

SIGNS OF THE TIMES,

RELATING TO

The Second Coming of Christ.

J. V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

From Zion's Watchman.

THE KINGDOM AT HAND.

MR. ED. I have been very much interested in the several articles which have appeared in your paper from Rev. H. Jones. From all I can learn of his views of the nature and near approach of the kingdom of God, as a general thing, I am much pleased with them, and think them very correct. But there is one point which has been touched, in some one of the letters published by him, on which I wish to ask him a few questions. The point is something like this, that although the kingdom of God is evidently very near, yet the time of its approach cannot be known.

Will brother Jones tell us through the Watchman—

1. If the 2300 days of Dan. viii. 14, do not predict the time of the destruction of the *man of sin*, popery, what do they predict?

2. If they do predict that event, which is to be accomplished by the brightness of Christ's coming, when they were to commence, if not with the 70 weeks of Dan. ix. 457, B. C. For if they began then, they will end A. D. 1843.

An answer to these questions, will afford satisfaction to many minds. J. LITCH.

Millennial Grove, Jan. 23. 1840.

ANSWER TO THE ABOVE.

The communication of brother J. Litch in your last paper, containing questions to myself on prophecy, are interesting and important. It is matter of encouragement to us both that we harmonize in the theory, that the kingdom of God, foretold by Daniel, Christ and John, (Dan. ii. 44; vii. 27. Matt. iii. 2, iv. 17,) was something infinitely more important than the church in a momentary dispensation,—that it is the "everlasting kingdom" "of God," which shall "break in pieces and consume" all other "kingdoms" or powers of an opposite character,—that its coming with Christ, "the great king," to judgment, is yet future; and that it is now specially near "at hand," as manifested by the signs of the times, and the fulfilling of many foretold events, immediately to precede the "great and terrible day of the Lord."

And yet our theories differ in this one point.

His fixes the year of the great event at "A. D. 1843." Mine affirms rather, that the precise time or year of its coming, is not to be known except to the Almighty himself, till with "the son of man" it shall come upon all flesh "as the lightning" from "east" to "west." (Matt. xxiv. 27.) His questions on this discrepancy of our opinions, are kind and fair, and are, doubtless designed for profitable discussion, rather than to aid the vain jangling of unbelievers. With the meek and quiet spirit of our Lord, I will proceed to answer my brother's questions and also to assign some reasons for my belief, different from his that the precise time of the general judgment, though specially now "at hand," is among "the secret things" which belong unto the Lord our God." He asks—

1. "If the 2300 days of Dan. viii. 14, do not predict the time of the destruction of "the man of sin," POPERY, what do they predict?"

In answer to this question, I am prepared to say, with him, that this passage does predict the final destruction of "the man of sin" "by the brightness" of Christ's "coming" to judgment, in "flaming fire" &c. 2. Thess. ii. 8. 1, 8.) at the close of the period called "2300 days; when, also the "sanctuary," or church of God "shall be" perfectly and forever "cleansed," or when all the saints shall be "clothed in white raiment," (Rev. iii. 4, 5) or the pure attire of the heavenly world, which attire "is the righteousness of saints." (Rev. xix. 8.) At that time of course, the whole of Satan's kingdom, including foul spirits and sinners, from first to last, will be destroyed, instead of the papal power, merely. Although many have supposed, that "the man of sin"—"son of perdition"—"Babylon"—"Mother of Harlots," &c., are typical, only of the papal power; it will be found that the word of God, explaining itself, uses these words figuratively to represent Satan with all the dark powers which adhere to him, rather than popery merely; for surely, Satan, the head of the beast, as yet claims a seat above even the pope, in exalting "himself [not the pope] above all that is called God." (2. Thess. ii. 4.) brother Litch asks,

2. If they [the 2300 days] do predict that event [the destruction of the man of sin] which is to be accomplished by the brightness of Christ's coming, when were they to commence, if not with the seventy weeks of Dan. ix. 24. 457 years before Christ? For if they began then, they will end A. D. 1843."

This question also I am prepared to answer, as my brother would probably wish me to do, by admitting that the periods or period called "2300 days," and "70 weeks," are to be understood as commencing together, at the time of Daniel's vision. But, after all, my view of prophetic times is not like his. He speaks as though it were granted by all, that those 2300 days are 2300 literal years: but from making the Bible its own independent interpreter, I have adopted the general rule, that prophetic times like the above are figurative, rather than literal; denoting du-

ration sometimes before, and sometimes after, the judgment; the precise length of which is not to be known to mortals. If this rule be scriptural, it follows, that God has never, definitely, foretold the precise distance of "the end of all things." An attempt, therefore, by us to find it out, would be an attempt to be "wise above what is written." I am aware of the few passages explaining a "day for a year," Ezek. iv. 5, 6, and elsewhere, but cannot admit that they authorize our making "each day" "into a year," in the above passages, nor in any other where neither the connexion nor parallel passages give the authority.

To preclude the necessity of further questions on this important point, I will now state a few reasons for my not being able to consider these 70 weeks, as 7 times 70, or 490 literal years from Daniel to the crucifixion, as brother Litch, Miller, and many others have done, in their exposition of Daniel's "days," "weeks," "times," &c.

1. The same verse, foretelling the 70 weeks, (Dan. ix. 24.) explains itself by showing that the said weeks, or indefinite period so represented, was to continue beyond the crucifixion, even until God shall "finish the transgression, and make an end of sin;" or "when the transgressors are come to the fall." (Dan. viii. 23.) And surely, Christ will accomplish all this work, and signally too, at his coming to judgment, rather than having so done it at his expiring on the cross. The finishing of his sacrifice, or offering for transgression, did not "finish transgression," itself. Neither did his making "an end of this "offering," "make an end of sin" itself, nor of pardoning it. Transgression is still as unfinished as ever; neither is there yet "an end made of sin," "while transgressors," with all their sins not "come to the full," yet waging war with Christ, as they never will, after he shall have come again, and put them all under his feet. Then to be sure, Christ will "make an end" of the "transgression" "and sin" as he never has done before, and never will do again.

2. The same verse explains these 70 weeks as coming to an end when "reconciliation" shall be made "for iniquity." And certainly, Christ did not finish this work at his beginning it on the cross, as he will on actually coming to judgment, to finish his present work of intercession for reconciliation, "reconciling the world unto himself." When at the judgment he shall have finished his work as a mediator, then he will have literally finished his work of making "reconciliation" for iniquity, and not before.

2. The same verse also explains the 70 weeks as coming to an end when "everlasting righteousness" shall be brought "in." And will not Christ gather and "bring" all "his elect" in to heaven, with "everlasting righteousness" "everlasting joy," (Isa. xxxv. 10.) more specially and signally at his glorious appearing than at his one offering for sin on the cross.

4. The same verse further explains itself, by

showing the close of the seventy weeks, so called, as coming to pass at the time of the sealing "up of the vision and the prophecy." And will not Christ's coming to judgment actually "seal up" or close up the whole matter of "the vision and the prophecy" more literally and signally than his sacrifice on the cross? Thus it appears from the fact, that ever since, even now, and until he shall come to judgment, the whole "vision and prophecy," or word of God, has been, is now, and will be wide open for the use and everlasting benefit of perishing sinners, as it never will be again afterwards. Then it will be seen that it is "he that openeth and no man shutteth; and shutteth, and no man openeth."

5. Still further, the verse closes the 70 weeks at the time of anointing "the Most Holy." And will not Christ the "Most Holy" be anointed or crowned "King of kings and Lord of lords," (Rev. xix. 12, 16,) over all "the kingdoms of this world," (Rev. xi. 15.) with "an everlasting dominion" over "all people, nations and languages," (Dan. vii. 13, 14.) far more gloriously in sight of the universe than at his first coming?

At his first coming, he was not even acknowledged as a king by the Church, except in mockery and insult. To be sure, they crowned him, and robed him, and bowed the knee to him, saying, "Hail, king of the Jews!" But the crown was a composition of thorns only, in connection with which he was spitted on, scourged and crucified in ignominy. And yet, every knee shall bow, and every tongue confess to him truly.

REPLY.

MR. EDITOR,—I was happy to find, in the Watchman of February 29th, a reply from brother Jones, to my questions in a former number of your paper. I am pleased with the spirit of the reply, and, also, with the arguments themselves, by which he endeavors to sustain the position he has taken, although I am, by no means, convinced by them, of the correctness of that position. But I am pleased with them, because they are fair and manly, and take hold of the theory he would oppose in the right way to expose its fallacy, if fallacious it is. He has met the subject with a candor and strength of argument, such as no other writer who has attempted it, has done. But, although I am free to make these concessions I am not satisfied—that the prophetic periods of the book of Daniel are not "definite" but indefinite, the length of which cannot be known by mortals.

In answering my question bro. J. admits that the period called 2300 days, Dan. viii. 14, does extend to the destruction of "the man of sin," popery, [and all other abominations,] by the brightness of Christ's coming. And, he also admits, that the 2300 days of the 8th chapter, and the 70 weeks of chapter 9th, 24th commenced together. But yet, he denies that we have evidence that either of the periods are to be understood as a day standing for a year. He is right in refusing to admit, that because a day was so used by Ezekiel, it is to be so understood in Daniel, unless it can be shown from the writings of that prophet that he did so use it.

Brother J. contends that the 70 weeks are not to be understood as 490 years, because the events foretold, Dan. ix. 24, to be accomplished in that period, will not be fulfilled until the second coming of Christ at the end of the world. The events foretold in that verse, are the following:—"Seventy weeks are determined upon thy people, and upon thy holy city,

(1) to finish the transgression, and (2) to make an end of sins; (3) to make reconciliation for iniquity; (4) to bring in everlasting righteousness; (5) to seal up the vision and prophecy, (6) to anoint the Most Holy."

I shall endeavor to show, that the above events were all fulfilled at the death of Christ. The work to be done, was—1. "To finish the transgression." Brother J. explains the verse as though it extended to all "transgressions:" but it can only be explained, as referring to one particular "transgression," "the transgression," and that the transgression of "thy people and thy holy city"—the Jews and Jerusalem. It is difficult to perceive, by what rule he extends it to transgressions in general. But the Jews and Jerusalem did fill up and "finish the transgression" by which their national doom was sealed, by their rejection of Christ. While he sojourned with them, he declared, if they had known, in their day, the things which belonged to their peace, he would often have gathered their children as the hen her chickens, but it was then too late; their house was left desolate; their enemies should hedge them in, and lay their city with the ground. It is true, salvation was offered to the Jews as individuals, if they would accept it, even after Christ's death, and up to the present hour. But, as a nation, their "transgression" was finished. There is no other transgression, that can, with so much propriety, be denominated emphatically, "THE TRANSGRESSION," as that of the Jews in rejecting and crucifying the Savior.

2 "To make an end of sins." If the event was to make an end of sinning, I should agree with my brother, that it could not be done before the end of the world. But it is not so; and the only way in which there can be an end made of sins, is to expiate their guilt. In no other way can an end ever be made of sins; for as long as the guilt remains the punishment due to sins must continue. But by THE DEATH OF CHRIST, "the free gift came upon all men, unto justification of life." Rom. v. 18 And that atonement was so full and perfect, that all who accept it by faith, receive a full remission of all their guilt. Again, such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the errors of the people; for this he did once when he offered up himself" Heb. vii. 26, 27. Again, chapter ix. 26, "He hath appeared to put away (make an end of) sin by the sacrifice of himself." But if we understand the term according to the rendering of Clarke, "sin offerings," then the sense is perfectly plain.

3. "To make reconciliation for iniquity." If reconciliation was not made for iniquity, by the death of Christ, it is difficult to discover how "the free gift came on all men unto justification of life." But "he is the propitiation for our sins." John ii. 2. Nor can I perceive any sense in which reconciliation will be made at the judgment; punishment will be inflicted for iniquity, but no reconciliation between God and the sinner can ever take place except that effected by the sacrificial death of Christ. Rom. v. 10. "We were reconciled to God through the death of his Son." Here the reconciliation is attributed to THE DEATH of his Son and not his intercession.

4. "To bring in everlasting righteousness." That period, 70 weeks, in contradistinct-

ion to the Mosaic covenant, where there was a remembrance of sins again every year, was to introduce one offering for sin, by which eternal redemption, or everlasting righteousness, Heb. ix. 12, should be secured to us without another sin offering. [See also the whole argument of the apostle in Heb. viii. 9, and 10th chapter.]

5 "To seal up the vision and prophecy." Brother J. seems to understand this as extending to all visions and prophecies; and the expression, "seal up," in the sense of terminating them. But this appears to be rather a forced construction. "The vision and prophecy," is certainly in the singular, and denotes some one particular prophecy. If this vision is, as I consider it, a key to the former vision, then "the vision" and "prophecy," are the vision and prophecy of the 2300 days. That vision should be sealed, in the sense of confirmation, by the fulfilment of the 70 weeks. It should set on them the seal of truth; and from thenceforth it should be known to have been given by infinite and unerring wisdom. The term is used in the sense of confirmation, as in Neh. ix. 38. But I know of no place where it signifies to terminate.

6. "To anoint the Most Holy," "The Most Holy" is the same as holiest of all. Heb. ix. 3. The holiest of all, in the tabernacle built by Moses, was the figure of the true "Holy of Holies," heaven itself, which Christ consecrated (anointed) for us through the veil, His flesh. But I am not aware, that the term, Most Holy, is in the Bible ever applied to the Saviour; nor that his coronation at the last day is called an anointing. But Christ has consecrated the holy place for us by his own blood. [See the 9th chap. of Hebrews.] Thus I have shown, that all the events predicted, Dan. ix. 24, did take place at the death of Christ.

J. LITCH.

Millennial Grove, March, 1840.

MR. MILLER'S REPLY TO MR. CAMBELL.

DEAR BROTHER HIMES:—I perceive in the last number of the "Signs of the Times," that Bro. CAMBELL is still harping on his little horn of the third beast, and separating the morning from the evening vision. And, without any proof, he continually asserts the Jews' return and millennial reign before the resurrection. Do I understand right?

Now, I think Bro. CAMBELL may be put right, or at least, he will help a brother in charity, out of his "vagaries." 1st, As it respects the little horn of Daniel, 8th chapter—He says, it is Mahomedism; and yet it belongs to the third or Grecian kingdom, and, of course, is now in existence, and must be until 2300 years are accomplished, which, according to his own showing, will be in A. D. 1843. Then, the fourth, or Roman kingdom, is not yet in being. For the fourth kingdom was to bear rule over, or tread down the whole earth.

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

And this little horn is the third kingdom, and is said to wax exceeding great, Dan. viii. 9—11.

Surely, Bro. CAMBELL will help Bro. MILLER out of this "vagary." Rollin tells us "that the four kingdoms of the Grecian monarchy became Roman provinces 30 years before Christ, which were 650 before Mahomet. Daniel tells us that this little horn would stand up in the

latter time of these four kingdoms. Mr. C. makes him stand up 650 years after the fourth kingdom had destroyed the whole earth.

Dan. viii. 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 practise, 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."

Surely this is a paradox: or I am dreaming. And, in the *second place*, concerning the *evening and morning* vision, I will say, "What God has joined together, let no man put asunder."

viii. 26—"And the vision of the evening and the morning which was told, is true; wherefore shut thou up the vision; for it shall be for many days."

27—"And I Daniel fainted, and will sick certain days; afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it."

Here Daniel plainly unites the visions of the evening and morning as Mr. C. calls them, and Daniel unites them in one, calling it, "the vision;" and plainly says, "It shall be for many days." What shall be for many days? The vision of the evening and morning. How many days? I answer, 2300 days. Either both are to be understood as but one vision, seen at different times, or both ending at the same time. If the morning vision is only numbered, why does the prophet unite them and tell us it is for many days?

3. As it respects the Jews return, I say there is not a text, promise or prophecy, wrote or given of God, which was not given before their return from Babylon, and I believe was then literally fulfilled.

4. With reference to the millennial reign before Christ comes, I ask Bro. C. to reconcile the following passages with his views, and give me light:—

Dan. vii. 21—"I beheld and the same horn made war with the saints, and prevailed against them."

22—"Until the ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."

Compared with:

9—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire."

10—"A fiery stream issued, and came forth from before him: thousands thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

13—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Al-o, Luke xvii. 26-30. Mark xiii. 23-29.

1st Thes. iv. 14—"For if we believe that Jesus died, and rose again, even for them also which sleep in Jesus will God bring with him."

15—"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep."

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18—"Wherefore, comfort one another with these words." Also, v. 1-4.

21. Thes. ii. 7—"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

9 Even him, whose coming is after the working of Satan, with powers, and signs, and lying wonders.

10—"And with all deceivableness of unrighteousness in

them that perish; because they received not the love of the truth, that they might be saved." Rev. xiv. 14-20.

In the meantime, I advise you, my dear reader, not to put off your preparation for eternity; I entreat you, by all that is dear, not to wait; I warn you, now to secure your title to heaven, to happiness and glory. Do not wait until you see the end of our discussion. Perhaps, before we have finished our controversy, the voice from the "great white throne" may pronounce these dreadful words, "IT IS DONE." There is no harm in being secure. It is safe to be ready. If I thought, that I should be the means of your neglecting this one thing needful, by my writings, I would write no more. Let not curiosity or neglect be the means of your eternal regret and misery. WM. MILLER.

New-York, May 19, 1840.

MR. CABELL ON THE CAPTIVITY AND RETURN OF THE JEWS.

BROTHER HINES.—In the two preceding numbers I have briefly given my view of the little horn of the third empire and the chronology of the 5th, and 6th trumpets relating to the same anti-christian power. In the three subsequent numbers I intend to give some thoughts on the captivity of the Jews, the analogy of the Sabbaths and Jubilees, and the final restoration of the Jews to their ancient heritage.

I consider the view that the second coming of Christ will be in 1843, or four years later, incorrect, because some scriptures *to be fulfilled before his coming, cannot be* before that time. He will indeed come, but the time he has not revealed. The Bible has made known some events that are to precede his coming which will require many more years. The apostle Paul undertook to allay an undue excitement on this subject in his day by showing that some prophecies had not been fulfilled which must be before the day of the Lord; therefore, though men ought to be always ready to give their personal account, they ought not to expect the coming of Christ until the completion of the predictions of things to take place before his coming. 2 Thes. ii. 1

Here is a plain allusion to the great apostacy which was to precede the coming of Christ and continue 1260 years. It was not then developed nor would it be until the supreme civil power should cease to restrain the ecclesiastical. So upon the apostle's mode of reasoning, since the Bible shows that God has great designs not yet fulfilled which are to be fulfilled before the coming of that *great day*, we may say with Paul, "Let no man deceive you," for *that day* shall not come until the Jews shall be restored, "the saints possess the earth, and super-abounding *grace* shall triumph over abounding sin."

Let us now look at the captivity from which the Jews are to be restored.

In the 26th of Lev. the phrase, "seven times," peculiar to the prophetic mode of computation, is four times repeated, in verses 18, 21, 24 and 28, meaning the same in every instance. The Lord assured the Israelites that if they pursued a course of disobedience, he would chasten them "seven times," i. e. according to the settled principles of interpretation, 2520 years.

Let the reader turn to Lev. xxvi. and see what heavy judgments the Lord denounces against his chosen people if they should rebel against him, and in the 18th verse he will come to this first remarkable threatening.

"And if ye will not yet for all this hearken

unto me, then I will punish you seven times more for your sins."

This threatening comes after and in addition to all the minor chastisements upon Israel, and was to be the crowning punishment after special means of reform utterly failed. The history of this people from the time they left Egypt till the Babylonian captivity, furnishes a long list of inflicted chastisements before the Lord gave them over. In addition to the terrible punishment threatened in this chapter, the 28th chapter of Deuteronomy contains a most fearful catalogue. Deut. xxviii.

Let the whole chapter be read. Still it is repeated in Lev. xxvi.

"And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins"

Nothing was ever perfected with the Hebrews, either in cursing or blessing, without the number seven. Three times and a half, as we have seen, and shall consider more at length by and by, is the measure of punishment to a degenerate Gentile church. In going on with this catalogue, we come to a third repetition of this threatened displeasure of God against his chosen but stiff-necked people in the 23d and 24th verses.

It need not be said here, that Israel and Judah did "walk contrary" unto the Lord, and were *not* "reformed" by all the means used, to remind them of their duty by the frequent oppression from surrounding heathen tribes. And now the fourth time this fearful and significant threatening is repeated, v. 27, 28.

If now we can trace out the time when Israel was cast off, we shall find the epoch from which to calculate these "seven times," the period of Israel's degradation. And to ascertain this, there is no difficulty, if historical facts and scriptural analogy is our guide. Instead of one epoch there are several, which instead of rendering the subject obscure, gives it the symmetry, proportion, and beauty, which runs through all God's plans of operation. It is man's folly which distorts, what is otherwise intended to be beautiful.

We will first consider the epoch of the full execution of these predicted curses, upon the ten tribes, who have generally been considered as lost, but that it will be found, the Lord has reserved a tenth, even of them, for the final restoration.

After the revolt of the ten tribes, from the house of David, they were generally called Ephraim, and the other two tribes, Judah, Jerusalem, the capitol of one kingdom, was within the land of Judah, and Samaria, the capitol of the other kingdom, lay in the land of Ephraim. In the first year of Abaz king of Israel, Isaiah prophesied against Ephraim in this manner—(Isaiah, chap. vii.)

Ahaz began his reign, B. C. 742, and 65 years from this, if Isaiah is correct, the ten tribes were broken and have never since been a people. Just 65 years after this, in the 22d year of the reign of Manasseh, king of Judah, Esarhaddon, king of Assyria, marched into the land of Israel, and carried captive from thence into Babylon all those who were the remains of former captivities, so that the land became utterly desolate, until a motley mass of other tribes of idolaters were brought to dwell in the cities of Samaria. This was the last remnant of the revolted ten tribes—677 B. C. (See 2 Kings, xvii; also Ezra iv. 10.) Ephraim is no longer to have a name, yet a tenth, as a remnant is to be restor-

ed with the Jews; for such is the promise, in Isaiah, chap. vi. 9, 13.

Here then commences the 2520 years of the long threatened desolation, to the land of Israel, so far as it relates to the remnant of the ten tribes, of whom there is a tenth to be restored. "Seven times" from 67 B. C. terminates A. D. 1843. This, as we have seen, is the end of the Morning vision of 2300 years, if commenced with the going forth of the commandment, by Abazuerus to restore and build Jerusalem. But this can only be the earliest possible date of Judah's restoration, although it is the fullness of the time to the remnant of Ephraim. It was 93 years from the time Ephraim was broken, till the last remnant of Judah was carried into captivity. (See Jer. lii. 30.) We may expect, according to this computation, the remnant of Israel to return with the first companies of Judah in 1843, but must wait 93 years longer for the perfect year of Jubilee, or for the full establishment of Christianity to the entire nation.

There is another computation of time which goes to connect the last gleaning of Ephraim with this final desolation of Judah. Probably there were a few Israelites remaining in Judea, 93 years after the desolation of Samaria. If so, it will favor the idea that the tenth of Israel are mingled with the Jews in their dispersion and to be restored by the same gradual process.—Ezekiel iv. 5.

It was exactly three hundred and ninety years from the revolt of Jeroboam and the ten tribes from the house of David, to the final desolation of the whole land by Nebuzaradan, in the twenty-third-year of Nebuchadnezzar, B. C. 584. And from the 18th year of Josiah, (2. Chron. xxxiv. 29, 31.) when the house of Judah entered into solemn covenant with God to walk wholly in his ways, to the same period, was just 40 years. So long God bore "their walking contrary unto him."

This must suffice for the commencement of Ephraim's captivity. But we are not yet done with Judah. The Lord bore long with them. Hosea vii. 45.

Again, He exclaimed by the mouth of his prophet Hosea, xi. 8.—"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboan? Mine heart is turned within me." Moved by tender compassion, God sent his prophets to warn his people of their doom, before their utter destruction. Of those Isaiah, Jeremiah, and Ezekiel are conspicuous, giving many interesting statements of time and circumstances, some of which have been already introduced. This little work can admit of only a few more, and such only as go to confirm and illustrate general chronological points. The agreement of all the prophets on these points, with the apostle John is truly wonderful, and strongly invites to investigation.

Various means were used to show the degenerate people of God, the ruin and woe to which they were hastening, if not averted by speedy repentance and reformation.

The same year in which Ephraim was absolutely "broken to be no more a people," was Judah brought under subjection to the king of Babylon and Manasseh, the king, carried captive having been a very wicked prince. While in Babylon, he became sincerely penitent, and the Lord softened the heart of the Assyrian king, who consequently permitted Manasseh to return to Jerusalem, and that city enjoyed a respite of 70 years.

In the third year of Jehoiakim, (607) Nebuchadnezzar carried the second portion of Judah captive to Babylon, among whom was Daniel and his three friends, (Dan. i. 1. 2. Chron. xxxiv.) Jehoiakim was slain, and Jehoiakim his son, reigned a few years in his stead, and was carried into Babylon.

The third prominent period in which Judah was carried into captivity, we find was in the eleventh year of Zedekiah's reign, 588, (2. Kings. xxv. 2. Chron. xxxvi. 17.)

To give a vivid impression of the wretched condition of Jerusalem at this time, Ezekiel was directed to draw on a tile the representation of a besieged city. In this we have high authority for pictorial illustrations. See Ezekiel, chapter iv.

The captives in Babylon, as well as the remaining Jews in their own land, vainly hoped that Jerusalem would be preserved. But Ezekiel by this, a most expressive sign, was commanded to show them to the contrary. This sign was given at the same time that the prophet lay 390 days on one side and 40 on the other, already noticed. On the tile, or large brick, the prophet probably drew a rude map of the city, like the foregoing cut with his iron pan and battering rams placed around it. Or he might have designed a representation of the remaining portion of the houses in the following manner.

This must have been a painful experiment to the prophet to lay so long on one side, but the Lord would sustain him in the way of obedience to his command. The temple and city were at this time set on fire and entirely destroyed.

Still there was a remnant of Judah left in the land, who continued their wickedness, and four years afterwards, (584,) Nebuzaradan, captain of Nebuchadnezzar's guards, invaded Judah, fell on the poor remains of that miserable people, seizing and carrying captive to Babylon all who had not fled to Egypt, which amounted to no more than seven hundred and forty-five persons.

Thus were the judgments four times predicted in the 31st chapter of Lev. inflicted on Israel and Judah at four different periods, at least. The fact that there was 93 years, between the first and last of these judgments, will receive further corroboration as we proceed. A small diagram on the next leaf, will relieve the reader, until after the introduction of another strong chain of corroborative predictions, relative to the seven times captivity of the Jews, found in the 4th chapter of Daniel, under the emblem of a remarkable tree. *To be continued.*

SIGNS OF THE TIMES.

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

BOSTON, JUNE 1, 1840.

CONDITION OF THE OLD WORLD.

The news from Europe and Asia by the BRITISH QUEEN, are still portentous. In view of the present condition of the old world, the Editor of the *Mercantile Journal* makes the following very just and seasonable remarks. They were prepared for the last No. but are still in point. Let them be read and pondered. We are upon the eve of fearful events.

"WAR. It appears by the advices from Europe, by the Great Western, that mighty ele-

ments are in commotion, and the clouds of war seem to be gathering over Europe and Asia. What with the cupidity of Great Britain, the jealousies of France, the ambition of Nicholas and Mehemet Ali, the military power and taste of Prussia and Austria—it would be remarkable if another year should pass without a furious and bloody war. We ardently hope, however, that these clouds may yet be scattered by the spirit of kindness, of justice and Christianity—for a general war in Europe would be a fearful event. It would be fought by hosts, not of 20,000 each, but of hundreds of thousands—and the art of slaying mankind is now carried, by many wonderful *improvements*, invented within the last dozen years, to such *perfection*, that a war among those mighty powers, would be of a sanguinary, of a *depopulating* character, to an extent never before witnessed, or dreamed of, even by Napoleon, in his wildest visions of *glory*.

The progress of events in Europe and Asia, will continue to be watched with great interest by those who dwell on this side of the Atlantic—and instead of doing ought to stimulate this man-slaying spirit, which, like a volcano too long pent up, seems about to burst forth, we ought to strive all in our power to quell and destroy it.

MR. MILLER IN NEW YORK.

MR. MILLER commenced a course of lectures the 16th ult. in the Christian Chapel, corner of Norfolk and Broome Sts. Our prayer is, that much good may be done in that great and wicked city, by these lectures. Every thing, however, that can be done to prevent it, will no doubt be thrown in the way to neutralize, if not destroy their influence. Opposition is to be expected from Sceptics, and the enemies of evangelical religion; but from the friends of revivals, and pure and undefiled religion, we should not naturally expect such opposition; but, we have seen the professed servants of God join hand in hand with the wicked, to put down the work of the Lord, as connected with Bro. Miller's labors, which in any other case, they would shudder to do.

The first development of this spirit manifested itself in a handbill, which was distributed freely at the door of the chapel, by the direction of an Agent of Bro. Cambell's new work on the prophecies. This handbill contains several favorable notices of Bro. Cambell's work, taken from the N. Y. Evangelist, N. Y. Observer, and the N. Y. Weekly Messenger. From the latter, we quote the following:

"*Illustrations of Prophecy—by David Cambell.* In these days of fanaticism and false doctrine, when the world is full of speculations concerning the near approach of the millenium and the day of judgment, a clear understanding of the prophecies must be of the utmost importance. *Miller and his coadjutors, are now doing more harm to the cause of religion than they can ever hope to repair, and all efforts to arrest the mischief they are producing, should be encouraged by the Christian world.* Mr. Cambell's work is the very thing that is needed to bring about such a result. By illustrating, in a clear and understanding manner, the meaning of those prophecies which enthusiastic teachers have misappre-

hended, he shows that all who are willing to inquire, may so far acquaint themselves with the truth, as at least, to see the absurdity of the thousand erroneous interpretations of prophecy which are now before the public."

The object of the handbill was to *advertise* Bro. Cambell's work. But why should he insert such a censorious and slanderous article as the above, against Mr. M. and his co-adjutors? Was it fair, was it just, on the evening of the first lecture, when the prejudices of the people were already roused up against the Lecturer, by the partial and lying newspapers of the age; we ask the candid, was it fair, to throw into the meeting such an article, with the authority of great names to sustain it; before the Lecturer had a chance to be heard at all—the first thing that met the eye of the audience, after entering the chapel, was:—"Miller and his co-adjutors are now doing more harm to the cause of religion than they can even hope to repair," &c. We are willing that all should freely speak, or write their sentiments on this great subject; but all will see the injustice of the above. We do not believe that Bro. Cambell would give it his sanction. It can have no effect upon those who give Mr. M. a candid hearing. But, it may be the means of destroying many, who otherwise might have heard to the saving of their souls.

OUR EXCHANGES. We have now quite a large list of exchange papers. Many of them have given a favorable notice of our little school, for which they will please to accept our thanks. Those who have not as yet taken notice of our paper will greatly oblige us in so doing.

We observe that several editors of religious papers have taken articles from the "Signs of the Times," without giving credit. Are they unwilling to let their readers know that such a paper exists? If they continue in this course we shall expose them in due time.

CORRECTION. Two of the references connected with Mr. Miller's rules for interpreting Scripture, as published in the last number of the Signs of the Times, are incorrect. They are under rule 1st. for Matt. v. 8. read Matt. v. 18. And under rule 8. for Dan. vii. 8. read vii. 3.

ERRATUM.—No. 4, p. 30, third column, 8th line from top, for 4079, read 4709.

CORRESPONDENCE.

LETTER FROM R. B. MEDBURY.

DEAR BROTHER HIMES,—In compliance with your request, I will endeavor to send you some account of the results of Mr. Miller's lectures among us, although I am not wholly unapprised of the difficulty of the task. Every one must admit, that amid a variety of causes operating simultaneously, human reason is very liable to err in attempting to point out the true order of sequence, and perhaps there is no moral cause the results of which will receive their full and impartial development till the judgment of the

great day. All that I shall attempt therefore is a simple statement of some facts connected with his labors here which will enable you to judge for yourself.

For several months past we have enjoyed and are still enjoying a pleasing work of grace among us. This revival, as stated in the account published in the Christian Watchman of the 8th inst., was in progress when Mr. Miller commenced lecturing here. In speaking of the results of his labors, however, it is but just to say that his influence here preceded him. It will be recollected that sometime in Jan. he lectured at Cambridge-Port, about four miles from us. Many, both of our church and congregation, attended one or more of these lectures. The first two subjects of the present work among us, as well as some others who have since been hopefully converted, regarded those lectures as instrumental of fastening permanent conviction upon their minds. Several Christians, too, were awakened to a new sense of their duty.

There had, however, been rather more feeling than usual in several of our meetings previous to that time. And in the interval which elapsed between this time and the commencement of Mr. Miller's lectures here, the blessing of God had accompanied the means of grace at home to the hopeful conversion of about twenty. The work evidently received a new impulse while Mr. Miller was here. His lectures were attended by crowds who listened with profound attention, and, we have reason to believe, in not a few cases with profit. Many persons from neighboring villages shared the benefit of his labors in common with us, and, in several cases returned to their homes rejoicing. Other means of grace were however mingled with his labors, which were no doubt in a great degree owned and blessed of God.

Among those who have since united with our church many have mentioned Mr. Miller's lectures as the means under God of bringing them to repentance. They have generally stated that for months or years they had thought more or less upon the subject, but that, on hearing him, they felt it was time to take a stand. The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God. It was not so much the belief that Christ might come in 1843, as it was the certainty of that event, with the conviction that they were not prepared to hail his coming with joy. Many however who listened to his whole course of lectures with a heart unmoved, have since been melted into contrition and become the hopeful subjects of renewing grace.

Many Christians who attended Mr. Miller's lectures here, have regarded them as the means of quickening them to new spiritual life. I know not that any one has embraced all his peculiar views, but many have been made to feel that time is short, that the coming of Christ is at hand, and that what they do for their fellow men must be done quickly. They have felt that hitherto the doctrine of the second coming of Christ had had little or no practical effect upon them, and, that while they could suppose at least one thousand years between that event and the present time, its influence must be less than if it were a matter of constant expectation. They think that the contemplation of this subject has awakened feelings which the anticipation of death had never kindled in their breasts. Earth has receded, and their attachment to all sublunary objects has been loosened. Eternity has

become more distinct objects of vision, seemed to open near before them, and its scenes While the soul, with all that pertains to its immortal weal or woe has been felt to eclipse every other object of earth. In a word they profess to have consecrated themselves unto the service of God, and to labor to be found watching whenever the master of the house should come, *whether at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he should find them sleeping.*

Watertown, May 21, 1840.

MILLER'S LETTERS, NO. 6.

MY DEAR BROTHER HIMES:—I am now in this city, lecturing in the Christian Chapel, corner of Broom and Norfolk-streets, to good assemblies. Last evening, we had a solemn time; an anxious and deep attention pervaded the whole congregation. My subject was the 70 weeks. I left Portland, Me. on the last Tuesday in March, and by stage and rail-road, I arrived at home on Friday night following, being absent from home nearly six months, having delivered 527 lectures. I found the people in the city of Portland, a kind, benevolent, and intelligent people. In no place that I ever visited, have I found so little of self-exaltation as in Portland. The people appear to be more on a level than any other city of my acquaintance. I saw none of that haughty, aristocratical pride which may be found in almost every other place of importance in the Union. They seem to possess, a seaman's benevolence, and a sailor's love. I believe they in general possess warm hearts, and open hands. And in no place has my master's message been better received than in Portland. The apparent effect of my lectures when I left, were good. One thing I wish to notice, in all cities which I have visited, the Editors of religious newspapers have almost invariably misstated and ridiculed my views, doctrine and motives; but in Portland, I found, as I humbly believe, an *honest Editor*; of the "*Wesleyan Journal*." He gave a candid, honest and impartial account of my views and lectures; as published in your last No.

Soon after I got home, I began a course of lectures in the Church to which I belong. The brethren obtained the help of Brother Hulbert, of Ira, Vt., a warm hearted and excellent man. He preached half of the day, and I the other. The Lord was among us; and many backsliders, and some who had been halting between two opinions; others who had made light of these things, were brought to obedience. A good work is now going on. I then went to Benson, Vt. I found them contending with each other in sectarian bickerings; especially our Congregational and Methodist brethren. I began my course of lectures in the Baptist meeting-house. The several clergymen in the town met with us, and all contention ceased for the time. The Lord came down in great power, and by his spirit a gracious influence was felt, and many a stout heart yielded to the gospel of Jesus Christ. About 30 were converted and obtained a blessed hope; and about one hundred more were anxious when I left. I think there will be a great work in that place, if the sects leave off their contentions, and work for the salvation of souls. One anecdote. On my way home from Portland, a young man dressed in black, got into our stage to ride a few miles. He was very talkative. He was of about 30 years of age, and as I afterwards learned, was a clergyman in a town near by. His conversation was chiefly on the reverends of the day, telling what a smooth

preacher A. was; how learned B. was; and how popular Mr. C. was. By his remarks, all would suppose he understood all the common phrases of the day; knew all the great men of the age, and prided himself on the immense amount of knowledge which he had obtained of men and things. A short time after he took a seat in the stage, we stopped to dine. I found the keeper of the stage-house and our guest were familiar acquaintances. They very soon began to converse, and the name of the old prophet Miller was introduced. The keeper inquired of our gentleman in black if he had read Miller's lectures, that he loaned him the other day, and if so, how he could avoid the conclusion to which the old man had arrived. To which he replied, that he only had read a few words in the introduction, and found that the author himself had acknowledged that he was an illiterate man, he therefore had no confidence in the work." Ah! how can any good thing come out of Nazareth?

LETTER FROM JOHN EWEN.

MR. EDITOR,—Having seen a notice of a paper called the "Signs of the Times," relating to the second coming of Christ, and having read Mr. Miller's lectures, and being somewhat interested in the subject, I wish to read your paper also. It is my opinion some great event is near, and I believe we should search the Scriptures daily and avail ourselves of every means to obtain right and correct conclusions on the subject. Christ will assuredly come; and blessed will that servant be, whom his Lord, when he cometh, shall find watching. I have for some months past, thought much of that day, when that same Jesus whom the disciples saw ascend up into heaven, will in like manner descend;—leave the mediatorial seat and become a Judge. What a glorious day will it be to the sincere and devoted christian,—to the wise virgins who will have their lamps trimmed and burning; they who are looking for and hasting to the coming of the day of God, when the heavens shall be on fire and the elements melt with fervent heat, when this earth shall pass away with a great noise, and when the dead in Christ shall be raised, and we that are alive and remain shall be caught up together with them to meet the Lord Jesus in the air, and so forever be with the Lord. But few in this place are disposed to believe that the end of all things is so near. I presume my christian friends have not thought so much of the subject as they would, were it descanted upon more by the professed preachers of the gospel. I see no impropriety in making it a topic of common conversation. This earth was once destroyed by water, and all flesh perished except Noah, and those who were saved with him in the ark. This same earth will be destroyed by fire, and all the wicked will be burnt up root and branch; but the righteous will have a place of retreat, for the Savior will provide and take to his arms all those who love him, and he will be to them an ark of perfect safety. When the earth is burning as an oven they will be changed, and will be taken up with their Lord in the air. Noah was a preacher of righteousness, and, no doubt, declared the whole truth, he kept nothing back, and consequently, denounced upon the antedelvians the impending judgment, that the earth would be destroyed by water. He was faithful in his generation, and what God had revealed to him he proclaimed in the hearing of the children of men, and in view of the certainty of that event exhorted them to repent

speedily—he prepared for himself and family an ark, that he might be saved from the deluge. We, who are living on the eve of time, and who believe the earth to be waxing old and will soon be folded up as a garment, and laid away; ought to declare to our fellow men our belief, and what the prophets, Christ and his apostles have said, and what will come to pass, that we all may be ready when the cry is made, "The Bridegroom cometh, go ye out to meet him." As Noah said to the antedelvians, "The Lord will destroy this earth with water," and as Jonah preached, saying, "This great city Nineveh shall be destroyed within forty days;" so ought we to say, "This earth that now is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." The signs of the times indicate some great event is near, even at the doors; many are crying "peace and safety," and saying to-morrow shall be as to-day and much more abundantly. Some are saying, "Where is the promise of his coming; for since the fathers fell asleep all things continue as they were from the beginning?" and others are scoffing and putting far away the evil day and crucifying the Son of God afresh; but he will come and will not tarry, and every eye shall see him and they which have pierced him shall mourn, and all the kindreds of the earth shall wail because of him.

I have written more than I intended when I commenced, but it is to me a subject of the greatest importance, and a subject that ought to interest every human being, more especially the professed follower of Christ. We must all know of this day when it comes, whether living or not; for the dead in Christ will then be raised and come with Jesus, and we that are alive and remain on the earth will then be changed and be caught up together with them to meet the Lord Jesus in the air, and so be forever with the Lord. We should so live as to be prepared for that day; we should watch and be sober, that that day should not come upon us unawares. We should expect it, should so live as if the present day was the last day of our lives, and should always have our lamps trimmed and burning, that the Lord when he comes should not find us sleeping.

Affectionately, yours.

East Corinth, May 5th, 1840.

THE NATIONS.

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

LATEST FROM EUROPE.

We select the following extracts from several New York papers, which contain a full account of the foreign news by the British Queen.

THE EASTERN QUESTION.—Private letters from Malta bring intelligence respecting Alexandria to the 7th of April, inclusive. The plague is still raging there. In Syria there is no movement of the army against the Porte, but, on the contrary, the Egyptian troops are just as they were before the battle of Nezib, at Antah, Adano, Aleppo, and Acre, where there are 12,900 men. Ibrahim Pacha is at Maresch, a little wood-built village without inhabitants or bazaar, and the soldiers burn those houses that will not

serve for habitation. The regular troops in Syria are 12 regiments of infantry (of the line), 11 of cavalry, 5 of artillery, and 11,600 men of irregular troops, chiefly horsemen.

TROUBLE IN EGYPT.—Alexandria letters state that Colonel Hodges the British Consul, had provoked the anger of Mehemet Ali, by offering passports to Turks to return home. This Mehemet Ali would not suffer, and seemed highly indignant against the English. He seemed disposed to court the French for aid and protection, and was determined to resist all concessions beyond those he had already promised. His force, applicable to the defence of the country, amounted to 200,000 men.

The foreign Journals state:—

Letters from Constantinople say that the attempts of the British Government to procure the return or escape of such officers of the Turkish fleet at Alexandria as were dissatisfied with their detention there had irritated Mehemet Ali, insomuch that he prohibited, on pain of death the return of any officers to Turkey and nominated Ahmed Pasha (the late Captain Pasha) to the command of the united Turkish and Egyptian fleets. The letters before us state that this proceeding of the Viceroy has caused a vast sensation in the Turkish capital, and so much incensed the Government that prompt and strong measures were looked for.

It appears that this was not the only point on which Mehemet Ali and the British had had a difference. The interruption given by the British ships of war to the passage of several hundred volunteers from Albania to Alexandria, in vessels under the Ionian flag, to recruit the army of Mehemet Ali, had so much irritated the latter, that in his communication with Colonel Hodges he threatened to produce a revolt in Albania and Asia Minor. Colonel Hodges is said to have used a strong, and, in diplomacy, somewhat unusual figure, in his reply to this threat. "If," said he, "you persist in the use of language of this nature, England will pulverize you ere three months expire!" The consuls of the other foreign Powers succeeded, however, in patching up the quarrel. The Gotron steamer was reported to have carried to Alexandria a formal demand for the immediate restitution of the Turkish fleet, and that in case of refusal, the English Consul and other British subjects there, were forewarned to depart.

The Russians continued their preparation for war in the ports of the Black Sea, and were said to have announced to the Turkish Government that they were ready to send an army to co-operate in an attack on Ibrahim Pacha. The British Government were said to be intriguing to out-manoeuvre the Russians and to foment discontent in the Turco-Egyptian fleet, and even to meditate the landing of a force on the coast of Syria.

EGYPT.—Beirut, March 27.—War seems threatening, if we may judge by the extraordinary preparations which are being made upon every point of our coast, not even excepting our city. Ibrahim Pacha is still at Marasch. 8000 men are already in garrison at St. Jean d'Acre; the 10th and 30th Regiments of Infantry, as well as 1,000 regular and 1,000 irregular artillerymen, have arrived; 95 thirty-six pounders, and 117 of other calibre which were taken at Nezib, have been brought here. M. Szultz, Lieutenant Colonel of Engineers, left this city yesterday, in order to rejoin Soliman Pasha in

that strong hold, we must, therefore, presume that we are on the eve of a war."—*Le Sud*.

Extract of a letter dated Cabul, Jan. 23, 1840:—"At present we have much at stake here, and those employed share a vast responsibility, for we are fast drawing to that point when two great nations, England and Russia, must measure their strength on the plains of Central Asia. Russia is by no means disposed to take our advance into this country quietly, and a crisis is far nearer at hand than the great statesmen and speculators wish or desire. Ere long England and Russia will have warred with each other in Tartary, or come to the tacit conclusion that the Oxus is to be the boundary line which shall separate them."

CIRCASSIA.—The accounts of the utter failure of the Russian expedition upon Chiva are confirmed. The troops were so diminished by cold, sickness and famine, that it was found impossible to proceed. This is not the only disgrace which the Russian arms have experienced. The brave Circassians have captured one of their forts, defended by twenty pieces of artillery, and taken many prisoners. Very large reinforcements would be sent from Sebastopol to the Russian commander in Circassia.

PERSIA.—Letters from Constantinople repeat the rumor, that the Shah of Persia was marching with army upon Bagdad.

Naples.—A letter of the 12th, from Rome, published by a Lyons paper, contains the following:

"An English steamer has returned from Naples to Malta to demand from Mr. Temple, the definitive answer of the King to the note of Lord Palmerston. Apprised of this fact, the King started in haste for Castemare, and the English envoy had no one with whom he could communicate at the palace. The steamer was obliged to go back to Malta, without bearing to the English Admiral the desired information. The first act of English hostility will probably be the seizing of the Neapolitan fleet, which is out of port. The fleet consists of 12 sail, the Vesuvius 82 guns; Parthonope 60; Isabella 48; and the Urania 46;

ALGIERS.—The Paris papers contain letters from Algiers of the 18th. The arrival of the Duke of Orleans had caused great joy among the troops, and the campaign was immediately to be commenced. Operations are to be begun on an extended scale, as the commander-in-chief is determined to risk everything to put down Ard-el-Kader. Indeed, the future safety of the African colony depends on a vital blow being struck against the power of the Emir, and the hostile tribes who have now obeyed his summons to a holy war. Ard-el-Kader was at Me-deah with his regular forces. He had fortified some of the mountain passes, and was busy in exciting the insurrection even among the most distant. He has offered temptations of money and land to such French soldiers as may desert. His irregular troops carry their audacity to a great length, and notwithstanding the presence of 30,000 French troops in the immediate vicinity of Algiers, extensive robberies of cattle are daily perpetrated.

The whole force of Marshal Vallee now amounts to 50,000.

The following remarks on the oppressive and barbarous conduct of the English nation towards China, are from the *N. Y. Sun*. Ed.

THE OPIUM WAR.—The course which England has determined to pursue towards China, will hereafter be written down in the history of the present times, as an instance of gross injustice, cruelty and oppression. Truly, the celestial Emperor is not so far from right as many may suppose, when he denominates the English "barbarians." What are they doing? Why, to speak plainly, and call things by their right names, they are going forward to attack a defenceless nation, untaught in the science of war, to butcher the inhabitants, burn their dwellings, lay waste their fields, and sack their cities, for no other cause except that an effort has been made to suppress the sale of a drug, the use of which was producing the most appalling effects throughout the empire. The government of China saw that the people were becoming brutalized by opium, illegally brought there by foreign ships. They determined to take strong measures for the purpose of remedying the evil; and they were right in doing so; their object was moral, just and humane; they should have received the aid of every civilized and christian nation upon earth. But England crosses their path, and determines to enforce a continuance of the immorality and brutal intemperance which the Emperor was honestly endeavoring to suppress.—is there any difficulty then in deciding who shows most of the "barbarian" in this matter? The only difference that we can perceive between English barbarians and others, is, that the English are sufficiently enlightened to know that their conduct is barbarous and wrong, while other barbarians act ignorantly.

The last number of *Hunt's Merchant's Magazine* contains a long and able paper upon this subject, pursuing the whole controversy from its first commencement to the present time, and examining fully and fairly the causes which have led to this unholy war. No man can rise from a candid perusal of this disclosure of facts without feeling horror stricken at the conduct of Great Britain. The necessity which the Emperor was under of putting down a traffic that was destroying his people in the most dreadful manner, may be gathered from the quantity of the contraband article imported into his dominions and the effects produced upon the inhabitants by its use.

The British East India Company first conceived the idea of making the taste for this drug among the Chinese a source of profit, about seventy years ago. Since that time they have been carrying on the demoralizing trade to a great extent. The rapidity with which it has increased shows to what extent the taste for and the consumption of the drug have increased. In the year 1800 the quantity sold at Calcutta alone, for the Chinese markets, was 4,054 chests; in 1830 it was 8,778 chests; in 1835 it was 12,977 chests, and in 1837 it was 16,916 chests. The amount for which the latter quantity was sold was 25,395,300 "sicca rupees," equivalent in our currency to \$11,581,838. Besides this, large quantities were carried from other places and it has been estimated upon good authority that the whole amount actually imported and sold in the Chinese empire during the year 1837 was at least 34,000 chests, valued at about \$23,000,000.

The effects produced by the use of this intoxicating drug are, in the first place, exhilarating and delightful to the highest degree, and naturally lead to a more free indulgence in it. But the enchanting spell is soon broken, and the fatal and inevitable consequences that follow are thus

vividly depicted in the article to which we have alluded.—"Instead of creating pleasurable sensations, the imagination clothes surrounding objects in all the frightful horrors of hell. Sleep no longer furnishes repose, for it brings with it the most unearthly and frightful dreams, and a state of mental misery too dreadful to be borne, inflicts its daily and nightly curse. The physical debility which results from the excitement is awful. The appetite is soon destroyed, every fibre in the body trembles, the nerves of the neck become affected, the muscles get rigid, the digestive organs are rapidly impaired, the frame becomes emaciated, the memory fails, and he becomes prematurely old, until at length, his very existence is a deep, a dreadful punishment; and after offering up to the revengeful god which his appetite has created, the powers of his intellect, the health and energies of his body, and the last gleam of his moral perceptions, death casts around him her dark shroud and he is removed from the scene of his mortal sufferings."

As early as 1796 the Emperor of China was aroused to a sense of the dreadful ravages which this drug was making among his people, and he caused a law to be promulgated forbidding its importation and punishing severely all who were found guilty of using it. As a moral and christian nation, England should have aided him in carrying out his benevolent and worthy views: but on the contrary, she evaded his law and continued to smuggle her vast and increasing stores of opium into his dominions, sacrificing thousands of his people to her avarice. He had no course left, but to take strong measures to prohibit the traffic, or else see his laws trampled under foot and his people become a vast herd of brutalized opium eaters. He took the right course; he determined that his laws should be respected and his people preserved. He may not have observed all the rules of etiquette or the forms of national law, as understood by enlightened nations; But the whole world will say that he is right in principle and England wrong. Why is it then that the latter government wages war? Evidently because China is unskilled in arms, and can be conquered, and because the revenue of England requires that she should enforce a wicked and abominable traffic at the point of the sword. But let her beware,—Heaven may guard the right—the God of battles may shield the innocent from the bloody outrage about to be attempted. But be the result what it may, the glory of England will be tarnished in the eyes of all mankind by her oppressive and cruel conduct towards a weak and unoffending people. If she perseveres in this unhal-lowed enterprise, let her henceforth boast no more of her efforts in the cause of civilization and philanthropy; Her pretences will be considered hollow and hypocritical.

Refuge of Scoffers.

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

ALARM---DUTIES OF UNIVERSALISTS.
["Men's hearts failing them for fear."—Ed.]

The hosts of the enemy are alarmed. The rapid spread of Universalism has carried consternation through all their ranks. The conversion of several of their clergy and of many of the members of their churches and congregations to Universalism, has driven them to desperation. We perceive that they are determined to make a strenuous effort the present summer to regain

the lost ground. We apprehend the effort will be general throughout the State; but it will be very vigorous in Boston. The revival forces will be concentrated here. That great black-guard and infamous reviler of Universalists, Jacob Knapp, is to be brought on here, in the course of the season. So the New York papers say. Where's Miller? He's fled—gone into the shade, we know not where. Those who used him to get up revivals, are now glad to get rid of him. In view of these operations, we recommend to Universalists watchfulness and prayer. Frequent meetings of the brethren and sisters are desirable, to give opportunity for mutual conversation and encouragement. It cannot be necessary for us to offer a word, to incite the pastors to a vigorous discharge of their duty. They are always ready. But we exhort our lay brethren to more diligence and activity. Meetings for prayer, praise and exhortation, in different neighborhoods, will be very useful. The brethren should often speak to each other of the important concerns of religion. Cultivate the spirit of devotion, and be always zealously engaged.

Be on your guard against the tricks of revivalist. There is nothing in which there is more dishonesty, than in the measures by which modern revivals are produced. And yet all these measures are blasphemously attributed to the spirit of God. Are they not all the work of the *craftsmen*? Are they not carried on by human *cunning* and *ingenuity*? Do you not find the partialist priest and his satellites very *busy* at work on these occasions? The minister is running all over town, visiting houses to which he is not invited, and in which he is not welcome, talking to children in the streets, and doing every thing that lies in his power to keep the excitement alive. It is the work of man, and not of God. It is produced by human cunning and craft; and the object is not to convert men to virtue and religion, but to sectarianism, and a belief in endless damnation.

Brethren of the Universalist faith, we need resort to no such low and disgraceful measures. Let us depend upon the power of truth. Let us commend the truth to other men's consciences. Let us talk with them, and endeavor to incite the spirit of inquiry into their minds. Let us ever be zealous, steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

Trumpet.

PROTRACTED MEETINGS.

'No levelled malice infects one comma in the course I hold.'

'I see them stand like greyhounds in the slips,
Straining upon the start—the game's afoot!'

Yes, 'the game's afoot' now, surely. Not only here, but round the environs of Portsmouth, N. H. and at Portsmouth, likewise,—the Methodists, Orthodox and Baptists ministers are busy in,—

'Dealing damnation round the land!'

I've just returned from a factory village not many miles from Dover, N. H. Such a siege as they've had of it! They commenced operations last December, and have not got through yet! I suppose they mean to do things through this time; for, last year, and times gone by,—their converts, after,—

'Being much enforced, showed a basty spark,
Then straight were cold again.'

One thing these meetings have done, they have set the different Societies by the ears. Last summer, all was peace and harmony among them—but now they are at one another's heels crying 'havoc.' The Methodist began the meetings, and the Freewillers perceiving that they had seduced some of their sheep from the fold, commenced operations forwih. 'Tis true the Methodist had the start, but the Freewillers soon made up for that; their minister's lungs not being made of so stern stuff as their antagonist, a committee was despatched to a neighboring town for a screamer. I happened to be at their meeting, when he made his debut, soon as he opened his ponderous jaws, and began to let out his voice of thunder, it reminded me of a passage in Manfred,—

'I'm the rider of the wind,
The stirrer of the storm;
The hurricane I left behind
Is yet with lightning warm!'

After railing at all other societies but his own, the Universalist in particular, which he said were no better than infidels,—he told the congregation, that the angel Gabriel was now present with open arms ready to receive any one who would come forward for prayers; and that yonder was Beelzebub standing ready to transport them that would not come forward, to his own dominions. He told them that their church was the best road to heaven;—that he supposed that many present would like to come forward,—but that the devil held them back; that some of the saints of the church had better go to the rescue—and lead them up—for then the devil would have no power over them. Where upon the choir struck up,—

'Come ye sinners.'

The saints then went round and coaxed up some twenty or thirty young men and damsels, and then commence praying, interspersed with,—

'Dismal screams,
Shrieks of woe,
Sullen means,
Hollow groans,
And cries of troubled souls!'

I could stand it no longer,—my very soul was sick to see the religion of our Savior perverted thus;—I left the church, saying to myself,—'Father forgive them, they know not what they do.'

Trumpet.

LITERARY NOTICE.

AN ADDRESS TO THE CLERGY, ON THE NEAR APPROACH OF THE GLORIOUS, EVERLASTING KINGDOM OF GOD ON EARTH; AS INDICATED BY THE WORD OF GOD, THE HISTORY OF THE WORLD, SIGNS OF THE PRESENT TIMES, THE RESTORATION OF THE JEWS, &c. BY REV. J. LITCH. Author of "Review of Miller," "Christ's Second Coming about A. D. 1843," &c. Boston: Dow & Jackson, No. 14 Devonshire Street. 1840.

The above is the title of a work just issued from the press, and is designed, as its title indicates, to call the *attention of the Clergy* to a subject, which has too long been neglected. The views presented are substantially the same as those advocated by Mr. Miller, although the mode of argumentation, is, in most respects, especially in the three first sections, different from that pursued by him. In the second section, on

"the Restoration of the Jews," the author has presented an argument entirely different from any thing we have before seen. And we think the argument conclusive against the doctrine of the literal restoration of the Jews to Palestine. At any rate we should like to see what arguments can be brought against it.

The third section, presents a demonstration of the fulfilment of the time times and a half of Daniel, and the 42 months and 1260 days of Revelation; and proves incontrovertably the near approach of the glorious, everlasting kingdom of God. In short the author evinces a thorough acquaintance with the subject on which he treats, and has done honor both to himself and the subject. The work is just what the exigencies of the times demand, and we doubt not will be read with interest and profit, by all who desire to know the truth on a subject of such vast importance.

We recommend to all our readers to procure and read the work.

That our readers may see more fully the nature of the work, we subjoin the chapter of

CONTENTS.

INTRODUCTORY REMARKS—*To the Clergy.*

SECTION I.—*The nature of the Kingdom of God.* Prevailing Opinion on the Millennium, 13—Objections to the theory of a temporal Millennium, 15—The Nature of the Kingdom of God, as shown the Apostles, 16—The Kingdom of God to be everlasting, 18—The Resurrection, Gog and Magog, 20—Distinction between the Resurrection and Judgment, 25.

SECTION II.—*The Restoration of the Jews.* The Original Promise, 29—Promises not made to their literal Descendants, 30—The Time when these Promises are to be fulfilled, 32—The Manner in which these Promises are to be fulfilled, 33.

SECTION III.—*The kingdom of Heaven at hand.* A Falling away and Revelation of the Man of Sin, before the day of the Lord, 41—Daniel's vision of the four great beasts, 42—The time, times, and dividing of time, of Daniel vii. 25, 43—Identity of the Apocalyptic Beast, Rev. xiii, with the little horn, 49—The two horned beast, and image of the beast, 49—The number of the beast and number of his name, 51.

SECTION IV.—*The sanctuary cleansed—or, epoch of the kingdom.* Design of the different visions of Daniel, 53—The Ram and Goat—his four horns and the little horn, 54—The time when the sanctuary shall be cleansed, 59.

SECTION V.—*The time of the end, and end itself.* The Medo-Persian and Macedonian kingdoms, 63—Roman, Jewish, and Christian History, 65—The French Revolution, and the reign of Buonaparte, 68—Great time of trouble, 74—The words and book closed and sealed, 75.

SECTION VI.—*The three woes, and the two witnesses.* Encouragement for studying the book of Revelation, 79—The angel of the bottomless pit, Rev. ix. 80—Sounding of the sixth angel, 82—The little book and its contents, Rev. x. and xi. chaps. 84—The two witnesses prophesy in sackcloth, 84.

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