal of the sentiment.

The written address to the conference by Brother Miller, was listened to with deep attention, and is a most important document. Also the attention to the other addresses delivered on the occasion, gave reason to hope that the word was not spoken in vain.

The tract enterprise was taken hold of with energy by the friends, and a large number of these fearless messengers of divine truth, were taken up and scattered abroad through the country. And we doubt not but that the salvation of souls will be the result.

But the crowning scene was our sacramental season, Thursday, P. M. It was truly a season of refreshing from the presence of the Lord, and will not soon be forgotten by those present. After several most thrilling addresses from ministers of various denominations, where all minor considerations, were swallowed up in the one great, all-absorbing thought of soon beholding the great MASTER at the head of his own ta-



ble, and taking from his own hand that new wine in his Father's kingdom, the Lord's Supper was administered to the disciples, without regard to sects or parties. It was one of these rare scenes on which we doubt not the angelic host gaze with rapture and delight.

The season throughout, was the most solemn, subduing, melting and reviving, we remember to have enjoyed for many years.

With an emphasis, many a heart could say:

“ These sacred signs thy sufferings, Lord,  
 To our remembrance bring ;  
 We eat and drink around thy board,  
 But think on nobler things.”

Christ our passover, slain for us ; Jesus, the righteous, our High Priest, entered with his own blood into the holy place ; the Lord, our righteousness, our advocate before the throne of God, were the inspiring themes of that hour.

Finally, the conference has been of a most important character, and its influence will be widely felt among the hills and vallies of this enterprising portion of our country ; and we trust in the day when the Master comes to make up his jewels, it will be found that the effort has resulted in the glory of God and good of man.

ABIJAH BRIDGES, *Chairman.*

J. V. HIMES, }  
 J. LITCH, } *Secretaries.*

## ADDRESS AND LETTERS READ IN THE CONFERENCE.

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### AN ADDRESS TO THE SECOND ADVENT CONFERENCE,

HELD AT PORTLAND, ME., OCTOBER 12, 1841.

DEAR BRETHREN:—Your frequent gathering together for the purpose of conversing on one of the most thrilling and interesting subjects that was ever presented to the mind of man, will, if persevered in, produce those happy results which, in the eternal state of the righteous, will redound to the glory of God, and the happiness of our fellow-beings. If ever there was a time in our world when we have called *the proud happy*, it is now. Need I refer you to our proud ministers and popular churches? Any man of discernment can see, and must acknowledge, that pride, popularity, and worldly opinion, control, sway, and govern the majority of our priests, and are the law and precept for our most popular sects, churches, and societies. “Yea, they that work wickedness are SET UP.” This is certainly the effect, more or less, of all our Protestant sects at this time. If any man is so venturesome as to attack any of our traditional theories, though ever so false, he is sure to raise up a hue and cry

among the clergy, and find upon his track the whole host of pretended religious editors, dealing out their bombast, misstatements, and foolish lies, to worry and perplex, if possible, the fearless advocate for the truth. And those public teachers and churches who most conform to the opinions and fashions of the world are "*set up*;" their names are lauded through the land, and titles of honor are heaped upon them. We can hardly meet a servant of the cross of Christ who has not the title of Rev., D. D., A. M., President Vice President, or Director, and sometimes a combination of all these titles. Many of them are merely honorary distinctions, which are of no manner of use in the kingdom of God, and of no utility to the cause of Christ. This, in my humble opinion, is seeking honor of men, and therefore we may well ask how such persons can be servants of Christ. I therefore, my brethren, plead for the cause of my dear Master, that in your meetings no custom of this kind should be adopted. Let us beware of breaking one of the least of the commandments of God, or conforming to these pernicious and foolish practices of the world, which will perish with the using, and drown men in perdition. I do most earnestly beseech you, my brethren, to admit of no motive in our conferences, that should lead unholy or worldly men to join us, either for honor or worldly gain. True, a proud and bigoted priesthood may jeer us, the world may hate and despise us; "*yea, they that tempt God are even delivered.*" Yet if we believe as we profess, it will be but a moment of pain, and eternal glory will be our reward.

“Then they that feared the Lord spake often one to another.” When did they speak often one to another? I answer, when the “*proud*” are called “*happy*,” when the “*wicked*” are “*set up*,” and those who “*tempt God are delivered*.” And now is the time. If ever there was a time when this scripture could have a literal fulfilment, it is now. And now is the time, too, for the humble children of God to speak often one to another; but let our conversation be such as becometh saints, let it be chaste and pure as the word of truth, so that a holy God may with propriety fulfil to you in his good pleasure the remainder of the text: “And the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name;” yea, may it be fulfilled to you in your conferences on the glorious subject of his return to earth, when he shall make up his jewels, and when he shall come to be glorified in his saints.

In addressing you at this time, I have selected the subject of the *manner*, *objects*, and the *revelation of the time* of the coming of Christ.

### I. ON THE MANNER OF CHRIST'S COMING.

Concerning this part of our subject, I am happy to believe we are perfectly agreed. How can we believe otherwise than in a personal descent? “the Lord himself shall descend,” “This same Jesus shall so come in like manner,” &c. “Every eye shall see him,” “We shall see him as he is.” These and the like passages prove clearly the manner of his coming, viz., that it is personal.

## II. OBJECT OF HIS COMING.

On this part of the subject, we may not be all agreed. I would therefore recommend that we give every friend of the cause the privilege of giving his own opinions and reasons why he believes, with meekness and fear. Let us have fervent charity one for another, and let our object be *light*; while we do nothing for vain glory. What if my brother, through his influence or art, should seem to conquer my arguments, will it make truth any the less true? No; by no means. Then, my brethren, let us have this single object in view, *truth*.

Then let us inquire, for what purpose doth Christ descend to our earth the second time? The Bible answers, "To receive his kingdom." See Luke xix. 15; 2 Timothy iv. 1. "Who shall judge the quick and the dead at his appearing and his kingdom." Then he comes to receive his kingdom; and this kingdom is to be an everlasting kingdom, never to be destroyed, nor given to another people. See Dan. vii. 14, 27; "And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." You may inquire what the apostle meant by 1 Cor. xv. 23—28: for if at the coming of Christ he should give up the

kingdom to God the Father, and he himself become subject to God, how can it be said that the kingdom given to the Son should stand forever, and "my servant David (meaning Christ) shall be their prince forever?" Eze. xxxvii. 25. I answer, there are evidently two kingdoms spoken of in Scripture. One I shall denominate the gospel or mediatorial kingdom, into which flesh and blood may enter, tares may grow, and foolish virgins slumber and sleep. The other is the kingdom of immortality and glory, into which flesh and blood can never enter, nor mortality ever inherit; he only who is pure can see it, the children of God are the only heirs to it, the tares are gathered and burned before it is set up, and all that work iniquity or offend are excluded from it. The foolish virgin may cry and knock, yet find no admittance. The carnal Jew will have no claim to this kingdom, nor enemies of God can trouble the subjects thereof. It is the kingdom which God gives to his Son after he (his Son) has given up the mediatorial kingdom, and presented his bride to the Father without spot or wrinkle, having put all enemies under his feet, and destroyed the last enemy to his bride, which is death. Therefore, at the time the immortal and glorified kingdom is set up, must be the resurrection of the just, and the glorification of the whole family of heaven: as also the destruction of all the wicked, the enemies of God, of Christ, and the church. Then, "God will be all in all." All the kingdoms of the world are broken to pieces and carried away, so that no place is found for them on earth. The kingdom of God

will "fill the whole earth," under "the whole heaven," and God will be in all dominion, as in heaven, so in earth. Then too God will have answered all prayers which have been indicted by the Holy Spirit or taught by the blessed Savior. "Thy kingdom come, thy will be done, in earth as in heaven." Then, too, God will be "in all." He will be in our King. "Believest thou not that I am in the Father, and the Father in me?" John xiv. 10. He will be "in all" the subjects of his kingdom. "At that day ye shall know that I am in my Father, and ye in me, and I in you;" verse 20. In what day shall we know this? In the day of his second coming. See 18th and 19th verses. We see by these scriptures, that when Christ shall come the second time he will finish the work of salvation, give up the gospel or mediatorial kingdom to his Father, receive the glorified kingdom from his Father, glorify his own people with the same glory he had of his Father, and enter into the rest prepared for him and his, which of course must be eternal, because it is immortal, or, which is as really proved by Scripture, must be an immortal kingdom, because it is eternal.

How then, may we not inquire, can the view of the *English literalists* of the kingdom of Christ be correct? Can this kingdom fill the whole earth, and the carnal Jews inherit Palestine, and the heathen possess three fourths of the rest of the earth? Can death be swallowed up in victory in this kingdom, and yet a large majority of the subjects live and die in a state of mortality? Can Christ gather out of this kingdom all that offend or work iniquity, and yet the

unbelieving Jew and idolatrous heathen, be subject of the same? Can it be called a "harvest," and "end of the world," and not a fourth part of the field harvested, nor an end come to but few inhabitants? Can Christ give up his mediatorial kingdom and finish the work of redemption, cease from his labors, and enter into his rest with his bride, and at the same time continue his mediatorial office, redeem millions ages after he has finished redemption, and labor after he has completed his work, and enter into his kingdom with one half of his bride, while the other moiety is not born of the first Adam? These are questions which I am not able to solve, nor have I ever seen any satisfactory explanation by our brethren of the *English views*,\* how these

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\*It is well known to the students of prophecy that there are now two prominent theories advocated by the believers in the pre-millennial advent. The *first* teaches that the consummation will not take place till the close of the millennium. The *second* teaches that the consummation will take place at the commencement of the millenium.

There is considerable difference between these theories; both agree, however, in the personal reign and speedy coming of the Bridegroom. We think it important to the future mutual co-operation of the friends of the advent nigh, that they should have a perfect understanding of the leading traits of both theories. We here give them.

I. *The theory teaching that the consummation will not take place till the close of the millennium.*

This is given in the works of James A. Begg, of Glasgow, Scotland; and may be stated in substance as follows: "The Jews shall return to their own land, and Jerusalem shall be rebuilt. The Lord will descend from heaven and dwell in Jerusalem.



things can be. The more I have examined the subject, the more I am convinced there is no soundness in the theory. For if we will examine the Scriptures, we shall find abundance of proof

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“Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously.” He will continue his personal presence on earth certainly 1000, and probable 365,000 years. The nations will go to see him, and to worship in Jerusalem, and keep the annual feasts. The man of sin shall be destroyed by the Lord in person or by the brightness of his coming, and the race of evil-doers shall generally be cut off. A resurrection of the saints and martyred witnesses of Christ precedes the millennial reign. This is the first resurrection, and shall precede the second 1000 to 365,000 years. The earth and the atmosphere will be changed. A more genial climate and a more fruitful soil will reward the labors of the husbandmen. Still the earth’s identity and its present localities shall continue; and although it will be a period of unprecedented holiness and happiness, neither sin nor death will be wholly excluded. “The child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.” And, therefore, during the millennial dispensation, this world will be the abode of men in the flesh, who will have intercourse with the immortal men who are reigning with Christ. But of the nature of the employment of the reigning saints, and of their intercourse with mortal men, he has no knowledge.

“A short apostacy will succeed the millennium. Satan will be set free from his captivity, but will ultimately be destroyed. Then comes the general resurrection of all that died during the millennium, and those who were not raised at its commencement, which will be followed with the general judgment and eternal rewards and punishments.”

that the things so opposite to this notion of some of our English and American brethren, are all accomplished at the second advent, when the eternal and immortal kingdom is set up, and the

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II. *The theory teaching that the consummation takes place at the appearing of Christ, in the beginning of the millennium.* It is stated by Mr. Miller as follows: "I believe that the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth; that he will come in the glory of God, in the clouds of heaven, with all his saints and angels; that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the New Jerusalem, the 'beloved city.' And while this is being done in the air, the earth will be cleansed by fire; the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burnt to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth again until 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth, in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

glory of God fills the whole earth. He comes too to take vengeance on the wicked, who are banished from the presence of the Lord and the glory of his power, when he comes to be glorified in his saints. We are told, Prov. ii: 21, 22, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Also, x. 30; "The righteous shall never be removed: but the wicked shall not inhabit the earth." Psalm

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"Then will the promise of God to his Son be accomplished: 'I will give him the heathen for his inheritance, and the utmost parts of the earth for his possession.' Then the whole earth shall be full of his glory.' And then will the holy people take possession of their joint heirship with Christ, and his promise be verified, 'the meek shall inherit the earth,' and the kingdom of God will have come, and 'his will be done in earth as in heaven.'" After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadth of the earth, out of the city, a great company, like the sand of the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them to the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them; the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. 'This is the second death.' After the second resurrection, second judgment, the righteous will then possess the earth forever." See "Miller's Views," pp. 33, 34.

xxxvii. 34; "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Not until the wicked are cut off, which will be when Christ shall come. "Then shall that wicked be revealed, whom the Lord shall consume by the spirit of his mouth, and destroy by the brightness of his coming." He will come "in flaming fire;" 2 Thess. i. 8. And as the flood destroyed the antediluvians, so will the fire the present heavens and earth, with all the inhabitants who are not sheltered in the ark prepared of God for salvation to his people. Were not all the inhabitants destroyed in the flood, except those saved in the ark? "So shall it be in the coming of the Son of man." None can be saved only in Christ. Yet Pharisees and Judaizing teachers have always been trying to climb up some other way—to save the Jew by his blood relation to Abraham, and the heathen for his ignorance. Yet God says, not of blood, nor because they are the seed of Abraham, but in Christ. "And the times of this ignorance God winked at, but now he commandeth *all men* everywhere (Jew and heathen) to repent." And "except ye repent, ye shall all likewise perish," (Jew and Gentile.) And those who teach any other way for men to be saved, when "Christ shall come the second time without sin unto salvation," than by faith in Christ and repentance towards God, are, according to John x. 1, "thieves and robbers."

### III. THE TIME OF HIS COMING.

On this part of our subject, many are willing

to admit that it is near, yet are not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about twenty-three years. The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy, or notice from these babblers and complainers. Why is this so? you may inquire: for each class of these writers try to prove one important point in the theory, that is, *that the time is actually revealed in the Bible*; for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind. And if this objection were all these men had against the "Miller doctrine," they would as soon complain of the believers in 1866, as of Miller and others who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*. They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution; for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn,

and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and have, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men, and have, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at this subject.

*The Editors.* This class of men among us are capable of doing much good or much hurt. They are instruments to convey light, or lull the community to sleep, and communicate darkness. With these we have been less fortunate than with the priesthood. And the reason is obvious: they are more worldly, if possible, and are catering more for popular applause, and are more depraved by the fashionable and vain taste of public sen-

timent. Yet the same motives operate upon their minds, as upon the minds of the opposition among the clergy: a *want of faith*, and a *lack of courage*. Therefore the scurrilous paragraphs which abound in many of our religious publications, which serve to keep the world in ignorance and darkness on this important subject. I believe every newspaper paragraph, that I have seen, which is opposed to the doctrine that we advocate, has been based upon some foolish story, or vile misrepresentation of our views or conduct. And this shows plainly, to every man of sense, the weakness of their side of the question, or their ignorance of the question itself. Yet in this thing we have much reason for gratitude to God; for three years since, but two or three editors could be found in the United States that would publish anything from us, or correct any misrepresentation which they or others had made concerning our views; now, we can number more than a score of friendly or honest editors. Some are with us, heart and hand; others are willing to do us justice. Let us then take courage, brethren. "If God be for us, who can be against us?"

There is another class of our fellow-men, whom we should do all in our power to enlighten, and to whom we should cry night and day with tears, if possible that we might be instrumental in saving them from ruin,—I mean the unbelieving world. They are enemies to the coming of Christ, from a natural cause. They are enemies to God by wicked works. They love the present evil world, and have no faith in the future. They hate the light, and will not come to

it, lest their deeds reprove them. They are strangers to the covenant of promise, and have no inheritance with the household of faith. They know that they are unprepared to meet God; therefore, they are opposed to the second advent. But, brethren, we have reason to rejoice, for many hundreds, if not thousands of these characters, by the preaching of the things of the kingdom, and that kingdom at hand, have been brought to repent and believe, and are now "looking for the glorious appearing of the great God, and our Savior Jesus Christ." If angels in heaven rejoice over one sinner that repenteth, surely we have reason for much joy when thousands have been converted to Christ, and that too by preaching and teaching a doctrine which our enemies ridicule and misrepresent. Go on then, brethren; your cause is the cause of God and the truth. Have faith, have courage, have works, and the Lord Jesus will bruise Satan under your feet shortly. I know some, who have received the light, and for a season seemed to run well, and gave evidence that they rejoiced in it, have fallen away, and given our enemies occasion to exult over us. Let us pray that such may be delivered from the snares and temptations into which they are fallen. And let us desire mercies of the God of all grace, that we may stand fast in the faith, not giving heed to seducing spirits and doctrines of devils.

But to the time.—There are some who tell us that God has nowhere revealed the time of Christ's second coming, or of the end of the world; and by their sceptical mode of reasoning destroy the faith of some. We are told by Sol-



omon, "A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment." Daniel says, "The wise shall understand," that is, the time of the end, and the resurrection. Peter tells us that the prophets did prophesy of the grace that should come unto us, and that they did diligently search into the time and manner; and that the spirit of Christ, which was in them, did testify beforehand "the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought into you at the revelation of Jesus Christ." 1 Peter i. 10—13. I consider the words of the wise man, of Daniel and Peter, of more force than all the sceptics and scoffers of our age. These three, Solomon, Daniel and Peter, have been tried and found true; while those murmurers and complainers of the opposition are walking after their own lusts; while their mouth speaketh great swelling words, having men's persons in admiration because of advantage, &c. See Jude 14—21.

That God has revealed the time, if not the hour or day, is certainly proved by these three witnesses which I have quoted. And Christ himself has told us that we may know when it is near, even at the door. But, says the scoffer,

he has not told us any where in the New Testament when the end will come.

Well, suppose he has not ; do you not believe Moses and the prophets ? It would be proof enough for me to find it in either of the Testaments.

Time is revealed in both the Old and New Testaments, in the most plain and simple manner, in the same way that Christ's first coming, or any other part of the gospel, was revealed.

1st. It is revealed by types. As in the creation God was six days creating the heavens and earth, and all that are therein ; so Christ will be six days creating the new heavens and new earth, and all the hosts thereof. Was that a regular time ? So will the other be. "And God rested on the seventh day." So Christ will enter into his rest, and cease from his labors, on the seventh day. God has said, "My sabbaths shall ye keep, for is a sign," &c. Exodus xxxi. 13—17 : "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations ; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore : for it is holy unto you. Every one that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord : whosoever doeth any work in the sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between

me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." See Hebrews iv. 1—11.

It is revealed again in the typical law of seven years' bondage and of the year of release. All slaves of the Hebrews were released after seven years. See Deut. xv. 1, also xxxi. 10. So must the year of release come to the people of God; after seven years they will go free. Here is time revealed; and if the time was a regular time in the type, it must be so in the anti-type. Again, time is revealed and shown in the typical jubilee, when the redemption of the people of God will be completed, and death gives up the bodies of the just; when the saints will enter into their inheritance, and possess the kingdom designed for them from the foundation of the world. This type was marked by a regular time of fifty years, and must have a fulfilment in as regular time as its anti-type; or that would be no type, and no agreement or affinity in the shadow. Who but an infidel will pretend to deny these things, as shadows or types of good things to come? See Col. ii. 17; Heb. x. 1. But, says the objector, if these are types, and times are measured, you cannot tell when the time of the true anti-type will come. No matter; my argument is, God has revealed the time; if in the shadow, then also in the substance; for a wise man can measure a tree by the shadow. "The wise shall understand."

2d. God has revealed the time by his prophets. Daniel was told when the end should be. "At the time appointed the end should be;"

Dan. viii. 19. The appointed time was given, Daniel viii. 14: "Unto 2300 days, then shall the sanctuary be cleansed." Again, he was expressly told when the resurrection of the just would take place, by his own time being measured; and none can dispute but the coming of Christ and the resurrection of his saints are at the same time. 1 Cor. xv. 23; Dan. xii. 12, 13: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Again, Hosea prophesied when the saints should be revived, raised up and live with Christ; also, the coming of Christ, first and second time. Hosea vi. 1—3: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Christ also gave the Pharisees to understand, if they had been wise, how long his church should be in a state of trial and temptation, and when they would be made perfect; which all must agree is at his second coming. 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him

as he is." "To-day and to-morrow, and the third day I shall be perfected." Luke xiii. 32 : "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Not in his own person, but in his body the church, Also, John has given us the length of the fifth and sixth trumpets, and then tells us, "when the seventh trumpet begins to sound the mystery of God shall be finished." Revelation ix. 5, 15 ; x. 7. But, says the objector, all this may be true ; God may have alluded to the time, in this typical and allegorical sense ; but who can tell when these times will end ? I answer, the "wise shall understand." It is enough for me to prove that God has revealed the time ; for what is revealed is for us and our children. No man but a skeptic or a Jew will deny but that God has from the beginning revealed the end by types and allegories. I know that the skeptic and Jew will inquire, "Why did not God tell us what year these numbers would all end ?" Christ and the prophets have told us plainly why. Mark iv. 11, 12 : "And he said unto them, Unro you it is given to know the mystery of the kingdom of God ; but unto them that are without all these things are done in parables : that seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and their sins should be forgiven them." Isaiah vi. 9 ; Acts xxviii. 26 : "Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive." So then,

brethren, I believe it is given unto you to know the things of the kingdom; but to them who, by their unbelief or haughty pride, have blinded their own eyes, it is not given to understand. "For the wicked shall not understand." You will next inquire, How shall we know when these times will all end? I answer, when you or any other man can show by scripture rule that they all harmonize and come out in one and the same year, they cannot be far from the truth. This you know, my brethren, I have attempted, at least; and I say I have done it.—How far I have Scripture and facts to support my constructions, you must be the judge. One thing I will say, let my enemies or opposers show any other year in which these numbers will all centre, and have as fair a construction of Scripture as I have; then, I for one, will acknowledge I may be mistaken, and they may be right. But if they will not do this, let them cease their murmurings and complaining, lest they be found fighting against God.

May the God of peace be with you all, until you are made perfect in Him who will be all, and in all. **WILLIAM MILLER.**

*Low Hampton, Sept. 5, 1841.*

#### LETTER OF WILLIAM MILLER.

*To the brethren of the Conference on the Second Advent of Christ at hand, to be held in Portland, Me., Oct. 12, 1841.*

DEAR BRETHREN: God has so ordered in his good providence, that I have been twice deprived of the privilege of meeting with you, to confer

on the subject, dear to the hearts of all those brethren who are looking for the glorious appearing of the great God and our Savior Jesus Christ; and to consult on the best means to be used to excite the minds of our fellow beings to an examination of this glorious truth, revealed, as we believe, in the simple and plain language of the word of God: both in the Old and New Testaments.

It is a fact, which will not be controverted, that the Christian world has been long held in darkness and ignorance, on this important point of scripture promises; if it so be, we are right in our view of the faith. And well may we say, that we, too, were in darkness, even as others, dreaming of a long day of prosperity and peace for the church in her earthly tabernacles, and effectually crying peace and safety, when, in fact, sudden destruction was coming upon us. But God, by his divine spirit, and such means as he saw fit to use, hath awakened an interest in our souls, and excited our minds to a scripture examination of this soul-reviving and heart-cheering news. Each of us can well remember the emotions of joy, and thrill of unutterable delight we enjoyed, when first our faith received this glorious news, "Behold the bridegroom cometh." It becomes us, then, as lovers of the souls of our fellow men, as professed children of God, as believers in the second advent near, to use our best powers, and every means God has appointed to spread the news, to publish the glad tidings, and to prepare others, and be prepared ourselves, for this most glorious event, which is to consummate our hopes.

Will it then be amiss, in me, my brethren, to address you, and present to your minds some of the ways, in which I think we may be useful in publishing the news to glorify God, and benefit men. We all have a work to do; but all have not the same work. Therefore, God has set every one in his own place, and every man his own work. The great object of every one of us ought to be, not to covet every one the same gift; but to covet earnestly the best gift, for which we are qualified, by the great head of the church; some apostles, prophets, teachers, helps and governments. The greatest difficulty is in determining which is our work. We are all of us so liable to be prejudiced in our own favor, that it becomes a matter of some difficulty to know, and keep the place in the vineyard, which God calls us to fill. I would therefore, suggest the propriety of the brethren of the Conference giving counsel, advice, and recommendation to those who they may in their judgment believe qualified for public teachers. I would suggest also one thing, which I believe would be a benefit in our cause, that a committee be appointed for the express purpose of examining, advising and recommending said lecturers, by the conference.

Union is strength; and I am well convinced that those who may be called of God to publish this blessed news, need all the encouragement that we, as a conference, are able to give. We need such workmen to break new ground as are abundantly able to give *the light*, and to *meet* all reasonable *objections* which may be raised by our opponents. Many of us, perhaps, have been,



in the first instance, awakened to examine this subject, by means of the public press, or some paragraph in a periodical paper. If then, God has blessed this means, to the good of our souls, why may we not reasonably suppose he will bless the same means to the good of others? Here is a field for usefulness, in which we can all work. Let us every one then do all in our power to make our paper "*The Signs of the Times,*" useful and instructive; every man and woman who is looking for and loves the appearing of our Lord Jesus Christ, can do something in this department of our work. We may each one obtain one or more new subscribers; we can make our own paper a missionary among our friends, at home and abroad. I do feel very anxious to see that paper a weekly messenger, and to see a small department of it devoted to publish some historical facts which are immediately connected with prophecy. And let us give more diligence in this thing, for what we do must be done quickly. Let those who are able to write useful and interesting articles on this subject, write often, and if any have important questions which they wish to have solved, let them not be backward in asking: for light is our object, and what may be hid unto us, may be made clear unto another. Let us interchange our views one with the other in a Christian spirit, and by so doing, we may receive, as well as give much good. Those who are convinced of the manner of Christ's coming, if they are not believers in the time, as some of us are, let them advocate so far as they do believe, and in so doing, they will not withhold more than is meet. There

are evidently many who agree with us in the main, who through a false pride, and a fear of being identified with those who receive the scoffs and sneers of pulpit and press, withhold their own convictions, and are disciples secretly for fear of "*the jeers.*" But of those who call themselves "Christians," to you, my brethren, let me say, how can you stand by and see the truth trodden into the mire : see this glorious subject scoffed at and ridiculed, and make no effort to support the cause ? Doth not your heart bleed, when you see the vile and wicked course our enemies take to slander, defame and ridicule, what they can never refute, by fair reasoning ? We have fallen upon strange times, my brethren. Our enemies, although professing to be Godly men many of them, yet they use no weapon but misrepresentation, ridicule and abuse. It is, therefore, our duty to use every means the truth will warrant, to give light to the world, and withhold not the gifts and powers which God has put into our hands, for fear of the ridicule of those who, according to their profession, ought to be co-workers together with us. True, our lot has fallen to us in a time of slander ; but this may be in the wisdom of God, to try our courage and our faith, and we cannot expect to win the prize or obtain the crown, while we are men-pleasers, or when we barter away our faith to shun reproach. I know many of those who have heard and read our views of the second advent, and for a season, were apparently with us, have now become cold and lifeless. This must not discourage us. The apostles found the same trial and difficulty

in the day of miracles, "*They went out from us,*" and shall we who live in this day of division and the "scattering of the holy people," in the very day when we have been told "the love of many should wax cold," and "iniquity should abound," in a day which all the prophets have foretold, would be a day of trouble, shall we, I say, complain; or shall we desert and betray our Master, or his cause, for fear or fame. No, my brethren. I am determined, God being my helper, to let the vile abuse of our enemies pass by me unheeded, and proclaim what I believe to be the will of God concerning this thing.

If we believe in the advent near, or if you believe with the writer, that 1843 will close our period of probation, and introduce us into the eternal state of joy or woe, you will feel the importance of using every talent, and every means to save our fellow men from the storm now gathering over a guilty world. Let us reason with them out of the scriptures. Let us show them the prophecies. Let us not be slack in proving to them the fulfilment of the same; and so doing, we shall manifest our faith, glorify God, and clear our garments of the blood of souls.

I pray God for your prosperity in the cause, and that your consultations may be beneficial to yourselves and others, that truth may be obtained, and souls saved.

Your brother and friend in Christ.

WM. MILLER.

*Low Hampton, Sept. 5, 1841.*

## LETTER FROM H. JONES.

*To the Chairman and brethren of the 3d General Conference on the second coming of Christ, at Portland, Me. Oct. 12, 1841.*

BELoved IN THE LORD;—As the distance and other circumstances of the occasion forbid my attendance with you, at this time, I would not mis-improve the opportunity of speaking to you by writing; and will confine myself principally to the general PROGRESS of the *doctrine* and *cause* of the SECOND ADVENT in our land, so far as my own observation has extended.

In the first place, it will be recollected that a few years ago, less than five, with most of us, Egyptian darkness and death-like silence and slumbering reigned on the subject of Christ's second "*coming and kingdom*" "*at hand*," so that we had not so much as heard a syllable of it from any quarter. But previously we were continually hearing from the pulpit, books, and in the private conversation and prayers of the saints, of the *spiritual* coming, *spiritual* kingdom and *spiritual* reign of Jesus Christ with his saints on earth, and of the world *converted* a thousand years *before* his personal coming at the resurrection of the dead and judgment of the great day. But since the Lord put it into the heart of Brother Miller to commence publishing on this subject, many have been awakened one after another to inquire into and examine it for themselves. In seeing that this is the Lord's work, I have noticed that very many, and ministers, too, have been led, as they have told me, to give up gradually their former views of a

temporal millennium, by means unknown to themselves, who had not learned that others were doing the same before them. Having had opportunity personally to converse with hundreds, if not thousands of ministers on this subject, since giving my own attention seriously to it, I have seen, for several years, a constant and great increase among them of abandoning the expectation of the immediate "conversion of the world," which they had supposed would introduce a millennial reign of Christ, with mortals yet in the flesh and on probation. Now they look for other things in the fulfilling of prophecy not so flattering to the carnal mind, or to those who love the joys of time more than those of the heavenly kingdom to come. So far as I can ascertain, there are now among us, comparatively but few evangelical ministers who would seriously vindicate a millennium of this world, or a universal reign of the saints on earth before Christ's coming personally and gloriously to reign on the earth renewed, forever and ever. At the same time, the number is already very considerable, and fast increasing, of those who frankly admit their conviction, that the next great events which we are to expect, are the rapid preparation of the way and coming of "*the Son of man*" with his "*everlasting kingdom*" to "*judge the world.*"

I have taken particular notice that the young clergymen and students for the ministry, are scarcely any of them now advocates of a millennium in this world. One of them on his first going out from a professed orthodox theological seminary to preach, informed me, not long since,

that there were none of the students of that seminary now, to his knowledge, going out from there with the belief of such a millennium. And more than this, he said that the Professors of that Institution had acknowledged their conviction before the students that the Bible does not support the theory of Christ's spiritual reign a thousand years upon earth before his coming at the resurrection and judgment.

After all there is a great backwardness among settled ministers especially to have the doctrine of Christ's second coming and kingdom at hand, presented in earnest to their congregations. And yet, as it appears, many of the same individuals approve of it, and would even like to have all classes hear it, where it could be done without dis-arranging their regular plans of labor, or involving their own responsibility.

Hitherto ministers have permitted me, where I have proposed it, in hundreds of places, to preach once, or a few times for them, knowing that my subject would be "*Christ's coming*" "*at hand*," or without a previous millennium, and have made no complaints to me afterwards. Though in this way of rapidly passing the country, religious excitements are not to be expected as the immediate results, it is most certain that *courses* of lectures on the subject given in almost any congregation, with a few praying souls united to sustain them, *would* produce an immediate excitement not soon to be forgotten in the din of worldly business. Under a proper presentation of the solemn events of Christ's coming himself to "*judge the world*", both believers and unbelievers, would as surely

be excited, as that the virgins, both the wise and foolish, will awake on hearing the foretold midnight "cry," "*Behold, the Bridegroom cometh, go ye out to meet him.*"

With regard to the best way and means in general, for the further progress and spread of this blessed doctrine, it may be said, that but very little can be done in it by human means in any way, until it shall be taken hold of *unitedly* by believers in the advent at hand, and as a *heart work*. Human popularity, talents, wealth, and all united, can accomplish nothing alone in the blessed cause. And yet, even *without* "*the things highly esteemed among men,*" and *with* the spirit and love of God abundantly shed abroad in the hearts of those "*who love his appearing,*" wonders can be done in it, the same as in the days of the apostles, who took this latter course. They had consecrated their all to Christ and his cause, and had not in their profession much, if any thing, after which this world are pursuing as "*highly esteemed.*" If, then, we would imitate them and expect the success which attended their efforts, we must of necessity consecrate ourselves, *property*, and all, to the work, as did the 3000 pentecost converts, by selling their possessions and goods, and parting them, as found needful. Thus with their united daily labors "*in the temple and from house to house,*" in good earnest, they prospered in the Lord, who "*added*" to them "*daily such as should be saved.*" With our multiplied other present facilities for efforts, in this cause, it is now quite plain, that without this same spirit of apostolic conservation and united action, we



shall make but slow, if any progress in the spread of the gospel of the kingdom among the nations of the earth. There is a cross, to be sure, in thus taking hold of this work with an apostolic zeal and united conservation of ourselves to it. And so it was with Christ himself and his first followers, who have handed this precious gospel of the kingdom down to us. They even suffered death in doing it. And so must we be willing to do, if called to it, in carrying it forward as in their case, on their first receiving it. With such united and consecrated action on this subject, we can rely on having the support of the holy comforter with us. Then will our strength be equal to our day. Then we can suffer all things for Christ's sake. And then feeling that we and all are the Lord's, we can freely and heartily give up and appropriate the Lord's goods in our hands as the first saints did it, in preaching repentance, with the awakening consideration of "*the kingdom of heaven at hand.*" Then we can either go out ourselves from time to time, preaching, with apostolic authority, Christ's coming and kingdom at hand, to wake up to repentance, or we can renounce all our worldly conformity, in finding means to retain such, as *will* put their lives in their hands in forsaking all to go abroad in doing this self denying work. And thus, as private christians, even without going abroad, how might nearly all of us do much about home, occasionally, in going "*from house to house,*" as did the first christians in the same work.

In connexion with such a consecration as this, we should very naturally be so perfectly



"agreed" in sentiment, feeling and desire, that according to the divine promise, we might "ask what" we would "in prayer" and it would be granted us. Then we might ask for the pouring "out of" God's "spirit upon all flesh" and it must be immediately so done.

While these things are so, it is certainly a matter of sore regret, that there is, at present, so much want of a cordial union and co-operation in case of certain individuals who also look for the kingdom at hand, in the efforts which some of us are attempting. I here allude particularly to the expressed unwillingness of certain advocates of the second advent near, to cooperate at all with us in Conferences for the general discussion of the great subject, assigning as a reason, *our* not maintaining some particular points in the doctrine as *they* believe it. They suppose we do not understand the prophecies so *literally* as they do, or that we do not understand the *restoration of Israel* to their own land, so *literally* as we ought, and therefore they have hesitated to act with us, and probably many are conscientious in standing aloof, because of some in these conferences believing in a *set time*, for the advent, different from themselves. But while we all design to act conscientiously, we should none of us as did certain ones of old, "*forbid*" each other's "*casting out devils in*" Christ's "*name,*" *because they follow not us,*" in minor points of the great doctrine. Such a spirit, Christ once rebuked, and surely he will never approve it in us, nor prosper us in exercising it. And it is certain that our prayers and efforts for the "*kingdom*" actually to "*come,*" will not prevail,

till we put away all that is not of God, to give full place to his spirit within us in all we attempt to do in his name.

And is there not yet some fault among our very selves already meeting in conferences together on the second advent? We some of us think differently as to "*the times and the seasons*," and of course, thus far, we naturally think differently as to the expediency of certain measures of each other in laboring in the common cause. But let us thank God and take courage; that so soon after our long slumbering over this subject, we are already so well agreed as we are in the most important and awakening points of the great doctrine; and let us, co-operate with our whole hearts, in things wherein we *are* entirely "*agreed*," remembering that it will not necessarily make us responsible for any mistakes we may suppose to be made by each other, while not ourselves sustaining them, and while allowed freely to disclaim them, when we think it needful.

With regard to the Return or "*RESTORATION OF ISRAEL*," some of you will recollect that my own Discourse, at the First General Conference, at Boston, on the second advent, was on this subject, which has since been published in its Report. In that Discourse I pretended to prove, by incontestible evidence, both from scripture arguments and other important facts, not previously before the American public, that the multiplied divine promises for the "*RETURN*" or Restoration of "*Israel*" "*to their own land*," were all designed by the Lord to be understood as promises for *all the saints*, or "*the Israel of*

God" by "*faith*," and to be fulfilled in *their* being gathered at the "*resurrection*" from all their scattered locations, and brought home into their promised "*new earth*" or "*heavenly Jerusalem*," "*with songs and everlasting joy upon their heads*." And thus I maintained that the carnal Jews have nothing to do as unbelievers in Christ, with any of those promises for Israel's return, while they as Jews are rather still under the curse of the Almighty, until they turn from their Judaism and infidelity to the faith of Christ the true Messiah, already once come. Those arguments and facts were presented with fairness and christian charity for the examination of those who understand such promises as being made to the natural Jews, and for *their* return. And yet, during the year since passing, no one of their number, to my knowledge, has even attempted to deny any of the previously hidden facts I then presented, nor to show that my scripture proof on the subject was either false or sophistical. This neglect on their part, is naturally construed as an evidence of their finding themselves unprepared to answer the proof I then gave in support of my position that all these returning promises belong to the *saints* in general, and not one of them to ungodly Jews. I have personally and repeatedly called on our brethren, the advocates of the carnal Jews' return, to answer those proofs against their theory, but still they remain unanswered, so far as I can yet learn. Some, to be sure, have to my face disavowed their belief in the theory which I gave different from their own. And so have they written still in support of their own

views contrary to mine, but without directly attempting to show my proof to be unsound.

These facts are now stated only in love to those thus differing from me, without wishing them to make concessions contrary to their own honest convictions on the subject. And still I would ask them, and even earnestly beseech those who yet stand aloof from us, (simply because of this discrepancy of opinion;) that they will no longer delay the examination of this whole question, fairly to weigh the proofs I have presented, and to admit their conclusiveness, if they cannot really prove them false. As before remarked, some have already attempted to refute these proofs, by further supporting their own theory separate from showing mine to be based on falsehood. But since I have attempted and professed fully to answer and prove their *own* arguments unsound, separate from the more direct proofs of my own, it must be considered unreasonable for them any further to present them, until they shall have at least undertaken the task now required of them. Surely this is the only way of discussing the subject, in hopes of ever becoming "*agreed*" thereon, that we may be no longer parted in our labors to promulgate the powerful doctrine of the second coming and kingdom of the Messiah at hand.

And now could we, by examining each other's positions and proofs, become so "*agreed*," in all parts of the doctrine as readily to work together in disseminating it like the apostles and disciples who were its first united advocates; and should we now thus unitedly receive the fulness of the spirit of the Lord as they did, we might,

as promised, ask what we would in prayer unto God in Christ's name, and it would be granted. Then being agreed as touching it, we might ask for the "*Spirit*" of God to be *poured* "*out upon all flesh*" &c. and it would be immediately done. Then we might thus ask for the midnight "*cry*" to be "*made*" and for all the wise virgins to hear it and to trim their lamps; and for "*the Bridegroom*" or Christ immediately to come from heaven to go in with all his saints "*to the marriage supper of the Lamb*;" or which is the same thing, we might ask for the immediate spread of "*this gospel of the kingdom*" "*at hand*," throughout "*all nations*," and for the glorious "*kingdom*" then to "*come*" on earth, and for God's "*will*" then to "*be done on*" the same "*earth*" at that time renewed, and at the resurrection, "*as it is in heaven*," and it would be done without delay.

Finally, let us not cease to exhort and "*comfort one another*" daily "*with these*" blessed "*words*" of the Lord's foretelling and describing the great events of his glorious coming kingdom on earth, now specially "*at hand*." And let us by prayer and the continual use of "*the sword of the spirit which is the word of God*," and by every other means required of us, do what we can to persuade all classes immediately to repent and fully prepare to meet the Lord in his soon coming with the hosts of heaven above, to take "*the kingdom, and the dominion and the greatness of the kingdom under the whole heaven*," and to give it "*to the people of the saints of the Most High*," and when all unbelievers as "*children of*" this now "*under*" "*kingdom*

*shall be cast out."* Requesting your prayers, I  
 subscribe myself, affectionately your brother in  
 this joyful hope, HENRY JONES.

New York, 106 8th, Avenue Oct. 4, 1841.

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 LETTER FROM J. N. T. TUCKER.

The following letter was designed for the Signs  
 of the Times. But was read at the Conference,  
 and is now given with its proceedings. ED.

DEAR BROTHER HIMES :—Against the educa-  
 tion of my whole life, the instruction of my re-  
 ligious teachers and associates, and against the  
 efforts myself have made to the contrary, I feel  
 myself, at this happy, yet mortified moment,  
 compelled, by clear conviction, to testify my be-  
 lief of the declaration, that "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 that he is now "nigh at hand,"  
 "even at the door." Yes, I feel constrained,  
 with penitent confession of that blindness and  
 unbelief, to proclaim the record of John, "the  
 time is at hand, behold he cometh with cloud,  
 and every eye shall see him," &c.

*When* this great event shall occur, I cannot  
 positively speak—but I cannot doubt the truth  
 of its being *very soon*. It appears to me very  
 probable, that the calculations of Mr. Miller  
 may be true; at any rate, I cannot say they are  
 incorrect—except there is a mistake of about 20  
 years in the commencement of his time as con-  
 tained in the prophecy of Daniel. I can con-  
 ceive of *no other*, if, *even that*.

I feel grateful for the favor conferred upon  
 me in the publications, put into my hands by

yourself, and assure you, their perusal conferred upon my mind both instruction and conviction, while they imparted delight and abiding comfort. For, notwithstanding the dreadful wickedness of the earth and the consequent terrible-ness of the 2d advent of Christ to the impenitent, yet the discussion and contemplation of the subject are fraught with the most prolific glory to the children of God. O, what more grateful to the "Bride, the Lambs wife," who *loves* her Heavenly Lord and loves His appearing, than the conviction, that He is *soon to come*! Is she *afflicted*? with courage can she endure it, strengthened by the assurance, that "it is but for a moment," and shall yield to a "far more exceeding and eternal weight of glory" in which the Prince and Savior Himself, with her will participate. Is she *full of joy* and *desiring* to "*depart* and be with Christ:" she is encouraged and strengthened to remain, to suffer and toil yet a little while, in the blessed hope, that, if she may not *go to Him*, yet He will *appear in glory*.

My heart is filled with encouragement in laboring for the various *reforms* in which I with others am engaged; for, I see in this glorious branch of bible instruction, the assurances of speedier success, than could perhaps otherwise be enjoyed. If Christ is soon to appear on the earth,—it seems in perfect character for Him to have caused the present attempts at Anti-Slavery, Temperance, Christian Union, Moral reform, &c. &c. *These reforms are His pioneers*, they will prevail, at least their influences are needed to demonstrate fully the principles of



Truth and righteousness, and to give a revolted world an opportunity of beholding the genius of the Heavenly Kingdom, and of becoming its friend, if they will, and being prepared in it to reign with Christ forever and ever, and if they will not, they will be without excuse.

I feel surprised that this subject should be treated with lightness by any who profess attachment to Christ. Certainly it commends itself to the most sacred affections of the christian heart. And, although I confess myself a *babe* in the knowledge of this and many other important yet plain, practical questions, it has for my soul a treasure, valueless and inestimable, full of glory and eternal.

Light only is needed, to awaken the entire church. Hard labor, no doubt will be required to penetrate the darkness of established traditions in the schools and among the pupils of the age, but He who spake, and the darkness which covered the earth at the creation fled, can again command; and the darkness of bigotry and superstitions, persecutions of prophecy and truth shall give place to the clear light of the glorious gospel of God our Savior. I feel the thrilling evidence of this in my own mind. Pour out the light, then, my brother. But you "want means"—Yes; I know it, and were it not for the blindness and covetousness of the professed church, you would enjoy them. I can not help you by gold and silver offerings. For I am overwhelmed in the most severe poverty, having become involved over 700 dollars for the purpose of acquiring an education for the service of sectarian churches, which, because I was enlighten-



ed in the Truth, and would not serve the purposes of sectarianism, I have not been able to pay; not having the favor and support, pecuniary or otherwise, of those who were *quick to encourage me into debt, but slow to keep me out.* The Lord reigns, however, and may yet make light the way which is dark before me. I am most fully resolved, however, now, as I have ever been, during the 8 years of my feeble ministry, to testify for God and Truth at all times and at all sacrifices of comfort, reputation, friend, or possessions, which may be necessary—not regarding even mine own life. My only regret is, that the poverty under which I suffer as above stated, should be employed, oft times, to hedge up my way and destroy my influence.

Yours most affectionately,

J. N. T. TUCKER.

*Apulia, Onondago Co. N. Y. Oct. 4, 1841.*

#### THE MILLENIUM.

MR. HIMES: We have heard of men who came among us from abroad with high-sounding titles, and were received into the highest circles of fashionable life, with the joy of a new and great acquisition; who have managed by shifting from city to city, from New York to Philadelphia, to keep up appearances, and to pass currently with way-faring men for Count Such a One, and My Lord, a nobleman; and who, by some unlooked for event of Providence, have been suddenly discovered and ascertained to be sheer pretenders, fortune-hunters, ignoble of birth, of reputation base. *Sic transit gloria mundi.*

In social life, it is of the first importance to keep pure company; to receive into the circle only men of truth and honor, and to scrutinize carefully the pretensions of a stranger, before the door is opened which admits him into the bosom of the family. How much more important in religious life, to search and prove the doctrines which offer to our hearts new modes of faith, and hopes of heavenly bliss!

The doctrine of a Millennium "*prior to the resurrection,*" is universally welcome in religious circles, and is fondly cherished by multitudes. When was its claims submitted to the test of examination, since the time of the reformers? Who has challenged the loyalty of this giant doctrine since the great reformation? Who has tried its pretensions with an eye zealous for the faith of the crucified Lord, not careful to please men? I know the doctrine is well received; and I fear it has been received without scruple. The ear-marks which the great reformers in Germany and England put upon it, have been concealed by false curls, or I am mistaken.

Suppose I am mistaken, that is of small importance, but suppose this doctrine of the Millennium is the same which Luther, Melancthon, Cranmer, and Ridley condemned to the grade of a fable,—THAT is a point of vast importance: not because the opinion of man contravenes the word of God; but because the peculiar situation and eminent learning and piety of these men is a good guaranty, on the face of their opinion, commending it to our respectful attention. Any sentiment which they unanimously stamp with reprobation as "opposed to the holy

scriptures," should be well examined, before being received in our churches and religious circles.

Ignorant of any public attempt to scan the pretensions of the doctrine of the Millennium, prior to the resurrection, I am ready to undertake it : and affirm as a reason, why the religious public ought to scrutinize the pretensions of a Millennium *prior to the resurrection*, that their *general reception* in the Protestant church *cannot be dated earlier than the 19th century.*—  
 "Strike, but hear me !"

Some eminent names in the church received them earlier, and scattered them broad-cast ; but they never sprang up and covered the ground, *until within the last forty years* ; and for the eminent names of the sowers of these tares, I think I can bring three to one of their contemporaries, and their predecessors unanimously, to prove that the doctrines of the church standards, were the doctrine of the church itself, in respect to the Lord's coming in his kingdom, until the present century. I admit the existence of a change now. The Protestant church has departed from the present hope of her Lord's coming, which hope all her standards cherish with the Bible, and she has taken up instead, a hope, which her FATHERS branded in the forehead "*a judaizing notion.*"

But the resolution of this knotty point will not depend on the names of men : if it did, the names of Milton, Bunyan, Baxter, and Heber, will weigh as heavy as the best that can be brought in any way to oppose them on this subject ; besides, Martin Luther, Philip Melancthon,

Archbishop Cranmer, the martyrs, Ridley, Latimer, and others of their company, will be in point of authority a full match for Scott, Henry, Smith, and company, of a more recent date. If the millenist appeal to *names of men*, let him know that an array can be made of *old lights* in a galaxy of glory, that will on the point of the millenium "*prior to the resurrection,*" eclipse the *new lights* altogether. However, the light of the divine revelation is what will alone clear up the difficulty: and I merely hint in this place, at what in my next I will more fully unfold, to wit: that our PROPHEET abundantly warns us in the gospel of his kingdom, that in this world his *followers* shall have tribulation; that his *citizens* will abandon him; that *his church* will *apostatise*; that the *faith* will at last hardly be found; that "*perilous times shall come*;" that the love of money will wax cold; and others will openly scoff at the promise of his coming; but not one word does our Lord say, not a hope does he encourage of any day of glory for his followers in this world, or any other world, until the archangel's voice announces the return of our Lord, and summons all kindreds and nations to his righteous tribunal.

"To the law and to the testimony" is our appeal. *Sic transit gloria mundi.* H. D. W.