

SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

“THE TIME IS AT HAND.”

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REVIEW OF CAMBELL ON THE CAPTIVITY OF THE JEWS.

As brother Cambell has concluded his series of articles on this subject, I wish to present a few thoughts in reply. And yet I hardly know how to come at the subject intelligibly to the reader. For after the closest examination of what he has written, I am unable to determine the precise point at which he aims. But as near as I can determine, he—

1st. Assumes that the seven times of punishment denounced against the Jews, Lev. xxvi. 18, 21, 24, 28, signify seven prophetic times of 360 years each, or 2520 literal years, during which the Jews should be in bondage to their enemies: also, that as the threatening is four times repeated, so the execution of it would commence and end at four several periods.

2d. He assumes that the Bible teaches the doctrine of the literal restoration of the Jews to Jerusalem, at the end of the seven times captivity. I say, assumes:—for although Bro. Miller has publicly challenged him to a discussion of the point, on Bible ground, he has not as yet advanced one single Bible argument in support of it.

3d. He assumes that the Jews will, a part of them, return to Jerusalem at the expiration of 2520 years from the commencement of each of their four captivities: and that the final deliverance of the Jews, and restoration to Jerusalem, received an earnest of its accomplishment in the restoration of the ancient Jews from captivity at four distinct periods, each just 10 years from a period when a part of the Jews went into captivity.

4th. He assumes that each threatened period of punishment, Lev. xxvi. had its typical fulfilment in Nebuchadnezzar's banishment from among men. Dan. 4th chapter. If I have misstated any of his positions, Bro. C. will please correct me. I will now enter into an examination of these positions.

I. That the seven times, of Lev. xxvi. signify 2520 years, during which the Jews were to be in captivity, I deny. There is no evidence that the idea of time is included in the expression, at all. The simple and obvious meaning is, that in case of disobedience, God would send on the Jews seven distinct punishments. And no unbiassed mind would, on reading the passage, think of any thing else. Until brother C. therefore, produces some evidence of the correctness of his position, I must be allowed to dissent.

But admitting, for argument's sake, that the threatening does mean *seven times*, or 2520 years, let us see how he disposes of it.

1. He takes for granted, that the period was to commence with the time of Manasseh's captivity. The evidence in support of this is Jer. xiv. 3, 4, 5. The reader may turn to and read it for himself. Whether it is sufficiently strong to ground such an argument on, every one must judge for himself. But I wish to be excused from adopting it.

2. He next takes for granted, without *one iota* of evidence from the Bible, that Manasseh's captivity took place in the 22d year of his reign, and at the time he supposes Ephraim was broken. But the truth is, there is no information in the Bible, or any where else, that can be depended on, as to when Manasseh's captivity began, or how long it continued.

3. According to Bro. C. the 22d year of Manasseh was B. C. 677. Hence, 2520 years will end in A. D. 1843; when the first fruits of the restoration will be gathered. I deny, however, that the 22d year of Manasseh's reign was B. C. 677, and challenge him for the proof. Let it be given item by item. I am prepared to prove that it was only 668 B. C. Thus the harmony of his numbers is destroyed and his whole system deranged: For 1. There is no evidence that the *seven times* means 2520 years. 2. If there was, there is no evidence that the period of punishment was to begin with Manasseh's captivity. 3. Manasseh's captivity cannot be proved to have taken place in the 22d year of his reign: nor, 4. Was the 22d year of his reign, the year B. C. 677.

The subjugation of Jehoiakim and date of the second captivity, he places B. C. 607. This also is a mistake. Jehoiakim's captivity, which took place in the 3d year of his reign, I am prepared to show was the year B. C. 599. Hence instead of 1913, the second termination will not be until 1921.

Again. He commences his third period of 2520 years, at the captivity of Zedekiah, B. C. 590, and ends it A. D. 1930. Here also is another mistake. For the captivity of Zedekiah was only 580 B. C. Hence his time will not end until A. D. 1940.

Once more. The fourth period he says commenced with the gleaning of the last remnant of Judah by the king of Babylon, B. C. 584. Thus making 6 years between the captivity of Zedekiah and the last gleaning of Judah. By what sort of logic he makes this out, I cannot tell. For Zedekiah's captivity took place in the 19th year of Nebuchadnezzar's reign. 2 Kings xxv. 8. And the last gleaning of Judah was in the 23d year of his reign; Jeremiah lii. 30, making four years, only, between the events. But instead of its being 584 B. C. it was only 576. And instead of the 2520 years ending A. D. 1936, it would end 1944.

II. The second position, viz: That the Bible teaches the literal restoration of the Jews to Jerusalem at the termination of the seven times captivity, I, of course, also deny; and must continue to do so until it is established by evidence.

III. The third assumed position, viz: That the Jews are a part of them, to be restored to Jerusalem at the expiration of 2520 years from each of their four captivities; and that the final deliverance of the Jews and their restoration to Jerusalem, received an earnest of its accomplishment, in the restoration of the ancient Jews from captivities at four distinct periods, each just 70

years from the time when a part of the Jews went into captivity, we will now examine.

1. A remark on the captivities. Bro. C. has selected four for his purpose. (1) Manasseh's captivity, which he places in the 22d year of his reign. (2) Jehoiakim's captivity which took place in the 3d year of Jehoiakim's and first of Nebuchadnezzar's reign. (3) Zedekiah's captivity, in the 19th year of Nebuchadnezzar's reign. (4) The last gleaning of Judah in the 23d year of his reign. Why did Bro. C. in making this enumeration of captivities, pass over unnoticed the captivity of Jehoiachin in the 9th year of Nebuchadnezzar? 2 Chron. xxxvi. 9, 10. It was certainly as important a captivity as some of the others.

2. The restoration at four distinct periods, 70 years from each of the four captivities, was an earnest of the final accomplishment of all their captivities. at the end of seven times.

But I deny that those restorations did take place just 70 years from the corresponding captivity.

(1) “Manasseh's captivity, B. C. 677. Respite on repentance till 607 B. C. 70 years.” I have already said, that I denied that there was any evidence that Manasseh's captivity took place in his 22d year, or that that year was 677 B. C. I now declare, that from the 22d year of Manasseh to the third of Jehoiakim was not 70 years. Take 22 years from 55, Manasseh's reign, (2 Chron. xxxiii. 1.) leaves 33 years. Ammon reigned 2 years. (2 Chron. xxxiii. 21.) Josiah 31 years. (2 Chron. xxxiv. 1.) Jehoahaz three months, (2 Chron. xxxvi. 2.) Jehoiakim 11 years. (2 Chron. xxxvi. 5.) In the third year of his reign began the seventy years' captivity. 3 from 11 leaves 8 years. $33 \times 2 \times 31 \times 3 \text{ months} \times 3 \text{ years} = 69 \text{ years } 3 \text{ months}$.

But let us look further at this “respite.” He sends Manasseh into captivity in the 22d year of his reign; and then without giving him any time for the continuance of his bondage, in 69 years from its commencement, he gives him “70 years respite” from it!! This is surely a *striking* “chronological coincidence!” But what analogy exists between a respite of seventy years from captivity, or not being in captivity, and a final restoration from it, after 2520 years, Bro. Cambell must explain.

2. “Jehoiakim's captivity, B. C. 607. First edict of Cyrus, B. C. 537; 70 years.” Here again I must deny, (1) That the captivity began B. C. 607. (2) That it was just seventy years from that captivity to the edict of Cyrus. Jer. xxv. 11, 12. “And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.” But according to Bro. C's own showing, Cyrus did not begin his reign until two years after the death of Belshazzar. If therefore, God did pun-

ish the king of Babylon at the end of the seventy years, then it was seventy-two years from Jehoiakim's captivity, to the first year of Cyrus, when the edict was given. And this is the true state of the case. Jehoiakim's captivity took place in the first year of Nebuchadnezzar's reign. He reigned 45 years. Jer. lii. 31: "And it came to pass, in the seven and thirtieth year of Jehoiakim's captivity, in the twelfth month and five and twentieth day of the month, that Evil-Merodach, king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin, king of Judah, and brought him forth out of prison." Jehoiakim reigned eight years after the captivity. Jehoiachin three months. Jehoiachin's captivity had continued thirty-seven years on the first year of Evil-Merodach=45 years and three months. Evil-Merodach, according to Rollin, reigned two years. Neriglessar, four years. Labarosoarched, nine months. Belshazzar, eighteen years. 45 X 3 months X 2 years X 4 X 9 months X 18 years = 70 years; when Belshazzar the king of the Chaldeans was slain. 2 years more for the reign of Darius will bring the first year of Cyrus 72 years from Jehoiakim's captivity.

3. "Zedekiah carried captive, B. C. 590. Edict of Darius, (Ezra vi.) B. C. 520. 70 years." From 607 B. C. to 590, 17 years. Now will Bro. C. just put together eight years for Jehoiakim, three months for Jehoiachin, and eleven years for Zedekiah between the two captivities, and tell us how near 17 years it comes?

But I again dispute the fact, that it was just 70 years from Zedekiah's captivity, to where Br. C. places the edict of Darius. Subtract 19 years from the former 70, ending with the fall of Babylon and death of Belshazzar, and we have 51 remaining. According to Bro. C.'s computation, Darius gave his edict in the first year of his reign. For he says it was B. C. 521. And the dedication of the 2d temple B. C. 514, 6 years difference. According to Ezra vi. 15, the dedication took place in the 6th year of Darius. Hence, the edict was in his first year. Then let us count. 51 remaining years of the 70, ending with Belshazzar's death. Darius the Mede, reigned two years. Cyrus, seven years. Cambyses, seven years. Smerdis the magician, seven months. Then follows Darius Hystaspes. 51 X 2 X 7 X 7 X 7 months = 68 years and 7 months. After all, what has a simple edict for the continuation of the building of the temple, to do with the return of the Jews? For it does not appear that one Jew, at that time, returned to Jerusalem. Reader, look at it.

4. "The last gleanings of Judah, B. C. 584. Dedication of 2d temple B. C. 514." I have already shown, that between the captivity of Zedekiah and the last gleanings of Judah, instead of six, as Bro. C. has it, there were only four years. The first was the 19th year of Nebuchadnezzar's reign; the second, the 23d year. And instead of 584, this gleanings was 576. And instead of the dedication of the 2d temple in 514 B. C. it was 506, B. C.

But what had the dedication of that temple to do with the return of the Jews? There is not the shadow of evidence, that a single Jew returned from captivity at that time. And what analogy, pray tell me, exists between the dedication of a house of worship, and the final return of a nation from dispersion? But,

IV. The banishment of Nebuchadnezzar from among men for seven times, typically fulfilled the 520 years' captivity of the Jews. I cannot here forbear to introduce Webster's definition of "Vagary:" "A wild freak, a whim."

But to the point.

1. "God's first threatening, (Lev. xxvi. 18,) began its execution B. C. 677. The length of the captivity was typically fulfilled in Nebuchadnezzar's banishment among the heasts, (Dan. iv. 16.) 'let seven times pass over him.'" Now I ask, what typical fulfilment was there in the simple declaration of the king, that he heard such an announcement from the holy one, respecting the great tree? This is all we can make of it in any way. But in Br. C.'s view, this simple rehearsal of his vision, is a typical fulfilment of the captivity of the Jews!!!

2. "Second prediction, (Lev. xxvi. 21.) 'I will bring seven times more plagues upon you,' &c. Executed B. C. 607, (2 Chron. xxvi.) Typically fulfilled, (Dan. iv. 23,) 'till seven times pass over him.'" What, again, has the simple rehearsal by Daniel of Nebuchadnezzar's dream, to do with the captivity of the Jews?

3. "Third prophetic warning, (Lev. xxvi. 24.) 'I will punish you yet seven times for your sins,' commenced its execution B. C. 590, (2 Chron. xxxvi. 17, 18.) Typically fulfilled, (Dan. iv. 25,) 'seven times shall pass over him.'" This, too, is a simple announcement by Daniel of the meaning of the vision; and can have no bearing on, or analogy with, the actual captivity of the Jews. Yet Br. C. says this text; typically fulfilled the seven times captivity of the Jews. Truly he has a curious idea of the fulfilment of an event. What does the text, or indeed any one of the three texts, now quoted from Daniel 4th, record as having been done? Just nothing!

4. "Fourth and last predicted judgment, (Lev. xxvi. 28,) commenced its execution B. C. 584. The allegorical fulfilment of this, is described, (Dan. iv. 32.)" This is the passage of sentence on Nebuchadnezzar, and like the former, fulfilled nothing at all. But even admitting that each text had been a record of his banishment, what has that banishment of a heathen prince from his throne for seven years, to do with the captivity of the Jews? I can see no connection.

I have now done for the present. And if it will be any consolation to Br. Cambell, he may consider this as only one of "the vagaries of such men as MILLER and

LITCH."

P. S. As I have denied the correctness of Br. C.'s chronology, I will now give a table, from the 22d year of Manasseh to the vulgar era of Christ's birth. Manasseh reigned 55 years; 22 from 55, leaves 33.

Manasseh reigned	33 years,	2 Chr. xxxiii. 1	B. C. 668
Ammon	" 2 "	" xxxiii. 21	
Josiah	" 31 "	" xxxiv. 1	
Jehoiashaz	" 3 mos.	" xxxvi. 2	[599
Jehoiakim	" 11 years,	" xxxvi. 5	3d of Jehu.
Jehoiachin	" 3 mos. 10 ds.	" xxxvi. 9	Zed. Cap.
Zedekiah	" 11 years,	" xxxvi. 11	580
Nebuchadnezzar			last gleanings 576
father reigned	26 "		See foregoing article.
Evil Merodach	" 2 "	Rollin's Hist'y	
Neriglossor	" 4 "		
Labarosoarched	" 9 months		
Belshazzar	" 18 years,	" " 70 years' capt.	
Darius the Mede	" 2 "	" " [ended 529	
Cyrus the Persian	" 7 "	" " "	
Cambyses	" 7 "	" " "	
Smerdis, the Magian	" 7 mos.	" " "	
Darius Hystaspes	" 36 years,	" " "	
Xerxes the Great	" 13 "	" " "	
Artaxerxes to decree			
giv'n Ezra 7th y.	6 "	Ez. vii. 7	457

210 years, 10 mos. 10 days.			
From the 7th year of Artaxerxes to the vulgar era of Christ's birth,		457 years	
		210 "	10 mos. 10 days
Total B. C.		667 "	10 " 10 "

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN: THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. Wm. Allen, D. D. of Northampton, Mass.

CONCLUDED.

In conclusion, the following schemes are proposed for the consideration of the reader:

First, we may date the rise of antichrist in the year A. D. 606, when Phocas, then on the throne at Constantinople, constituted Boniface, the third, (the bishop of Rome,) the universal bishop and supreme head of the church.

Or we may fix this date at A. D. 610, about which time Boniface IV. received from Phocas the Pantheon, at Rome, and converted it into a church; retaining, however, the pagan idolatry. "Here Cybele was succeeded by the Virgin Mary, and the pagan deities by Christian martyrs. Idolatry still subsisted, but the objects of it were changed." This, too, was about the period of the rise of Mohammedanism.

If we add to these dates the period of 1260 years, then the overthrow of antichrist will be A. D. 1866, or 1870.

Next, we may date the rise of antichrist in the year A. D. 666. This is the precise number which the wisdom of God has communicated as the number of the beast, Rev. xiii. 18. As Irenæus found this number in the Greek word *Sateinos*, denoting the Latin or Roman Church, so it is remarkable, that in the year A. D. 666, Pope Vitalianus ordained that all public worship should be in Latin. It is also very remarkable, that down to the present day, the Roman Catholic liturgy, or established public service, is in all countries in Latin, whether the people understand it or not. By adding 1260 to 666, the period for the overthrow of antichrist will be A. D. 1926. If with some writers we suppose, that the 1290 and 1335 days of Daniel means years, by adding to 1926 the 75 years, (by which 1335 exceeds 1260) it brings us to A. D. 2001, the first year of the millenium. "Blessed" indeed is he, "who cometh" to that period.

One other scheme is this; that as the pope received from Pepin, king of France, the exarchate of Ravenna about A. D. 752, and became then a temporal prince, that year is to be regarded as the rise of antichrist. Of course, he will be overthrown—this scheme being supposed to be true—in A. D. 2012.

I am not just now prepared to maintain the truth of any one of the schemes, although I doubt not, that one or the other of them is true; but this to my mind is very evident, that inasmuch as God has communicated the number of the persecuting beast, and calls upon the man of understanding to count that number, or to ascertain the very power described in prophecy and the commencement of the reign of antichrist, the time will assuredly come, when the church will understand that number. The knowledge of this will be a key to unlock the mystery of the 1260 days of the Revelation. And then doubtless, as the now obscure prophecy will stand forth in a blaze of light, the wisdom of God will be adored by the whole church.

In the meantime, in the absence of certainty, and while waiting for the light, which is yet to be shed upon the subject, every careful inquirer will be disposed to yield his opinion to the greater probability. If, then, in past events we cannot find any clear and exact fulfilment of the important prophecies concerning the equivalent periods of 3 1-2 times, 42 months, and 1260 days, the conclusion is, that in all probability the accomplishment or termination is yet future.

As those prophecies describe the rise and continued existence of a persecuting power, and the depressed state of the church generally, or of the church in some countries, during the period just mentioned; and as the antichristian and persecuting power of Rome began to indicate its character about the year A. D. 606, being in this year made universal bishop,—and as the pope was crowned and made a temporal prince in the year A. D. 752,—and has ever since, down to the present day, held an unrighteous sway in opposition to the kingdom of Christ,—it seems altogether probable, that the overthrow of this persecuting power will occur at some period between A. D. 1840 and A. D. 2012. They, who think the years A. D. 606, and A. D. 666 are most worthy of consideration, will of course expect the overthrow of antichrist in A. D. 1866, or in A. D. 1926, that is about 30 years, or about 90 years from the present time. In either case, the wondrous, long-expected day is *near*, when the delusions of miserable men shall pass away, and it shall be said to Zion,—“Arise, shine, for thy light is come, and the glory of the Lord hath arisen upon thee!” On either supposition, an immense work is to be performed by the church,—a work of such appalling magnitude, as to discourage all labors but the labors of faith and heavenly zeal. To communicate the gospel to three quarters of the whole family of man;—to gain access to the understandings and the consciences of four or five hundred millions of uneducated and prejudiced men, idolaters, wedded to their idols;—to break their strong habits of sin;—to send the Bible to every family on the earth; and to train up half a million of preachers of the glad tidings of salvation;—is not here work, more than enough for a century of strenuous effort on the part of the church? Is there not occasion, also, for trust in God’s promise, for reliance on his almighty power, for all the fervency and importunity of supplication?

ILLUSTRATION OF PROPHECY.

REPLY TO REMARKS ON THOUGHTS FOR THINKERS, NO. 2.

BY A BIBLE READER.

MR. EDITOR—Accept my cordial thanks for your candor in admitting my article “Thoughts for Thinkers, as also the candid notice taken of the points enumerated. This leads me to believe that you, in common with myself, are honestly searching for the Truth—the mind of the Holy Spirit. The God of all truth grant that the same spirit may guide my pen in all I write. Permit me, dear sir, to suggest upon No. 1, that the temple described in Ez. xl. cannot be in the heavenly state, as the materials are earthly, as “wood—thick plank,” &c. &c. (see Ez. xli. 16, 22, 25, 26,) while in the heavenly city which John describes as coming down from God out of Heaven, in Rev. xxi. there was no temple.

No. 2. “But how many Jews remained yet to return from Assyria and Babylon, to whom the prophecies of Zechariah, Haggai and Malachi might apply?” May I ask, how could such prophecies as these apply to that captivity? “I scattered them with a whirlwind among all the nations whom they knew not.” Thus saith the Lord of Hosts, “Behold I will send my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem, &c., and I will bring them again out of Egypt—and it shall come to

pass, that as ye were a curse among the Heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing, &c. Thus saith the Lord of Hosts, in those days that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard God is with you.” “Thus saith the Lord of Hosts, I was jealous for Zion with great jealousy, and I was jealous for Zion with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth: and the mountain of the Lord of Hosts, The Holy Mountain.” Zechariah viii. Has this ever been fulfilled? It may be said “this is a heavenly state, and will be fulfilled in Heaven.” But what is the next verse? “Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age; and the streets of the city shall be full of boys and girls playing in the streets thereof,” &c. Zech. viii.; see also x. 6, to the end.

No. 3. “The kingdom which follows, is not of this world, is not in this world, and its citizens nor its subjects are men in flesh and blood.” What saith the Scriptures? “Art thou the King of the Jews, &c?” Jesus answered, my kingdom is not of (from) this world.” What does this mean? Read. “If my kingdom were of this world, (of earthly origin) then would my servants fight, that I should not be delivered to the Jews: but now, is not my kingdom or sovereignty from hence, i. e. earth derived? Pilate, therefore, said unto him, art thou a King, then? Jesus answered, thou sayest that I am a King, (thou speakest the truth) for this end was I born,” &c. John xviii. “The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever, &c. Rev. xi. “And a crown was given him, and he went forth conquering to conquer,” and on His head were many crowns” (compare Rev. vi. 2, with xix. 11.) “And I will rejoice in Jerusalem, and joy in my people. Then shall be no more thence on infant of days, (who lives only a few days) nor an old man that hath not filled his days: for the child shall (not as now die a few days old) shall die an hundred years old, (will they die at all in the heavenly state?) but the sinner an hundred years old shall die accursed; and they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them,” &c. Isaiah lvi. These are the subjects of the Millennial reign, and surely yet in flesh and blood. But the Kings and Priests of those “kingdoms of this world,” who shall reign with Christ on earth for one thousand years, they like their glorious brother-king and co-heir, the Son of David, have only flesh and bones, (see Luke xxiv. 39, compared with Phillip. iii. 21,) for they, as well as he, will have died (and thus parted with their blood, “which is the life of the flesh,” Leviticus xvii. 11,) and shall then have bloodless, deathless, “spiritual bodies,” “being children of the resurrection, and be as the angels. And what, may I ask, prevents their visiting—walking—eating—and ruling, among men on this earth, as did the angels in the days of Abraham and Lot, &c? Or as the king did for forty days after his resurrection?

No. 4. Compare “The prospects of the Jews” by Rev. H. M’Neile, in the *Literalist*, No. 9, 10, with the article signed Ward, page 86 of this paper.

No. 5. “The throne intended in Luke i. 32, is in the new earth.” What saith the Scriptures? “And the Lord God shall give unto him the throne of his Father David.” Did David ever have a throne in any other earth than this? It could not refer to heaven: for Luke, who wrote Luke i. 3, also says in Acts ii. David is not ascended into the heavens,” but, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his (David’s) throne. May I also ask, on what throne, Christ, the Son of David, is to sit, when “he rules in the midst of his enemies?” Psalm cx. 2. And what kingdom or throne he gives up when he shall have destroyed the last enemy, death; which is not until the end of one thousand years, after the first resurrection, (Revelations xx. 14) and shall have put all his enemies under his feet? 1. Corinthians, xv. May it not be his throne, as Son of David? And may not the end alluded to in 1. Corinthians, xv. be the end of the one thousand years reign—the millenium? While, as second Adam, as God manifested in the flesh, as the Lamb, it is, that He and his servants who shall see his face, and carry his name in their foreheads, shall reign forever in the new heavens and the new earth; “where there is no more sea.”

No. 6. “Persia and Greece survive, but their dominion over other kingdoms is taken away.” Permit me, my dear sir, then to inquire, if these two nations survive, though despoiled of dominion, does not this prove that the general conflagration of the earth does not then take place? And may not China, Africa, &c. &c. survive (with Persia and Greece) the great battle of the Lord God Almighty, be among “the Kingdoms of this world, over whom Christ and his risen and changed saints shall reign; and who shall be blessed during that blissful period spoken of by all the prophets—a period John calls one thousand years—the millenium?”

No. 7. “Poperly prevails over the largest portion of christendom, and will weary the faithful until the day of the Lord Jesus, and is the antichrist.” Is it now given to popery “to make war with the saints and to overcome them?” And is “power given” popery “over all kindreds and tongues, and nations?” And do “all that dwell upon the earth worship the pope, whose names are not written in the Book of Life?” Revelations xiii. 6, 7. And yet this is prophesied of some power, before Christ’s Second Advent. Or, does popery “do great wonders, so as to make fire come down from heaven in the sight of men?” Does popery “deceive them that dwell on the earth by those miracles which it has power to do in sight of the beast; saying to them that dwell on the earth that they should make an image to the beast?” And has popery “power to give life unto said image, that the image of the beast should both speak, and cause that as many as would not worship the image should be killed?” 14, 15. Yet all this, and more, is predicted of some power before, and only a short time before the Second Advent, for it is doubtless to this very tribulation that our blessed Lord alluded, when he said, “that except those days be shortened no flesh should be saved.”*

“Poperly is the Antichrist.” I believe that it is an antichrist, for there are many, (John ii. 18) but not the antichrist—the man of sin, the Son of Perdition. If he is, then Revelations xiii. is fulfilled prophecy, and I ask for the exact, literal fulfillment—the exact historic proof, nay, more, the present fact, up to the actual coming of Christ.

Poperŷ has done, is doing, great and wicked things—has had, yet has, great power; but has never wielded such fearfully *miraculous and universal power* as is given to these two beasts. If popery is not the antichrist, Revelations xiii. is *future prophecy*; and if this chapter is future, which I surely believe, then may not much of Revelation, Daniel, Zechariah, &c. be future? And does it not behoove us all to study our Bibles more abundantly, and prayerfully receive all that God has revealed as *little children*, who are eminent in nothing so much as the *largeness of their credulity or faith*?

No. 8. "When the holy people return, it is with everlasting joy on their heads, never to see trouble any more." Of their *final return*, when the new covenant shall be made with the house of Judah, and Israel, this is no doubt true.

In my 9th query, I meant simply to inquire whether the Bible had not revealed two things as to the "mystery of iniquity?" viz: 1st. That "the mystery of iniquity was already at work," even in the days of the apostles; that then there were many antichrists; that something known to the Thessalonians prevented the visible manifestation of the man of sin, the antichrist of whom the early and the last prophets spoke. That then the working of this mystery was *hidden*. 2d. That when the let or hindrance should be removed, his time for open warfare would come, and a *man of sin* be revealed, whom Christ himself would destroy by the brightness of his coming. That the apocalypse of antichrist would be just before the glorious apocalypse of Jesus Christ. Does not the last book of the Bible contain a Revelation to the churches of *two apocalypses*, one of anti-Christ, and another of Christ? And consequently may not the whole of that book, from chapter 4th ("and I will shew thee things which shall be hereafter") to the end of it, be *future prophecy still*? I am aware, my dear sir, that this last question may seem to very many among the few who take any decided interest in prophecy, a very strange, a very stupid, and very childish question; and if not from the *questionings of children*. (Luke ii. 4, 6, 47) "from the mouth of babes God has ordained praise." May you and I ever prefer to stand alone upon the simple word of divine wisdom, and, if need be, counted fools, than to be found standing upon "the words which man's wisdom teacheth," though surrounded and applauded by the wise and learned of this world. "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Nos. 11, 12, 13. "The Jerusalem here (Revelations xi. 8) is figurative." Will you, my dear sir, have the kindness to favor your readers with a separate article on Revelations xi. 8, which I send with this sheet? "The woman city which ruled the world, we think was built on seven pagan hills, and not on one holy mount Zion." This seems to be so, but a closer examination of the wonderful language of wisdom, may lead to a different conclusion.

Revelations xvii. 9. "Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth, and are (*there* is not in the Greek) seven kings, i. e. the seven mountains are seven kings on which the woman sitteth. Five (kings or mountains) are fallen, and one (king or mountain) is, the other (king or mountain) is not yet come; and when he cometh, he must continue a short space." Now, 1. Could the woman city sit upon the five kings or mountains, when they had fallen? When John wrote, they had fallen.

2. Or, on the seventh king or mountain, not yet come? Or 3. When sitting upon the seventh a "short space," when it shall have come, can she also sit upon the sixth, when that had fallen? 4. Then may I not respectfully, yet confidently ask, does this woman city sit upon seven pagan hills at the same time; or, upon seven successive kings or mountains, and at different periods of time?

A BIBLE READER.

THE SUPPOSED TENDENCY OF PROPHETIC STUDY.

"I am fearful your prophetic studies will lead your mind astray. Look at the authoress of *Lit-Henry* and his Bearer, *The Lady of the Manor*. &c.; she has become a *Universalist*," said a worthy minister to his friend, after a short conversation on the subject of prophecy. Wonderful discovery. That a child of Adam, in a fallen world, should be led astray! "Oh but think of her delightful writings, how evangelic—how orthodox, and now to become an *Universalist*!" Yes, and thought I, think of *Adam* created spotlessly holy—in a Paradise—"not deceived"—(1 Tim. ii. 14) and yet hearkening to the voice of a creature, rather than his Creator's. Suppose Mrs. Sherwood has become an *Universalist*, or an atheist; what then? "O give up the dangerous study of prophecy;" say rather, why has our heavenly Father given us a Bible written by prophets and filled with prophecies? Or why has our blessed Redeemer said "Search the Scriptures"! Did that worthy minister ever read such a passage, "all Scripture is given by inspiration of God and is profitable"—all of it profitable "for doctrine" (the doctrine that those feet that were nailed to the cross are yet to "stand upon Mount Olive;" when He comes to "sit upon the throne of his Father David;" Zech. xiv. Luke. i. 33), "for reproof" ("by faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith") "for correction" (If thou hadst known, even thou at least in this thy day, the things belonging to thy peace! but now they are hid from thine eyes) "*instruction in righteousness*" (compare Mat. vi. 33, with Ps. lxxii. and Isa. lx.) "that the man of God may be perfect, thoroughly furnished unto all good works"? Does that brother know or remember that in God's purpose, the rock Christ, was to be not only a foundation to build upon, but a *stone of stumbling* to those who chose to take offence? That when many left Christ, saying, "this is an hard saying, who can hear it?" he said unto them, Doth this offend you? What and if ye see the Son of man ascend up where he was before? a harder truth still: and yet so far was he from calling them back and apologising, he turned to the twelve and said "I will ye also go away." Take your choice. The truth is, there is enough in the Bible to stumble any and all who cannot receive the truth as a little child. And yet more, "let no man deceive himself. If any man seemeth to be wise in this world, let him become a fool, that he may be wise." God has staid, and will stain the pride of all human glory—and it matters not whether human pride takes the arena of *prophecy* or *philosophy* to strut and plume itself, it is God's purpose to stain and humble it. Nor is this all, the time is nearing, if it has not already come, when "God shall send upon men a strong delusion, that they should believe a lie: that they all might be damned, who believe not

the truth." 2 Thess. ii. Some men have destroyed themselves by studying too intensely—working too hard—eating too much &c. &c. What shall I do to avoid such dangerous tendencies? "Let my *moderation* be known to all men, the Lord is at hand:" not forgetting who has said, and where, "blessed is he that readeth and they that hear the words of *this prophecy*, and keep those things which are written therein, for the time is at hand." Rev. i. And how can I keep what I understand not, unless I keep fast hold of the sure word of prophecy, praying for that unction from the Holy One, to teach me "things to come," and that I may know all things revealed? May the Lord preserve me, that dear brother, and all such as he, from the fearful state described in Isa. "The Lord hath poured out upon you the spirit of deep sleep. And hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for, the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," &c. see Isa. xxix. And from the malediction, that with streaming eyes dropped from the lips of the man of sorrows: "If thou hadst known, even thou, at least in this thy day, the things tending to (prove) thy peace, but now they are hid from thine eyes." Luke xix. 42.

A. BIBLE READER.

SIGNS OF THE TIMES.

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

BOSTON, OCTOBER 15, 1840.

GOOD NEWS FROM GREAT BRITAIN.

We have long been anxious to open a correspondence with our British brethren on the subject of the Second Advent. We have but little knowledge of the existence or progress of the doctrine in that country, except what we have obtained from a few English works that have fallen into our hands within a few months. We are happy now to present our readers with the following letter from Mr. JAMES A. BEGG, of Glasgow, as the introduction to other communications from our brethren in Scotland, England, and Ireland.

LETTER FROM SCOTLAND.

My Dear Sir,—Many thanks for the "*Signs of the Times*," the succeeding Nos. of which I shall be much obliged by your procuring for me on your successive trips to Boston. I regard the very existence of such a periodical as itself one of "the signs of the times." The cry, "Behold the Bridegroom cometh!" has now been raised in many lands, but in no other country, besides our own, do I know of any periodical specially devoted to proclaim the Savior's advent near. We have had, in Great Britain

and Ireland, the "Morning Watch," the "Christian Herald," "The Watchman," "The Investigator," and "The Inquirer," all either exclusively or chiefly occupied with the illustration or enforcement of the truths of sacred prophecy, and hundreds of the heralds of the cross are also the heralds of the crown. The knowledge that such periodicals have with us been useful, both in elucidating and disseminating more correct views of the gospel of the kingdom, lead me to hail the Boston auxiliary as likely to be useful even beyond the anticipation or design of those by whom it has been originated, and by whom it is presently supported. *Their object* is the diffusion of the light they possess, but *my hope* is that, beyond this, it may be the means of eliciting more correct views on various points connected with, and centering in the establishment of the glorious kingdom of our Lord and Savior Jesus Christ—for I regret to perceive, on the part of some of those who are in America testifying of the speedy advent of the Redeemer, much misconception of what appears to me so interwoven with it as to require corresponding consideration, especially the restoration of Israel to the land of their fathers, and their faithful fulfilment of Jehovah's purpose there. Believing, as I do, that much importance attaches to correct views of the mutual relation of these two subjects, I wish I had a copy to present to the editor of the "Signs of the Times" of my "Connected View," which illustrated this; but have none left of any one of the editions, except a single one of the American reprint, published several years ago at Pittsburg, with which I do not wish to part, but which he may otherwise have an opportunity of seeing. I however, send with Christian regards, a copy of my "Letters" on our Lord's prophecies of His return, contained in Matt. xxiii. xxiv. xxv. of the principal arguments of which, by the way, I am happy to observe by an extract from his critical notes on the language &c. of the New Testament contained in No. 6 of the "Signs of the Times," Mr. A. Cambell has given an abstract, as reasons for preferring the view of these prophecies relating to our Lord's personal coming at the commencement of the millennium.

I can understand how Mr. Miller, if his own attention has not been specially directed to the Scripture prophecies themselves, for *their* view of the connection between the Savior's glorious reign and the restoration of Israel, may more readily reject the latter from its having found imperfect advocacy. The usual view in this country, till within the last ten or twelve years, (although there were at all times many exceptions) of those who believe in a millennium at all, was that the blessedness of that happy event would be the prevalence of universal peace, preceded by the fulfilment of God's promises of restoring the kingdom to Israel, without perceiving also that "the Beloved" shall be king over them all. Judging from Mr. Miller's mode of speaking, and that of others also, of *two* classes only, the one believing the advent of Christ, and rejecting the restoration of Israel; and the other, as believing there will be a restoration of Israel, and rejecting the pre-millennial advent of Christ, I should suppose that in America the old view of a spiritual reign, as it has erroneously been termed, is still the prevailing one. The distinctness with which Mr. M. perceives the evidence of Christ, lead him to oppose at once, and decidedly, those who take a different view, and the natural tendency of the mind, unless carefully and prayerfully watched against, may

have led him hastily to reject the truth with the error. I am more led to this, as the probable solution of the question, how he has arrived at his present position, from observing two or three sentences of his on the subject of the restoration, where he speaks of all the prophecies in which this is predicted, having been fulfilled in the restoration of the Jews from Babylon. Surely, a more particular and personal examination of the Old Testament prophets, would demonstrate that the promised *entire* and *subsequent* deliverance from *all* their enemies—the promised peace and blessedness—the promised continued *holiness* and *fidelity*, of the *whole* house of Israel, ten tribes and two tribes, was not fulfilled prior to the incarnation of Christ. *He* still spake of Jerusalem as to be "trodden down of the Gentiles," but that only for a specified time, "until the times of the Gentiles be fulfilled."

Every sign indicates that we are approaching the period when the times of the Gentiles shall be fulfilled, when Israel and Judah shall regain the inheritance of their fathers, when even "from the utmost parts of heaven," the Lord their God will gather them, and "from thence will he bring them." Deut. xxx. 1—10. "It shall come to pass on that day, that the Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. xi. 10—16. In that day I believe America will not only give up her sons and daughters of Judah to occupy the land of Immanuel, but I also believe the sons of her forests—her blood-hound-hunted aborigines, the children of Israel, "the battle-axe" of Jehovah, with which he shall wound terribly their oppressors. Surely the day of vengeance is in the heart of our God in behalf of the remnant of Israel, who have been so treacherously and cruelly dealt with, since the hour the Lord discovered to the Gentiles their once peaceful hiding place. With much affection, I am, dear brother,
Yours, very sincerely,
J. A. BEGG.

35 Argyle Arcade,
Glasgow, Sept. 16, 1840. }

Boston Oct. 8, 1840.

Dear Sir:—Yours by Dr. Scott were duly, and gratefully received. I cannot express to you my gratitude on the reception of intelligence from England, Scotland, and Ireland, of the progress of the cause of the Second Advent near. "As cool water to a thirsty soul, so is good news from a far country." When I commenced the paper called the "Signs of the Times," I did not know of another devoted to the doctrine of the Second Advent near. I was aware, that many in England, and Scotland, had written on the prophecies, but knew of no periodicals or popular papers devoted to the work exclusively. Neither was I aware that any except Mr. Erving had written particularly on the "prophetic times," and that the advent was near. For this ignorance, I may be in fault; but still, I have had no means of correct information. I find that the public papers do not mention the subject as a general thing in this country, but to sneer; and perhaps it has been so with you, with the exception of your own papers, which have had a limited circulation in this country. But I rejoice that the "day has dawned;" and that the time has now

come, for the friends of the advent near, to become *one* in both countries. We wish now to open a correspondence with our brethren in Great Britain, and to get all the intelligence we can on the subjects connected with the return of the Lord Messiah to our earth; while in return, I shall unite with the friends in this country to give you a full account of the cause among us.

I would now give you a detailed account of things, but as we are to have a General Conference of the friends of the Second Advent near, next week, I intend to suggest, that we have an able committee on foreign correspondence appointed, which will furnish you with full and correct information on the whole subject. Besides, I will send you by the first boat, the proceedings of the Conference, which will embody our views of the Second Advent near.

We think you in great error in relation to the "literal return of the Jews." Though we are not all united on this subject, yet the sentiment, that they will return, is fast passing away, among those who believe the advent near. Indeed, there are but few among our opposers who now publicly advocate the literal return of Israel. Our difference of opinion, on the Jews' return, however, will be no bar to our fellowship and co-operation. We solicit light on this subject. We may be convinced that we are in error, if so, as we have already made ourselves of "no reputation," by embracing unpopular truths, we shall have no difficulty in renouncing error, and embracing additional truths. The columns of my paper are open for our British brethren to speak freely and fully, their views on this, or any subject connected with the great central truth of Christ's personal appearing in the clouds of heaven.

Please let me hear from you often.
Yours, with Christian regards, J. V. HIMES.
MR. JAMES A. BEGG.

MR. MILLER.

We have just received a letter from Mr. Miller's son, which informs us that his father started for Boston to attend the Conference, on Thursday morning, the 8th inst. and proceeded as far as Fairhaven, Vt. where he was severely attacked with *Typhus fever*, and brought home again in the afternoon, where he (at the date of the letter) lay *very sick!* This will be a sad disappointment to us all. But the "Lord reigneth" and he knows what is best for his own cause. The rest of the brethren, on whom dependance is made to take part in the Conference, are here.
Oct. 13, 4 o'clock, P. M. ED.

BR. JONES'S WORK ON THE SECOND ADVENT.

Much of the object and plan of this work may be learned from its expressive and full title page. Among the preliminaries of the work, and the full testimony in its favor, from many pastors of the several denominations, are his 24 principles of interpretation abbreviated, with full Scripture references attached to them severally, to show that they are Scripture principles, and not the traditions of men, so that to interpret by these principles, would be directly making the Bible its own interpreter. In addition to this, he observes three other methods of interpreting prophecy, all harmonizing, to make the Bible

only, interpret itself. 1. To interpret a passage of prophecy by its full connexion. 2. By parallel passages, if possible, understood and settled by all; And 3. By making the New Testament a sure and plain commentary on the Old.

His ten lectures are expository, bringing into view, and clearly expounding with Scripture proof, in the fewest words, as many as possible, of the plainest prophecies of the Old and New Testaments, on Christ's coming, and the great events of it, as intimated on the title page. The lectures are all under the text of "*The kingdom of Heaven is at hand*," with such occasional additional passages as best suit the different parts of the general subject. In showing the perfect harmony of the Old and New Testament writers on Christ's second coming with the kingdom of heaven to judgment, he begins with Moses, and proceeds regularly through to the Revelation; showing how each of the Old Testament writers foretold and described the great event,—how John the Baptist did it; how Christ did it; how the apostles all did it, in the Acts and in the Epistles; and how it is done fully in the Revelation. Two of the lectures show, that the millenium is "glorious and everlasting," and after Christ's coming at hand; and two of them are on the signs of his coming, now, "*even at the doors*," containing full, though brief exposition of the whole 24th chapter of Matthew, showing it as a rousing prophecy and description of Christ's soon expected coming to judgment with the whole kingdom of God, rather than of a long passed by destruction of a literal city in a mere reign of flesh and blood, as some suppose.

Though he does not fix upon the year 1843, nor any precise time, as many of us may be doing, for the great day, he considers it in every sense, now *verily near*, and while he is careful not to say that it is probably further off than 1843, he would have us to be at once now ready for it, and to think strange as the signs are fulfilled and fast fulfilling, should the event take place within less than *one year*.

We recommend the work to our readers.

MR. SMOLNIKAR, our German brother, for whom we published a communication in our last number, has presented another for publication. We will give a few extracts from it, embracing apparently, some of his most conspicuous and peculiar views of prophecy, that our readers may see why we decline giving place to a series of articles of that character.

He says: "I myself did not understand them [i. e. "mysteries in holy writ, hitherto hidden to all mankind,"] although I am studying the sacred Scriptures from my youth, and was a public professor of the Bible for the last ten years before being called by the Lord, for what he has determined to fulfil at the beginning of the millenium; having begun on the 5th of Jan. 1837, at 5 o'clock in the evening, in the mystery continued by the Lord's appointed signs and prepar-

atory events, until Easter Sunday, of 1838, 9 o'clock, A. M. when the mystery was fulfilled, which is indited in many other prophecies of the Bible, and last in Rev. xix. 20." * * * * "To discuss any thing in any general conference relative to the second coming, and kingdom of Messiah, would be waste time, so long as the question whether our Lord at his coming (already past,) has entrusted to me, the office of apostle or not, is not deliberated upon and determined. This question settled, we shall soon learn what is necessary to this, or effectually to do the will of our Lord."

Inasmuch, then, as he cannot assist us on the subjects of Christ's second coming at hand, for which our paper has been established, until we acknowledge his opposite theory of the event already past, and his own authority, as the Lord's "appointed" "messenger extraordinary or apostle," to teach us and all mankind, "the mysteries in holy writ, which he thinks "hidden" to all mankind," we cannot believe that our readers would be interested with his articles, or willing to read them; and though we highly respect the religious character of our brother,—his plan for a general union of the saints—his former ten years' standing as a public biblical professor, together with his present commendable and untiring zeal in the best of causes, we now feel an increased conviction of the truth of what we before affirmed; that our good brother is laboring under a very *great delusion!*

PROPHETIC TIMES.

We give the remainder of DR. ALLEN's article to day, on the *Designation of time in Daniel and John*. The different parts of the article will be found in No. 10, pages 73, 74, No. 13, pages 98—100, and in this No. page 106. It is a very valuable article, although it contains some errors, in calculation. These will be corrected hereafter. In the mean time, we bespeak for it a careful examination.

TO CORRESPONDENTS.—We have received many communications from anonymous persons, and others who give their real names, that are laid over for want of time to prepare them for publication, as well as room for insertion. Correspondents who write correctly, and prepare their communications for the press, will be most likely to get a hearing, though all shall be heard in turn.

Dr. SCOTT, of the *Caledonia*, will accept our thanks for the files of London and Liverpool papers, with which he favored us.

BRO. BEGG, of Glasgow, will accept our thanks for the very valuable books he sent us. We shall notice them in our next, and give some extracts.

BRO. BEGG will have the goodness to act as our Agent for the "*Signs of the Times*" in *Great Britain*.

BRO. HAVANER's, papers are sent regularly. The "*Advent*" is only published occasionally.

It was never designed as a regular periodical. We thank our brother for his efforts in behalf of our paper.

THE NATIONS.

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

ARRIVAL OF THE CALEDONIA!

SEVEN DAYS LATER FROM EUROPE.

The Eastern Question. The news by this arrival is decidedly *pacific*. It was the general belief, that the eastern question was about to be settled by the submission of Mehemet Ali to the terms of the four great European powers. The following is an extract from the London Commercial Shipping List of the 18th ult:

"The postscript of our Paris letter of Wednesday, says the Times of this morning, announces, on the authority of advices from Malta, of the 5th inst., that Count Walewski had submitted to Mehemet Ali a plan for adjusting his differences with the Sultan, which the Viceroy had acceded to. The Count had immediately left for Constantinople, with the intention of presenting the same project to the Sultan, through the medium of M. de Pontois. Mehemet Ali was believed to have declared that he would content himself with the possession of Syria during his life."

We give the above from the papers; but we have but little confidence in the report. The next news will be of a *decisive* character. The following is a true picture of Europe at the present time. [Ed.]

Foreign Correspondence of the Boston Morning Post.

LONDON, Friday, Sept. 8, 1840.

"*The Crisis is fast approaching!*" These were the significant words of the Morning Herald a few days since; they were only the echo of what I sent you long ago. "A crisis is at hand," said your correspondent, in a letter upon the present political state of Europe. It has just been discovered that a crisis is fast approaching. The whole world is in commotion—revolutions are in progress, and thrones are shaking to their very base—every mail which arrives, brings alarming news—where the crisis will end, none can foretell.

While O'Connell was throwing fire-brands in every direction in Ireland, and exciting six or seven millions of his countrymen to join him in the shout of "Repeal," fifty thousand Frenchmen paraded the streets of Paris to re-enact the scenes of '30. No sooner had the excitement occasioned by the expedition of Louis Napoleon to France, subsided, then a new trouble occupied the attention of the unfortunate King of the French. The Parisian operatives turned out in a body, and recited to each other their grievances, when the National Guards pointed their bayonets, and drove them to their several abodes. All is now quiet in the capital of France, but at such a critical moment as the present, we may expect to hear in a few days that the dust of her streets is wet with human blood! But France is only a speck upon the great map of the world. In Europe, Asia, Africa, and even America, there are signs of war. Our boundary question is not yet settled; and remember that I have said before what I now repeat—it is not to be easily settled. There are the British provinces to be taken care of by England, as well as her Australian subjects, who are ripe for rebellion. In the Chinese sea, the cannon already thunders, and in Egypt, Mehemet Ali holds the torch that may set the Eastern hemisphere in one uni-

versal blaze! Wherever we turn our eye, there are signs of war. The cost of this wide spread trouble, no human being can estimate; the lives that may be sacrificed in less than a twelve month, no man can number. But I am sick of the sound of war, and will go to other subjects.

CIRCASSIA—RUSSIA.—That portion of the Caucasian region, comprised between the river Koo-ban to the eastward and northward; the shore of the Black Sea west; and the prime mountain range terminating on the coast at Gagra, to the south; is generally included in what is called Circassia. It is about 300 miles long, and 190 broad. Independent, from age to age, this noble race have defended their land with heroic valor. The attempts of Russia to reduce them to her own power, have been wily, incessant and energetic. Yet the Circassian people have resisted her claims, despised her injustice, and so far triumphed over all her attempts. The Russian General Williamoff undertook to accomplish the work in seven campaigns; violence, cruelty, and violation of solemn oaths were his weapons. He was beaten, although he covered whole regions with smoking ruins, and was finally disgraced by the emperor of Russia. Rayenski, his successor, pursued a different policy, and for two years past the Russians have contented themselves with erecting a continuous line of forts on the Circassian coast. It appears from recent intelligence, that six important forts, manned each by 300 or 400 disciplined soldiers, have been utterly destroyed by the valiant multitudes, who were determined to teach Russia that thus far she had expended her men, her labor, and her money in vain.

England sits watching with intense jealousy these movements of Russia. Jealousy, and lust of dominion, evidently burn strongly in both of these gigantic powers. The weak must be sacrificed to their rivalry. Over them all sitteth the King of kings. The Mahomedanism of the Circassians is his abhorrence. Great are the engines which he wields. The nations know not the grandeur of his purposes. Let us observe and be humble. Let us stand in awe, and be wise. Let us compare these events with his word, and be instructed. N. Y. Evan.

Bible Chronology.

BIBLE CHRONOLOGY.—We are glad to see that Bro. Miller's new calculation is exciting some interest on the subject of our chronology. We were happy to give to our readers in our last No. a new chronological table, from the "Chronicle of the Church," an Episcopalian paper, published at New Haven, Ct.

Although the editor does not name Mr. Miller, or the "Signs of the Times," yet the following notice of the subject shows to whom we are indebted for this new, and learned calculation. The editor of the Chronicle says:

"We give on one page of the Chronicle today, a chronological table, compiled with much care and pains. It is published with reference to an opinion that is at present advocated strongly by many, that 6000 years from the creation will be completed in 1843. A critical revision of this table is invited by any one who has made this a subject of study."

By this calculation we gain 88 years. The

common era brings us within 160 years of the great Sabbath. The calculation of the Chronicle brings us within 72 years;—88 years nearer than the old. A more thorough examination of the subject, may yet convince the author of a mistake somewhere in his reckoning of seventy-two years more.

Bro. Miller will give a review of this new table, which will be published soon.

BIBLE CHRONOLOGY.

MR. EDITOR.—In looking at the Chronological Table prepared by Mr. Wm. Miller, and published in the Signs of the Times, for August 15th, several queries and objections have arisen in my own mind, which I wish to present for your consideration.

I pass over one or two objections which presented themselves, because they have already been alluded to in your paper. Permit me to say, however, that I hope to see them disposed of in some way soon.

My object at present is to make a few inquiries in relation to the administration of the Judges.

1st. Is it not said (Judges xv. 20) that Sampson "judged Israel in the days of the Philistines twenty years?" With what propriety, then, can the time of his administration be added to the servitude under the Philistines?

2d. How long a time may have elapsed between the death of Sampson and the commencement of the administration of Eli, or may not Eli have exercised the functions of a civil officer prior to the death of Sampson?

3d. What evidence is there as to the length of time that Samuel judged Israel? How long may his sons have officiated in that capacity? Or, as it is said, (Samuel vii. 15) that he "judged Israel all the days of his life," may he not have continued in that office subsequent to the time when Saul first became king over Israel?

Much stress is laid by Mr. Miller upon the fact, that (as he says) Paul states that God "gave them judges about the space of four hundred and fifty years," &c.

But by reference to 1 Kings vi. 1, it will be found, that Solomon began to build the temple in the four hundred and eightieth year after the children of Israel came out of Egypt. Now deduct

For the sojourn in the wilderness	40 years.
" government of Joshua	30
" reign of Saul	40
" reign of David	40
Three years in the reign of Solomon	3
Total	153
	450
	153
	327

We have 327 years for the administration of the Judges.

A single remark upon the passage in Acts. It appears to me that our translation does not give the true meaning of the passage, and that a correct version of it would be something as follows: "And after these things," (the things mentioned in the three preceding verses) "And after these things, about four hundred and fifty years, he gave them Judges until Samuel the Prophet;" and that the four hundred and fifty years refers not to the time in which the Judges ruled in Israel, but to the period which elapsed

between the event mentioned in the 17th verse, and the commencement of their administration. I can see no other way in which Scripture may be made to harmonize in its different parts, and the construction I have given, appears to me perfectly natural, and in accordance with the grammatical construction of the language.

If we consider the choice of Israel, mentioned in the 17th verse, as commencing with the birth of Isaac, we shall find that it was about four hundred and fifty years to the close of the events recorded in the 19th verse.

From the birth of Isaac to the Exode out of Egypt	405
Sojourn in the wilderness	40
Seven years in the land of Canaan	7

Making about 450 years 452

I should be pleased to see your views, or those of any of your correspondents, in relation to these points. AN INQUIRER.

AN INQUIRY—By JOHN PARKHURST.

MR. EDITOR:—Whoever examines MR. MILLER'S "new Bible Chronology" will perceive that he reckons a period of 625 years from the going forth of the children of Israel out of Egypt, to the building of Solomon's Temple; but the author of the first Book of Kings in the sixth chapter 1st verse, tells us, that this period was 480 years. Here is a difference between them of 145 years. This seems to me no small mistake, and it becomes us to ascertain with whom it originated.

REMARKS.—BRO. PARKHURST may find a solution of the question in the following article. Bro. M. in the mean time will give his view in a future number. ED.

BIBLE CHRONOLOGY.

Criticism on 1 Kings vi. 1.—The 450 years.—A. M. 5944.

MR. EDITOR.—Of late there has considerable excitement prevailed, relating to the Jews, millennium, second coming of Christ, age of the world, &c. These and various kindred subjects have been presented before the public and have elicited considerable inquiry. The students of prophecy, both in Europe and America, have been aroused to action, and have presented the result of their researches before the public. With regard to the age of the world, it must be acknowledged, there is much darkness hanging around various periods, which make it exceedingly difficult to come at a satisfactory result on this point. In general, it is put down at 4004 years before Christ, and 1840 since, which would bring us to the 5844 years since the creation. Br. Jones has given us a connected chronological table, from the creation of the world to the Babylonish captivity. I have long since been satisfied, with the correctness of the different periods, except the one which allows but 480 years from the exodus of the children of Israel out of Egypt, to the commencement of the temple under Solomon. I am convinced of an error here of about 100 years, and that the account 1 Kings vi. 1, should assign 580 years to that period, instead of 480. In examining this subject, I intend in the first place, to suggest how the error might have been introduced, and then endeavor to show that it is an error, and that it should be 580.

The Hebrew, it is well known, was written in characters; and in some of the earliest manuscripts, the characters which stood for 580, might have been mistaken for 450; the error once re-

ceived, would not be rectified, and in this way would come down to us.

Paul in the Synagogue at Antioch (Acts xiii. 18 &c) gives an account of the time which expired after leaving Egypt, &c. He says, about the time of 40 years suffered he their manners in the wilderness; and when he had destroyed seven nations in the land of Canaan, he divided unto them their land by lot; (he does not say how long it took them to subdue the land, and divide it, but it was about 7 years) and after that he gave unto them judges, about the space of 450 years, until Samuel the prophet; and afterwards they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of 40 years; after Saul we know that David ruled 40 years, and that Solomon, in the fourth year of his reign, after he had been king 3 years and 2 months, began to build the house of the Lord. Now add these numbers, and you have the sum of 580 years. Here it may be proper to observe, that Paul's account is very particular, and dates given for all, except the 7 years occupied in the subjugation of the land of Canaan; the 40 years of David's reign, and the 3 years of Solomon; all of which rests on undoubted testimony from other sources.

It may not be amiss in the next place, to corroborate St. Paul's account with that contained in the book of Judges, &c.

Israel in the wilderness, Exodus xvi. 35. Num. xiv. 33, 34. Ps. xev. 10.	40 years
Time Joshua ruled according to received account, Israel's servitude to the king of Mesopotamia, Judges iii. 8.	7 "
Government of Othniel, Judges ii. 11, 40	" "
Servitude to Eglon king of Ohab, " iii. 14, 13	" "
Government of Ehud and Shanger, " iii. 30 31, 80	" "
Servitude to Jabin king of Canaan, " iv. 2, 3 20	" "
Government of Deborah and Barak, " v. 31, 40	" "
Servitude to the Midianites, " vi. 1, 7	" "
Governments of Gideon, " vii. 23, 40	" "
" " Abimelec, " ix. 22, 3	" "
" " Tola, " x. 1, 2, 23	" "
" " Jair, " x. 3, 32	" "
Servitude to Ammon, " x. 8, 18	" "
Government of Jephthah, " xii. 7, 6	" "
" " Itham, " xii. 9, 7	" "
" " Elon, " xii. 11, 10	" "
" " Abdon, " xii. 13, 8	" "
Servitude to the Philistines, " xiii. 1, 40	" "

Sampson, when a young man, seeks occasion against the Philistines, Judges xiv. 4,—and from this we may count the time, he began to deliver Israel; but they were not fully delivered until 20 years after: He judged Israel 20 years in the days of the Philistines (Judges xv. 20,) wherefore Sampson's 20 years are not to be recorded, as they are included in the 40 year's servitude to the Philistines. Eli governed the space of (1 Sam. iv. 17) 40 "

I now put down for the time Samuel judged Israel 20 "

Twenty one years is the time usually allowed. Eli was old when Samuel was but a child; (See 1st Samuel Chapt. 1st) and by examining the 8th chapt. of 1st Samuel, it will be found that being old, he entrusted the government to his sons; whose bad management induced the people to ask a king: as the result of the petition, Saul was anointed king;—hence it appears that 20 or 21 years for Samuel, would be a reasonable term. He judged Israel all the days of his life; but only that time is put down, in which he governed independently.

The government of Saul lasted	40 "
" " " David "	40 "
Solomon began to build the temple, in the fourth year of his reign, after he had governed 3 years and 2 months.	3 "

580 years

In this table it will be perceived, nothing has been put down for the time the elders outlived Joshua; and only those periods marked, which are definitely expressed, except 7 years for Joshua, 20 for Samuel.

I will now bring forward some collateral proof. By reference to Judges xi. 26, it will be found, when Jephthah was made captain, Israel had already been in possession of the disputed

territory there mentioned, 300 years at least. In Num. xxi. 24, 25, 26 we have an account the original taking of those cities by the Israelites, which are now in dispute. (See also Judges xi. 13. Num. xxi. 13—15.) It was near the close of the wilderness period, that the possessions in question were taken from the Amorites; and about 39 years after the exodus, when the 300 years begin. It is not said that it is precisely 300 years, but from the circumstances, and form of speech, we understand it to have been that long at least, and might have been longer. Add the whole amount of years from the exit out of Egypt, to the time when Jephthah began to rule, and we have 366 years, from which take 39 of the wilderness period; and we have 327 years for the time Israel had already held possession of the disputed territory; perhaps sufficiently near to agree with the 300 years in question. The nature of the circumstances, would justify Jephthah's stating 20 or 30 years less than the true amount, for the sake of having round numbers, rather than 5, or even 1 year more. Laying aside all other claims, he now argues the titles by possession.

If St. Paul's account be correct (and I can see no reason for disputing it, certainly it is well corroborated by a summary of the years that Israel was under the different judges and, in subjection to the surrounding states,) we have a material error in our present system of chronology. If we add the 100 years in question, we are brought to the year of the world 5944; and only 56 years remains to complete the close of the 6000. I present these remarks, hoping that some of your correspondents, will examine into the subject more minutely, and give us the result of their researches. A. VALLERCHAMP.

Refuge of Scoffers.

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

MILLER'S PREDICTIONS!

BY O. A. SKINNER.

The eleventh of August has passed, and according to Miller's predictions, the day of grace has closed, and the work of regeneration has ceased for ever!! As nothing can be done for the conversion of souls, we suppose Brs. Himes and Burnham, Mr. Miller's coadjutors of this city, will suspend their labors. If they do this, the Universalists would be glad of their churches, as they stand greatly in need of more places of worship. The Summer St. church would suit our friends of Winchester Hall very well, the one in Chardon St. would accommodate our friends of the west part of the city. What say brethren, do you still cling to Millerism?

By the way, we believe Mr. Miller said, there would be no marriages after the 11th. We have however married three or four couples since then. How is this? Was Mr Miller wrong in his calculations, or are these some of the obstinate that are determined to stand out to the last?

The Millerites propose to hold a Conference, about the first of next October, for the purpose of discussing the subject of the Second Coming of Christ.—Would it not be well at the same time to discuss the subject of Noah's flood, the proof that it is future, and the signs of its approach? We have evident tokens in the impositions that abound, that wickedness is ripening, and judgment is at hand, but that judgment might as well be called Noah's flood, as the Second Coming. Witness.

RESTORATION OF THE JEWS.

We publish the following article with pleasure, although we do not fully agree with the sentiments expressed. We hope to hear from our friend again.

MR. EDITOR:—The following lines were written in December, 1828, for the *Amaranth*; but if you deem them worthy of a place in your excellent paper, "the Signs of the Times," you are at liberty to insert them, with or without the scriptural references, as you think best.

I have seen a few numbers of your paper, and although I cannot subscribe to all the articles of Mr. Miller's doctrine, still I rejoice to see the subject so ably discussed; and while we view with astonishment so many tokens of God's favor to his people, amidst the commotions in the political world, we are constrained to believe that the time is not far distant when the little horns of the Roman Beast and the Mahomedan powers, will be subverted to make way for the stone cut out of the mountain without hands, which shall become a great mountain, and fill the whole earth, when the "beast shall be slain, and his body destroyed and given to the burning flame." Yours respectfully,

ELISHA THAYER.

O when shall the exiles of Israel assemble
To worship the God of their fathers again,
And build up the walls of their city and temple,

Which so many ages in ruins have lain?
O when shall they come from each far distant nation,
Present to Jehovah a precious oblation,
And strike to their harps, with devout adoration
"The Shiloh of Israel forever shall reign."

Ye princes of Judah, gird on your bright armor,
The pillar of cloud will protect you by day,
The pillar of fire will by night be your banner,
The glorious Shekinah will point out your way.
The Rock will supply you with water still flowing,
The heavens for food, the rich manna bestowing,
The leaves on the trees, as a medicine growing,
For healing the nations, will never decay.

Go publish to Israel the King's proclamation,
And bid them prepare to return to their land,
And hail the glad tidings of their restoration;
The day of their Jubilee now is at hand.
The long desolations of Zion are ended,
And peace and good will to her daughters extended,
Her sons, from the arms of her foes are defended,
The word of the Lord for her bulwark shall stand.

But when we shall make to them this declaration,
"The God of your fathers hath sent us to you,"
His name they demand as a sure confirmation,
O what shall we tell the inquiring Jew?
"I AM that I AM" "his memorial forever"
"I AM, hath sent us unto you" to deliver
From slavery and bondage, your fetters to sever,
And bid you arise and your journey pursue.

What though you're surrounded by foes without number,
With horses and chariots, array'd in a band;
Remember the vengeance of God will not slumber,
But he will deliver you out of their hand.
"A voice from the city, like sounding of thunder,
"A voice from the temple shall fill them with wonder,
"A voice of the Lord shall divide them asunder,
While on the fair mountain of Olives he'll stand.

The earth and the ocean before him shall tremble,
The mountains and vallies astonished retire,
And now the loud trumpet shall sound, to assemble
Your legions in triumph 'midst tempest and fires,
When peace to the world shall flow forth like a river;
The Lion of Judah from death shall deliver,
And God be thy glory forever and ever,
Though earth shall dissolve and all nature expire.

NORTH END BOOKSTORE.

MOSES A. DOW, (of the firm of Dow & Jackson,) has opened a Bookstore at No. 204 Hanover St. near Bennett St. where he intends to keep a general assortment of Religious, School, Miscellaneous, Juvenile, and Toy Books. Also BLANK BOOKS and STATIONERY of every description, and at the lowest prices.

For sale as above, Mr. MILLER'S Lectures, Mr. Litch's Address to the Clergy, Jones's Lectures, and all other works on the Second Coming of Christ. Friends will please to call before purchasing elsewhere.