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JOSHUA V. HIMES, EDITOR.]

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Illustration of Prophecy.

A DISSERTATION ON THE JUDGMENT.

BY WILLIAM MILLER.

Almost all nations on our globe, from the most ancient down to the present time, as far as history may have revealed their views on this subject, have believed in a day of judgment or retribution after this life, in another state of existence. Whether this has been handed down by tradition from our first parents; or whether it has been derived from the agency of the Divine Spirit, reproving the world of sin, of righteousness, and of judgment to come; or whether from the letter of God's word it is a strong and conclusive argument, that by some means which God has in his goodness seen fit to use, he has impressed upon the mind and conscience of men in general the idea of a future retribution. And never until very recently, has there been known any set, or sect of men who believed in a future state that denied a judgment after death. This wonderful discovery was reserved for this age, and for this day in which we live, and for a class of men who pretend to have an interest in an other and a better world. Yet, we can honestly say, they live no better than they should, and are constantly spreading, publishing, and vending false reports, and malicious and wilful lies against their fellow men, who, upon their own principle, are entitled to the same inheritance with themselves. These say there is no future judgment; and, if it were possible, they would deceive the very elect. But not one of them, except those, whose consciences are seared as with a hot iron, that has not forebodings and strong fears of a judgment yet future. Now to prove this, I have only to refer you to their implacable enmity against those who honestly believe in a future judgment. If they believe their own doctrine, why in such trouble? Do they fear truth will not stand? Why do you resort to ridicule, defamation and falsehood, to put down your opponents? Are not sober reason, righteousness and truth, the better weapons? Will a man choose such slang, such weak and foolish weapons, when he can get better? No, Sirs. We all know you feel the goading of a guilty conscience, or you would not betray so much uneasiness and alarm.

First. I will prove a day of Judgment. And I shall do it with the Bible. The reader must not expect me to bring all the texts that might be brought; for "by the mouth of two or three witnesses every word shall be established."

Ps. xcvi. 13. Before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth.

Ecc. iii. 17. I said in my heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work.

Acts. xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Let these suffice to prove the day of judgment. SECONDLY. I will prove that it is yet future.

Psalm l. 3-6 Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself.

It is evident from this text, that God must come to this earth in all his glory, that he will call to the heavens from above, and to the earth, and must gather all his saints, both which are in heaven and earth, in order to judge them. Can any rational being suppose, that this has been done? I think not. Who has heard or seen any thing like this? No one. Then it is yet future. See

Eph. i. 10. That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

This text exactly corroborates the Psalmist.

1 Thes. iii. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Another proof, harmonizing with the former. None can possibly be so void of common sense, as to believe, that all his saints which are in heaven and were on earth, were gathered at Jerusalem. Again.

2 Peter. iii. 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

By this text, we learn, that the heavens and earth which were in existence when Peter wrote to his brethren in like precious faith in the gospel, were "reserved unto fire against the day of judgment and perdition of ungodly men." Have the heavens and earth passed away? Have the elements melted with fervent heat? I answer no. Where have ungodly men been sent to perdition? But, says the objector, Has not Jerusalem been destroyed, and much of it by fire, and were not wicked men cut off? Yes. But where is Jerusalem called the earth and heaven? What is that new heaven, and new earth, which Peter directed us to look for? The Gospel, say you? but, my dear Sir, the Gospel order was set up, and the Gentiles grafted in, almost forty years before Peter wrote his epistle; and this epistle, too, was written to those who had already obtained the Gospel,—“like precious faith.” How then could they look for a new heaven and new earth after Jerusalem was burnt? And what was it? Compare 2 Thes. i. 5-10. Here, Paul plainly tells us, that the persecution of the saints, was a manifest token of the righteous judgment of God. Very well, then, we have the token of a judgment yet, and that proves it yet future; for no person, or sect, claims the appellation of saints more strongly, or pretend to receive more

persecution, than those who deny a future judgment. We ask them to be consistent, at least with themselves. Also,

Heb. ix. 27. And as it is appointed unto men once to die, but after this the judgment:

After what, "the judgment?" Ans. After men once die—after this appointment is fulfilled. See the apostle's reasoning in the 28th verse.

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

(i. e.) Christ had to die, in order to bear their sins, and at his second coming to judgment, he will cleanse, or have cleansed, all those who by faith look for him. Of course, then, the judgment of which we are speaking, will commence at the second advent of the Lord Jesus Christ.

THIRDLY. We will inquire into the length of the judgment day. This, in my humble opinion, is learned from Peter and John. Peter speaking of the judgment day, in his second Epistle, iii. 8, says, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, (with you) and a thousand years (with us) as one day (with the Lord.)" This verse, it is very evident, is not a prophecy, but a commentary on the verse preceding it, and therefore we cannot understand it as treating of prophetic years;—but an explanation of the length of the judgment day. For, he tells us not to be "ignorant." This shows us plainly, that he is about to make plain, or more clear to our understandings, some things of which we before were ignorant. This, to me, is a satisfactory reason why our commentators, who take the ground that Peter is explaining the quality of God's view of the length of time, are incorrect; because we cannot for a moment believe, that the Christians of that day, were ignorant of God's attributes; especially of this.

Again, John in the 20th chapter of Revelation, 5th and 6th verses,

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

shows clearly, that there will be two resurrections, and one day, or a thousand years, between the two. It is very evident, that there is a judgment following each resurrection. From this chapter, we learn, that John saw "thrones, and they sat upon them, and judgment was given unto them." Judgment was given unto whom? He tells us, to them who had been beheaded for the witness of Jesus, and for the word of God, and to them which had not worshipped the beast, neither his image, and which had not received the mark of the beast in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. By these marks the saints are described. This is the day of judgment, the day of the Lord—the day of rest, when

the saints are glorified with Christ's glory, and when He is "admired by all them who believe."

FOURTHLY. I will show the order of the judgment. And *first*, the saints are raised and judged.

Dan. vii. 9, 10. 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. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.

This is explained by the angel of the Lord to Daniel, in the 32d verse.

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.

Here we are clearly informed, that judgment will be given to the saints of the Most High, at the appearing of the Ancient of days, and the Son of man in the clouds of heaven.

Dan. vii. 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.

Luke xiv. 14. "For thou shalt be recompensed at the resurrection of the just."

Luke xx. 35, 36. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

This text supports the same idea as the one in Rev. xx. 6, and proves that the saints will be raised first. Many more might be brought to support the same idea, but we forbear, and shall not show.

SECONDLY. The resurrection of the wicked. Rev. xx. 5. "But the rest of the dead lived not again until the thousand years are finished. Daniel says, "some to shame and everlasting contempt." Christ tells us, John v. 29, "They that have done evil unto the resurrection of damnation." The apostle says, Acts, xxiv. 15. "That there shall be a resurrection of the dead, both of the just and of the unjust." Again, in Rev. xx. 13, "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works." This last text is a description of the resurrection of the wicked; for in the 11th and 12th verses we have the description of those who had part in the first resurrection, and their judgment; here the book of life is open, and they were judged out of the things which are written in the books according to their works. Then follows the resurrection of the wicked, and their judgment according to their works; and their doom, cast into a lake of fire and brimstone, which is the second death. Let any man read these five last verses, and he will see, that John first gives us the judgment of those who had part in the first resurrection, and then gives an account of the second resurrection, judgment, and of those who have part therein. The first is in the morning, or beginning of the day of the Lord, the later in the evening, or close of that day. The Jews had a tradition among them, "that the righteous Jew would be raised and judged in the morning of that great day; and the wicked among them and the Gentiles would not be raised and judged until evening." And when we read some passages in the Psalms and prophets, we are led to believe that it is more than a tradition; for instance,

Psa. xlix. 14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

Isa. xvii. 11—14. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow. Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

These passages show that the children of God in those days expected deliverance in the morning; and that the wicked would be let loose in the evening, see Psalms lix. 6—14, also Isa. xxiv. 20—23. This is the order of the judgment, as it is given in the Bible; and I have never been able to discover any thing in the word of God that contradicts this view of the final judgment. All other systems which I have examined, have difficulties which I was never able to reconcile. I know some will see difficulties in this manner of the judgment; but I have found they were only difficulties in imagination, and not in fact. I know my opponents will bring forward one passage, Matt. xxv. 31 to the end. The parable of the sheep and the goats. This parable was given by our Savior, to illustrate that part of his conversation which you will find in the chapter previous, 39 to 42 verses, "Then shall two be in the field; the one shall be taken, and the other left," &c. Now look at the parable, Matt. xxv. 31

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

This is evidently the same coming as in xxiv. 39, the coming of Christ to raise his saints, and separate those who may at that time be alive on the earth.

Matt. xxv. 32. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

If he should be stationary in the air, of course all nations on the earth would be before him, and within the space of twenty-four hours would see him; then would the righteous be changed from mortal to immortal, and be caught up to meet the Lord in his glory, which is called the right hand of God. While the wicked are left to perish on the earth, in shame and everlasting contempt, called the left hand of God. Then what follows, as what the Judge will say to those on the right hand, and their answer; also to those on the left hand, with their reply, is to represent the characters of the two parties, and the justice of God in thus separating them; and receiving his sons to glory, while he destroys the bodies of the wicked, and shuts up their spirits in the pit of woe. This view of the subject will exactly harmonize with all the other passages of the word of God, and do no violence to the passage under consideration.

That a consciousness that there will be a judgment, in another state of existence, will never be eradicated from the minds of men as long as the Holy Spirit is executing his office upon the hearts and consciences of our race, is very evident from the experience of all nations, and eve-

ry man. Who has not trembled in the course of his life, at the idea of a future day of retribution? Who has not had fearful forebodings of the future, from the retrospection of the past? If we find any among us, who are so presumptuous as to say that they never did have any conviction of this kind, do we not in a moment set them down as having had their conscience seared as with a hot iron? How can we take, and believe in an oath, that pays no regard to a future state, an oath of one who has no views beyond the vain gratifications of his beastly appetites, and lustful passions? Who could or would argue the prospect of a better state of existence in another world, if in this life the scales of justice are equally balanced? What would the villain, who murders and robs his rich neighbor for a paltry sum of what the world calls riches, do, if he could be well satisfied that there was no judgment hereafter? Instances and examples are not wanting to prove, that, if all men thus believed, and thus acted, the world would soon be a great slaughter-house, and man, to gratify present appetite, would depopulate the earth; but thousands, and ten thousand times ten thousand, are, by the agency of the Holy Spirit, reprov'd of sin, of righteousness, and of a judgment to come; and by these reasons have been restrained from committing crimes of the most heinous character.

Psa. lxxvi. 10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Will the Holy Spirit teach us a doctrine which is not true? Did Paul preach to Felix a judgment to come? They may tell you of a judgment now; but none to come. It is all peace and safety in the world to come. Who ever saw a man like Felix, tremble at a doctrine like this, a judgment now? Have you not seen and heard them ridicule present judgments? We know them by their fruits.

And now, kind reader, let me warn you to prepare for a future judgment. I know the Universalist Priest will laugh and scoff at the word *prepare*: but let them laugh and jeer, their race is short; for when men cry "peace and safety, then sudden destruction cometh, and they shall not escape." Be warned, then, prepare to meet your God in judgment. The Holy Spirit whispers in your mind, a judgment. The word of God reads plain, "Because he hath appointed a day, in the which he will judge the world in righteousness," and this too, after the resurrection, as the hearers then understood the apostle Paul.

Acts xvii. 31, 32. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

The apostle Paul, and all true ministers from that day to this, have preached a judgment to come after the resurrection of the dead. Your consciences have always been a monitor unto you until they became seared by false teachers, and vain theories of men. Your judgment and reason are well convinced, that in this life equal justice is not distributed to all alike, which is an evident token to you, that there is a judgment to come; in the which God will reward the virtuous, and punish the vicious.

If all these evidences will not lead us to a preparation for that great and notable day of the

Lord, I ask, what will? What can God do more? He has come by his Spirit, his Word, his servants, and with your conscience and reason, all combining to make you believe and live with reference to that day. Why do you linger, sinner, on the brink of eternal ruin? What evidence have you got that all will be well? The demon of darkness tells you, "that you shall not die; the Universalist minister tells you, that all will be saved, prepared or unprepared, and that there is no judgment in a future state; and the deceiver of your own heart, says, time enough yet. Which, I ask, will finally succeed? Will the Spirit of God, will the Word of God have any influence upon you? I beg of you, dear reader, read and judge for yourselves—think and act for eternity—do not put off a preparation which is of vast importance, if there be a judgment day in a future state. When the kingdoms of this world shall pass away like chaff, when error shall vanish like the smoke, and man shall stand before his Maker, uncovered from all hypocrisy, naked of all deceit, exposed in thought, word and deed, see as you are seen, and know as you are known,—Will you be able to stand? Will you be found in heaven?

LETTER FROM DAVID CAMBELL.

BROTHER HIMES,—Since my return from the West I have not till now found time to notice the remarks of Brother Litch upon my views of the captivity and return of the Jews. The difference of time he has endeavored to show, I esteem wholly unimportant. The Old Testament chronology, corroborated by Josephus, Rollins, Predeaux, and others, I consider as sufficiently correct, especially as we find it established by Daniel's 70 weeks, connecting the whole with Persian and Roman chronology as handed down to the present time.

You can testify that I have not sought controversy on this subject. I seek TRUTH, and care not from what source it comes, but shun controversy as I said in my first article. If Bro. Miller challenged me, as Bro. L. says, I did not know it, nor should I have heeded it. Admitting the correctness of Bro. L.'s remarks on my chronological calculations, I deem it of no consequence as to the great points of discussion. In my view, a few months, or years are of no consideration. But were I to expect the end of the world in 2 or 3 years I might then consider even one month worthy of regard in such calculation.

The great outlines of Prophecy appear distinctly drawn. Present indications are encouraging for the restoration of the Jews. The four great powers which now have the control of Syria are friendly to them, and the recent persecutions at Damascus has awakened for them a strong sympathy throughout the world. Unless the world shall in a few years end, or some providential hindrance prevent, thousands of the Jews will every year return to their long cherished home.

The following is the last of a series of articles which I prepared for the "Signs of the Times," last spring. It should have appeared before Bro. Litch's strictures, but was mislaid.

Yours truly,

DAVID CAMBELL.

Boston, Dec. 24, 1840.

RETURN OF THE JEWS.

The return of the Jews having in effect, already commenced, and preparations are so far advanced for their entire emancipation, (See Ill-

ustrations,) it seems untimely to argue the matter, and idle to answer objections. When Cyrus issued the decree to emancipate the Jews from captivity in Babylon, their way was not more open than it now is by a recent declaration of free toleration by the Turkish Sultan. It may require a few years to carry out the new law in its various bearings; as it doubtless did the decree of Cyrus. After the declaration of independence by the American Colonies, in 1776, it was about six years before their independence was established, and it may be some years before the new law of the Sultan will be so carried into effect as to produce its full results. Possibly, it may arouse the war spirits, and lead to the great conflict at Armageddon. The people of the United States date their national existence from 1776, though some years after this were required to obtain peace and independence, so may the Jews, though agitated by war for a while, date their emancipation from the Hatti Scheriff, issued at Constantinople in 1839.

Taking it for granted that the Jews will be restored, the reader's attention will be called merely to some general calculations respecting the time of their return, and some of the predictions of that event.

It may be expected that great numbers of Jews will be established in the land of their fathers, in 1843. Several reasons for this belief have been shown already in a former number. The 2300 years from "the going forth of the commandment to rebuild Jerusalem," the length of the morning vision extends to 1843. The events of this vision occupy the time from "the cleansing of the second sanctuary" to the first return of this long dispersed people. Another reason for this belief. The evening vision, or whole period of their captivity, is 2520 years; from this take 677 B. C., the beginning of their captivity, and you have 1843, the earliest time of return.

This is a coincidence worthy of remark. The evening vision covering the space of 2520 years, calculated from its earliest date, comes out at 1843, the morning vision covering the space of 2300 years from the only date for its commencement given, comes out also precisely 1843. The evening vision, however, is not completely fulfilled to the Jews until 90 years afterwards.

The restoration of the Jews after their long and dreary dispersion will be an event of no small influence in the world's redemption.

After the declaration of God's displeasure, so fearfully manifested against this people in their unparalleled sufferings, it will be grateful to the reader to dwell a moment on the promises of favor and restoration which will stand out in honor of divine truth, when they shall return and quietly enjoy, "the pleasant land."

The following passages are collected as convenient for reference and profitable for reflection.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

"An ensign" will indeed be set up, in view of the whole world, when Judah and a "tenth of Israel" return to Palestine.

"Therefore, say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanc-

tified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

If this prophecy has not been fulfilled, it gives the best reason for believing in the return of the Jews, as well as the reason for their conversion. God's truth and honor are here concerned. For illustration, suppose a king should sentence a thousand criminals to the penitentiary for seven years, and they suffer their time in prison, would not his honor and truth require their release at the end of this time? Suppose, further, that these citizens were the special favorites of the king but were banished for disloyalty, would not their conduct dishonor their sovereign wherever they were known? Now should they see and confess their error, and declare their full approbation of his conduct, it would wipe off the dishonor which they had cast upon their king. So will it be, when the repenting Jews return to inherit the "glorious holy mountain." Their hearty allegiance will honor their rightful king.

"Therefore behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; But, as the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." The meaning of these verses is perfectly obvious. The deliverance of Israel out of Egypt had been celebrated throughout all their generation as the great song of deliverance. If this does not predict the general restoration of the Jews from among all nations, language cannot express such an idea. If it is said that the expression "from the land of the north," referred to the restoration from the Babylonian captivity, it must be said, also, in reply, that they are to be gathered "from all lands whither he had driven them." The restoration of a remnant from Babylon was indeed an earnest and type of the final restoration. We read, again, Jer. xxiii. 7.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

"And they shall dwell in their land." Who will presume that these predictions have been fulfilled? Or who will dare say they never will be fulfilled? How will skepticism ever be silenced, if such predictions as these are not fulfilled. This wonderful restoration of the Jews after their dispersion all the world over, will so far exceed the miracle which God wrought in their deliverance out of Egypt, that that event will not deserve to be compared or mentioned with their final restoration. 2 Cor. iii. 15.

"But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away."

How true is this of Israel at this time? Not less than when written by the apostle 1800 years ago. What a standing miracle are the Jews, showing in many respects to all men the truth of the Scriptures. Have they been preserved a distinct people in vain? Will they never "turn to the Lord" and have the "veil taken away?" The first generation of Jews which return to Judea, will realize as little of the great purpose for

which the Lord gathers them from among all nations, as the multitudes which came out of Egyptian bondage, understood the purpose of their settlement in Canaan. They will have a zeal for God, but not according to knowledge, until this veil is removed.

It is highly probable that many of them will be active in the terrible conflicts which are to precede their peaceful enjoyment of the "pleasant land," and no doubt many of the present generation are from long established habits better adapted to such a work, than to enter into the rest of the peaceful kingdom of Christ on Mount Zion. Most of them will return with this veil upon the heart and mistake the nature of the kingdom which their Messiah will erect, sitting on the throne of David and reigning till "all his enemies are put under his feet." Nor would such a mistake be more strange than some made by the apostles, even after the resurrection, when they inquired, "Lord wilt thou at this time restore the kingdom unto Israel?"

"And it shall come to pass in 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."

Something like a spirit of penitence like that breathed forth in the prayer of Solomon is beginning to possess the hearts of many of the Jews abroad. In an article of a late number of the London Quarterly Review, the writer speaks of the increasing interest manifested in the Holy Land, by the whole body of the Jews. They no longer conceal their hope, and their belief, that the time is not far distant when "the Lord will set his hand again the second time to recover the remnant of his people."

The writer justly adds, "this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people, but in their fearless confession of the hope, and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation." After alluding to the alteration in the disposition of modern Gentiles towards them and the benevolent enterprizes which have been originated by Christians in later years to improve their condition, the writer proceeds, "Encouraged by these proofs of a bettered condition, and the sympathy of the Gentiles who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret.

"Already," says Mr. M'Neil, in his excellent lectures on Jewish prophecy, "as we have heard from an eye witness of the interesting scene, some of them assemble on the eve of their Sabbath, under the walls of Jerusalem, where the 'abomination of desolation standeth,' and chant in mournful melody the lamentations of their own Jeremiah, or sing with something like a dawn of hope,—

"Lord, build—Lord, build—
Build Thy house speedily.

In haste! in haste! Even in our days,

Build Thy house speedily.

Lord, build—Lord, build—

Build Thy house speedily.

In haste! in haste! Even in our days,

Build Thy house speedily.

In haste! in haste! Even in our days,

Build Thy house speedily.

Scriptural passages going to prove the literal return of the Jews, are too numerous even to be referred to here, much less to be quoted. The objection that all the promises imply spiritual blessings, no more prove that there will be no literal restoration of the Jews to their own land, than it proves that the moment a man is born into Christ's kingdom on earth, he shall no longer possess a "literal" body.

A BIBLE READER ON MR. MILLER'S VIEWS OF THE MILLENNIUM,

1. "The Bible is to be understood as literal as it can be and make good sense."

2. "In every case where language is figurative, let the Bible explain its own figures."

3. "We are in no case to speculate on the Scriptures."

4. "In no case suppose things which are not clearly expressed, nor reject things which are plainly taught."

5. "I hope all the dear friends of Christ will examine these views by the only rule and standard, the Bible."

MR. EDITOR.—In looking over my file of your paper, I discover on page 20 Mr. Miller's *Views of the Millennium*, from which the above rules of interpretation are extracted. I notice that Mr. M.'s theory is substantially that of Dr. Gill, the commentator. Will you permit me, in compliance with Mr. M.'s expressed hope, to test his views, by his own rules? As I presume all your readers keep a file of their papers, I shall not quote, but simply refer them to Mr. M.'s own words on page 20.

1. This theory supposes that Christ and his saints shall reign upon the earth, while none others shall be living upon it but themselves—and as all them will be the children of the resurrection, there will be no increase of people during that period, contrary to Isaiah lxx. 18—25. "The child shall die a hundred years old," &c. "they shall not labor in vain, nor bring forth for trouble," &c. The saints, according to this theory, shall also exchange heaven to dwell a thousand years on earth for no real cause that would seem worthy of a God, as they shall reign kings and priests without subjects. Will this bear the test of Mr. Miller's first rule, or these plain Scriptures, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? 1 Cor. vi. "If we suffer with him we shall reign with him." and "He must reign till he hath put all his enemies under his feet, and the last enemy that shall be destroyed is death." (1 Cor. xv.) and which the Bible reveals, is *after the thousand years are finished.* (Rev. xx.) "Rule thou in the midst of thine enemies." (Ps. cx.)

2. The Scriptures plainly reveal to us the only reason why satan is bound a thousand years, viz: "that he should deceive the nations no more, till the thousand years be fulfilled." (Rev. xx.) According to Mr. M.'s views, there is no sense in binding satan, as there shall be none upon the earth, but saints shining in glory and immortality who are beyond the power of deception. Is not here again a violation of rules 1st and 4th?

3. Mr. M. maintains that at the time of the resurrection of the wicked, satan will be let loose to deceive them: and yet he has told us that the devil and all wicked spirits will have been banished from the earth, and shut up together in the

bottomless pit, during the thousand years the saints are reigning on the earth. If this is the doctrine of the Bible, we would respectfully ask Mr. M., 1. Why the devil should be shut up with those he had already deceived? With those who were already under his power? 2. Why kept only from those he could not possibly deceive? 3. And why he should be let loose to deceive those who are already attached to him, and his service, and with whom he had been imprisoned a thousand years? Now to Bible Reader, who has no theory to maintain, because he takes the words of wisdom in their plainest meaning as a child would, it is perfectly obvious that the devil is bound at the beginning of the thousand years, on purpose that he should no more deceive the *living nations*, until the thousand years should be finished, while the children of the first resurrection were reigning over said nations. "And when the thousand years are expired satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, (Europe, Asia, Africa, and America.) Gog and Magog, to gather them together to battle, and they compassed the camp of the saints about, and the beloved city," &c. If Mr. M. will look into Gen. x. 2, 5, and Ezek. xxxviii. 17, xxxix. 1, 2, he will see that Gog is the prince of Meshech and Tubal, who with Magog were the sons of Japheth, and that by these the isles of the Gentiles were divided in their lands every one after his tongue, after their families, and in their nations." That though Gog and Magog held a conspicuous place in the attack to be made upon the Jews just after their return to their own land, (See Ezek. xxxviii.) and before the coming of the Lord Jesus to their fearful overthrow, yet "a sixth part of Gog's forces are to be left," (Ezek. xxxix. 2. compare with Zech. xiv.) and all this is in accordance with Mr. M.'s, 1st, 3d, 4th and 5th rules. Now, if "the sixth part of Gog's forces are left,"—if, while "the dominion of the rest of the beasts (or kings) is taken away, when the judgment is set and the books are opened," yet their lives were prolonged for a season and a time," (see Dan. vii.) and if, "it shall come to pass that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King the Lord of Hosts, and to keep the feast of Tabernacles at the peril of the king's displeasure, so that it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, even upon them there shall be no rain"—and more, because constituted as our world is, some nations, as Egypt, need no rain, "and if the family of Egypt go not up and come not that have no rain, there shall be the plague." (Zech. xiv.) If these things are plainly revealed, I would ask Mr. M. what prevents Gog and Magog of Rev. xx. at the close of the thousand years, being as *real living nations*, as the Gog and Magog of Ezekiel xxxviii. are at the beginning of that period? Will not one thousand years of Millennium peace be long enough for the sixth part of Gog's forces thus to increase? Again, what prevents the devil deceiving the nations at the close of the millennium, as he will just before its commencement, when we are expressly told that "he is bound that he may deceive the nations no more till"—till when? till the one thousand years should be fulfilled. "And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations." While Ezekiel xxxviii. and Zach. xiv. remain part of the Bible,

Bible Reader must reject Mr. M.'s theory as erroneous, because opposed to the express words of Scripture and a violation of his own rules. We may just observe, in passing, that Mr. M. can see why, and how, some of the *moderns*, as well as "some of the ancients, believe in the personal and temporal reign (for one thousand years) of Christ and his saints, *on earth*," (Rev. v. 10.) because, and only because, they believe the plain words of the Holy Ghost and have no theory to sustain, however "gross and carnal their faith" may be in Mr. M.'s estimation. Was it *gross and carnal* for the three angels who appeared to Abraham to sit and eat in his tent? Gen. xviii. 8. or in the two who lodged with Lot, and eat of the feast which he prepared for them? (Gen. xix. 3.) Or was it gross and carnal for the Lord of angels *after* his resurrection to say, "children have ye any meat? And they gave him a piece of broiled fish and an honey comb, and He did eat before them." And will it be grossness and carnality in the ascended Redeemer "in that day when He shall eat and drink of the fruit of the vine new with his disciples in the kingdom of God!" Matt. xxvi. 29, Luke xxii. 16, Mark xiv. Would it not more become our spirituality, and not less our humility, promptly to believe whatever the Holy Spirit has graciously revealed to us in our ignorance, rather than to be so ready with the zealous Peter to say, "*this* he far from thee, Lord, *this* shall not be unto thee," or so freely censure what is revealed as too gross and carnal?

As to the risen saints reigning when the "kingdoms of this world shall have become the Lord's" faith sees no difficulty. Did an angel reign in the den, when the lion's mouth was closed that Daniel should not be hurt? Did an angel reign when the Sodomites were smitten with blindness, and Lot delivered from their lawless violence? Did an angel reign when one smote dead 18500 Syrians in a night? then what prevents from so reigning during the millenium, any saint, who shall be accounted worthy of the first resurrection, which the Holy Ghost plainly informs us shall be one thousand years before the rest of the dead lived again, (Rev. xx.) seeing Jesus Christ himself, has as plainly told us that "the children of the resurrection shall be equal unto the angels." Luke xx. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." See, also Rev. iii. 21. 1 John v. 4, 5.

4 According to Mr. M.'s theory, the bodies of all the wicked will be judicially burned at the instant of the coming of the Lord—a thousand years after this, they will be raised and consumed again by fire from heaven—immediately after this the saints will judge them at the bar of God, notwithstanding they had just before been consumed after their resurrection—then they are to be sentenced to the lake of fire; but he leaves us entirely ignorant where or what the lake of fire is, as he tells us that a thousand years after the saints have inherited the new earth, the sea, death and hell give up their dead. While John informs us that when he saw the new earth, the first earth, (in which, we had been taught from the Bible to believe death and hell were) had passed away, and there was no more sea. Rev. xxi. 1.

5. We shall mention but one other objection to Mr. M.'s theory. It makes the greatest and most open rebellion against God to take place

upon the *new earth*, though the Bible plainly reveals, "that in it there shall be no curse, (Rev. xxii. 3.) that righteousness shall dwell therein—that there shall be no more death, sorrow, crying nor pain, for the former things are passed away."

Finally, it does appear to the Bible Reader, that while Mr. M. teaches some glorious truths, he has taught some palpable untruths, and been more intent in making out a human theory, than simply believing what God hath plainly revealed, even though he could not explain all he found in that wonderful Book. I say not this, with a view to disparage Mr. M., (the Lord reward him for every iota of truth he holds up) but to remind his admirers that they too have Bibles, and it behooves them to test every thing by the word of God lest "their faith" should be found resting upon the fallible opinion of a fallible man instead of "the Word of God." We hope, in a future number, to be able to point out clearly some of the principal *sources of mistake* into which Mr. Miller and other writers on prophecy have fallen on the subject of the millenium. A BIBLE READER.

SIGNS OF THE TIMES.

BOSTON, JANUARY 15, 1841.

204 HANOVER STREET. 204
DEPOT OF BOOKS ON THE SECOND ADVENT AND
GENERAL ILLUSTRATION OF THE PROPHECIES.

Now ready for delivery, the REPORT OF THE
GENERAL CONFERENCE. Call at 204
Hanover Street.

Also, on the 25th inst. Mr. Miller's new work
will be published, and ready for delivery at the above
place, wholesale and retail.

MOSES A. DOW.

Boston, Jan. 15, 1841.

REPORTS! REPORTS!! REPORTS!!!

This document is now out, and ready for subscribers; and all others who wish to be supplied with them. We have, by the advice of friends, printed 2000 copies; in the expectation that they would all be taken up immediately. We shall have about 700 copies on hand, besides what the subscribers will take. Who will distribute them? Who will supply the *Theological Schools*, Andover, Newton, Gilmanton, Cambridge, &c? Who? \$25 per hundred.

THE SECOND GENERAL CONFERENCE.

To be held Anniversary Week in New York next May.

In preparing for this Conference the Committee of Correspondence will look out for competent men, known to them, who believe in the near coming of our Lord; and yet dissent from the positions taken in the dissertations of the last Conference, particularly, on the subject of Prophetic Chronology; the restoration of Israel, and the Millennium: the object in view being to allow all the friends of the great doctrine of our Lord's coming, an opportunity to express their opinions on minor points with all freedom becoming the intercourse of christian brethren. At the same time, provision will be made to break up some new ground, as the farmers say of their fields, and to place before the Conference the doctrines of the resurrection, of faith, of repentance, and of the New Jerusalem, in the light of the near coming of the Lord.

OUR PAPER. We are out of Nos. 9, 10, and 13. Will Agents and friends, having any of these numbers to spare, send them to the "Signs of the Times," Boston, Mass., so that we can make out a few files of our paper for subscribers, who are particularly desirous of them. **Don't forget this request.**

LAST YEAR—THIS YEAR—OUR PROSPECTS.

For the last year we have obtained 1600 subscribers. For the most of these we have paid a commis-

sion to Agents, of from 17. to 40 cents a piece. So that our income has not been much over one thousand dollars. This goes mostly to pay the printer. The editor has literally worked for nothing and found himself; and he intends to publish it, *this year*, if he has to find the paper. Yet he hopes the friends of the cause he advocates, will not see him bear to much of the burden, or to be embarrassed in the proclamation of *this truth*. We have printed 50,000 numbers of our little sheet up to this date, 8000 of which we have distributed *gratuitously*. Our prospects now are that the subscription list will be increased this year so that we shall be placed beyond embarrassment. But this depends upon our friends—and we know they will do their DUTY.

BRO. LABAGH's article on the "*two witnesses*," was received to late for insertion in this number. It shall be given in our next. Bro. L. will greatly oblige us by sending the remaining numbers on the subject without delay.

Remarkable Fulfillment of Prophecy,
RELATING TO FRANCE AND THE TWO WITNESSES.

Extracts from distinguished expositors of the Prophecies, with remarks,

BY WILLIAM MILLER.

DEAR BRO. HIMES:—I send you a few extracts from some eminent authors, on the subject of the "two witnesses." Please to give them a place in the "Signs of the Times," and you will oblige many.

I shall quote Dr. Thomas Goodwin, President of Magdalen College Oxford, who wrote an exposition of Revelation in A. D. 1639—more than two hundred years since, on Rev. xi. 13, He remarks, "By the tenth part of the city, I understand some one tenth part of Europe. By earthquake here is meant a great concussion or shaking of states, politic, or ecclesiastical. By this earthquake's so falling out in a tenth part of the city, this tenth part of it is so shaken that it falls; that is, ceaseth to be a tenth part of the city, or to belong to its jurisdiction any longer. The effect of this earthquake and fall of this tenth part of the city is killing 7000 of the names of men. Now, by the men of name, in Scripture, is meant men of title, office and dignity; these having killed the witnesses, themselves are to be killed, by being bereft of their names and titles, which are to be rooted out forever. Now which of these ten kingdoms (may be intended) it is not hard to conjecture. The saints and churches of France, God has made a wonder unto me in all his proceedings towards them, first and last; and there would seem some great and special honour reserved for them, yet at the last; for it is certain, that the first light of the gospel, by the first and second angel's preaching, in Rev. xiv which laid the foundation of antichrist's ruin, was out from among them, namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. And so, as that kingdom had the first great stroke, so now it should have the honor of having the last great stroke in the ruin of Rome."

So much for Dr. Goodwin. And who has read the history of the French Revolution, but will acknowledge that these extracts breathe a spirit of prophecy, literally fulfilled in about 150 years afterwards.

I will next quote Dr. H. Moore. In his Book, "MYSTERY OF INQUIRY Contained in the King-

dom of *Antichrist*." Book II. chap. 12. on Rev. xi. 13, he observes,—“That an earthquake signifies political commotions and change of affairs, is obvious to any one; but that the city here mentioned should be understood not of a city of brick or stone, but a *Polity*. For I conceive it is plain enough that this city is the very city mentioned in the eighth verse, which is called the great city, and this great city is the whore of Babylon, and the whore of Babylon is nothing but the body of the idolatrous clergy in the empire, who appertain to the seventh or last head of the beast, which is an head of blasphemy, as well as the six first, that is to say, an idolatrous head. Whence we may understand what is meant by these *seven thousand names of men*; for neither seven nor thousand signify any determinate number but only the nature or property of these names of men that are said to be slain, namely, that they are *TITLES, DIGNITIES, OFFICES, OR ORDERS* of men belonging to the state of christendom. As under the seventh head, that is become idolatrous and antichristian, and this number *seven* is multiplied into a *thousand*, it signifies a perfect nulling of all such *offices and orders* of men: for no men at all here are necessarily implied to be slain, but only all antichristian *offices and fraternities* to be dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For, to slay by a diorismus, signifies nothing else but a causing a thing to *cease to be*. This, but little question, is the true meaning of this place. And the tenth part of the city will have a sense marvellously coincident therewith.”

The above sentiment was published by Dr. Moore, A. D. 1663. In a little more than a hundred and thirty years afterwards, it became a matter of fact, instead of prophecy and opinion. No one need to be informed, that one of the ten kingdoms of western Rome, or of Papacy, France abolished all titles and orders in one day or decree, in A. D. 1793 or 1794.

I will now give you a few extracts from Rev. Peter Jurine, a minister of the French church at Rotterdam, taken from a work entitled “The Accomplishment of Scripture Prophecies, or the approaching Deliverance of the Church.” This work was translated into English in the year 1687, more than one hundred and fifty years ago. He says, part ii. page 68, “We shall see such admirable agreement between the events and the prophecies explained, that shall abundantly convince that what I am about to say is not *simple conjecture*.” Page 242, on Rev. xi. 13, he says, “There shall be an earthquake, that is, a great emotion and trouble in the world, and in the antichristian kingdom. In this emotion a tenth part of the city shall fall; that is, a tenth part of the antichristian kingdom shall be taken away from it. Now what is the tenth part of the city which shall fall? In my opinion we cannot doubt that it is France. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great Babylon city. *It fell*. This does not signify that the French monarchy shall be ruined; but it may be *humbled*; but in all appearance, *Providence does design for her afterwards a great elevation*. It is highly probable that God will not let go unpunished the horrible outrages which it acts at this day (of persecution.)

“Afterward, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the Papacy. They who persecute the Protestants, know not where God is leading them:

this is not the way by which he will lead France to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatness will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others, and be strengthened by the fall of Antichrist's empire. This tenth part of the city shall fall with respect to the Papacy; *it shall break with Rome and the Roman religion*. One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings, who had given their power to the *beast*. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and the states of Germany, have withdrawn themselves from the jurisdiction of the Pope. They have spoiled the harlot of her riches. They have eaten her flesh, that is, seized on her benefices and revenues which she had in their countries. This must go on, and be finished as it is begun. *The kings who yet remain under the empire of Rome, must break with her, leave her solitary and desolate*. But who must begin this last revolt? It is most probable that FRANCE shall. Not Spain, which is as yet under the clergy, and plunged in superstition, and under tyranny as much as ever. Not the emperor, who in temporals is subject to the Pope, and permits that in his states the archbishop of Strigonium should teach that the Pope can take away the imperial crown from him. It cannot be any country but *France*.”

How can it be possible that this servant of God could, without a prophetic spirit, so exactly describe events more than a hundred years before they were literally fulfilled? I beg of you, my brethren of the ministry, read this over again, compare it with the history of Europe for fifty years past. Why will you be so unbelieving? Are you not ashamed of your unbelief, when you see the faith, boldness, and honesty of the French Protestants who lived in the days of persecution, when the world wondered after the *beast*? Oh Lord God! what will become of our *stall-fed, indolent, unbelieving, hypocritical, and proud clergy* of the present day? Do they believe any Scripture is fulfilling at the present day? No. They are blind and cannot see afar off; they love to slumber, they will not bark. And if any of thy servants do lift up their voices, these will only murmur in their nests, and dream on, I fear, into eternity. Oh God! awaken us to a sense of our awful danger.

Again, he says, “Seeing that the tenth part of the city that must fall is France, this gives me some hopes that the death of the “two witnesses” hath a particular relation to this kingdom. It is the street or place of this city, that is, the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And, as the death of the witnesses and their resurrection have a relation to the kingdom of France, it may well fall out that we are not far distant from the time.” On page 50, speaking of the time, he says, “that it will fall on the year 1785.” On page 279, he says, “If I should be mistaken nine or ten years, — I do not think that any one could justly treat me as a *false prophet*, and accuse me of rashness.” In another place, he says, “And in the earthquake were slain of men seven thousand; in the Greek it is *names* of men, not seven thousand men. I confess that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, put simply for *men*. Perhaps there is here a figure of gram-

mar called *hypallage casus*, so that names of men are put for men of name, that is, of raised or considerable quality, be it on account of riches, dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, are put for *men of name*, and must be taken in their natural signification, and do intimate that the total reformation of France shall not be made with bloodshed; nothing shall be destroyed but *NAMES*, such as the names of Monks, Carmalites, Augustines, Dominicans, Jacobins, Franciscans, Capuchins, Jesuites, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the order of monks and nuns shall perish forever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one with another. These great events deserve to be distinguished from all others, for they will change THE WHOLE FACE OF THE WORLD.”

What can we think, when we compare this prophecy, if you please to call it such, with the history of the French revolution, but that God, in the fulfilment has given us indubitable proof that these servants of his, in their exposition of this passage, gathered the true and simple meaning of the Holy Spirit? They could not have written to support any particular theory, for neither do any of them appear to have any on this point. They wrote while it was yet a prophecy. They could have no national prejudice, for they were from different nations. Surely, we must admire their harmony, and the power and goodness of God, in thus giving them knowledge of these events spoken of in this prophecy, so as to tell the manner, place, and time, when these things should be fulfilled.

Let me quote to you from Rev. John Willison, minister of Dundee, who published a number of sermons under the title of “The Balm of Gilead.” In one of these, he says, “Before Antichrist's fall, one of the ten kingdoms which supported the *beast* shall undergo a marvellous revolution; Rev. xi. 13: ‘And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven;’ by which *tenth part* is to be understood one of the ten kingdoms into which the *great city*, Romish Babylon, was divided. This *many* take to be the kingdom of France, it being the *tenth* and last of the kingdoms, according to the rise, and that which gave Rome the denomination of the *beast* with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this, and other prophesied events, may appear at the time, yet the Almighty hand of the only wise God can soon bring them about when least expected.” These sermons were published in A. D. 1742, more than fifty years before the fulfilment of the prediction.

Many other authors of great celebrity, who wrote many years before the French revolution, might be quoted, who all believed that the two witnesses would be slain in France, that the earthquake would be in that kingdom, and that there the names, titles, or orders of men would be abolished. And nearly all of them fixed the time between the years 1785 and 1795. I will give one more extract on this point, from Dr. Gill, taken from a sermon on the answer to the question, “*Watchman, what of the night?*”

published in A. D. 1748, almost one hundred years since. He says, "If it should be asked, What time is it with us now? whereabouts are we? and what is yet to come of this night? as a faithful watchman, I will give you the best account I can. I take it we are in the *Sardian* church state, in the last part of it, which brought on the reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, &c. It is a sort of twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will befall the churches, and will bring on the dismal night before us;—they are the slaying of the witnesses, and the universal spread of Popery all over Christendom; and the latter is the unavoidable consequence of the former. The slaying of the witnesses, which I understand not so much in a literal sense, or of a corporal death, though there may be many slain in this sense when it will be, but in a civil sense, with respect to their ministry being silenced by their enemies, and neglected by their friends; this is an affair that is not yet over; the witnesses have not yet finished their testimony; they are still prophesying, though in sackcloth or under some discouragements; whereas it will be, when they have finished their testimony, and at the close of the 1260 days or years of Antichrist's reign, that they will be killed. The ruin of Antichrist will immediately follow the rising and ascension of these witnesses; for at the same hour that they shall ascend, will be a great earthquake, or a revolution in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of France is meant, and seven thousand men of name will be slain, and the rest be affrighted, and give glory to God; nothing of which has yet been done. From all of which it may be concluded, that the slaying of witnesses is yet to come, and will make the dismal part of that night we are entering into, and which will be accompanied with an universal spread of Popery;—but her 'plagues shall come in one day, death and mourning, and famine, and she shall be utterly burnt with fire.' Before the utter destruction of Antichrist, he shall go forth with great fury to destroy, and utterly to make away many; yea, he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, or the mountain of delight, of holiness; and what place is there, in all the globe, to which this description so well answers as Great Britain? (I answer, Italy.) This will be done before, and but a little before, his ruin; for it follows, 'yet he shall come to his end, and none shall help him.'

If these doctors had lived in this day, with the same spirit in which they then wrote, they would not have called my views "moonshine," for they harmonize to a charm; or if our D. D.s had a little more of their Bible knowledge, some of their modesty, and less of their own sufficiency, they would not bluster in "resolutions," nor be blinded in "lunar rays," but, like our author above quoted, they would be able to give the time of night, that the people might be prepared for the morning.

These writers which I have quoted, and a number more which might be given with equal propriety, predicted, on the authority of the Bible, a grand and very important revolution in France, a change of ecclesiastical and civil poli-

ty, the introduction of a new system, fatal to Popery and tyranny, but friendly to the liberty, peace, and happiness of man. They foretold that this revolution should be effected, not in the ordinary course of things, nor by the ministry of the gospel, but by a peculiar dispensation of God; by a sudden convulsion, like an earthquake, attended with the destruction of names, titles, dignities, orders, and the humiliation of the French monarchy, falling from the support of Papacy. They foretold her subsequent exaltation, liberty of the nations, spread of the gospel, and the death and resurrection of the witnesses. They fixed the time between 1785 and 1795. Love, who wrote in 1651, prophesied that Babylon should begin to fall in 1790. Rev. Robert Fleming, minister of the Scots church in London, in a discourse on the rise and fall of Papacy, published in 1701, says, "The French monarchy will begin to be humbled as soon as 1794."

What can all this mean? Can you not see the signs of the times in all this? If not, your eyes are indeed closed that you cannot see, and your ears stopped that you will not hear. And in such an hour as ye think not, it will come upon you. Oh! you scoffers, and scorners of the cry, "Behold the Bridegroom cometh,"—what will you do?

THE NATIONS.

LATER FROM EUROPE.

The eastern question seems to be put to rest for the present. The easy and rapid conquest of Syria by the Four Powers arises from the almost universal disaffection of the Syrians with *Mehemet Ali*. But they are far from being satisfied with the conduct of the Four Powers. Although they have returned to their allegiance to the Sultan, he will need the aid of the Four Powers to keep them in subjection.

The Musslemen are greatly disaffected, even at Constantinople, and we may look for further trouble in the East from this source.

THE EASTERN QUESTION IS SETTLED.

The rumors brought by the Acadia are confirmed officially. The French Government received intelligence on the 7th ult, from Alexandria, stating that the British fleet had arrived before that town; that Commodore Napier had entered the port *en parlementaire*; and that after a long correspondence with the Minister of Foreign Affairs of *Mehemet Ali*, *Mehemet* had decided on accepting the hereditary sovereignty of Egypt, to evacuate Syria, and surrender the Turkish fleet.

EGYPT, SYRIA AND TURKEY.

Paris, December 10.—If we may give credit to some letters from the Levant, it should seem that Ibrahim Pacha is inclined not to obey the orders to retreat sent to him from Alexandria. But this information is dated at the time when he could not foresee the complete submission of *Mehemet Ali*. Yet it cannot be denied that the events which have just passed in consequence of the intervention of the European Powers, may excite serious discontent among the old Musslemen. Ibrahim, by placing himself at the head of the disaffected, might cause unexpected embarrassments; for the English power can do nothing beyond the coast, and the Turks behold with grief what is passing. A letter from Constantinople, of the 17th of November, says that the population of that city, and of all Turkey, are in a state of fermentation, and look with displeasure on the events of Syria. It is even said that four regiments have mutinied in Asia Minor; one of them cantoned at Kutayah assassinated all its officers on receiving orders to march.

It is affirmed that the Ministry had received to-day detailed accounts of the circumstances which induced the Pacha of Egypt to make his submission.

EGYPT.—The blockade of Alexandria which was to have commenced on the 21st has been recalled, and on the 22d a communication was conveyed from Commodore Napier to the Pacha, informing him of the Sultan's willingness to restore him the hereditary Pachaic of Egypt if the fleet was immediately restored and the troops withdrawn from Syria. This has been officially acceded to, and the war in the Levant has now terminated. The arrangements were not finally concluded until the 26th, the main difference being as to the manner of evacuating Syria. The Pacha wished to march his army homeward by land, but Commodore Napier insisted on their being transported by sea under his own immediate inspection. This the Pacha has submitted to. The port of embarkation is not yet, however, publicly announced, but most probably Beyrout has been agreed on. The Pacha has concluded that the friendship of France would be of little assistance in his extremities, and high words had passed between him and M. Cochelet, the Consul General. The breach has however been again smoothed over.

The overland mail arrived in London on the 7th ult. from the East Indies, China, and Egypt—bringing a great mass of important information from all parts of the world. The formal submission of *Mehemet Ali* to the conditions of the Five Powers, is announced in despatches from Admiral Napier—the Pacha consenting to the entire evacuation of Syria, the restoration of the Turkish fleet, and the possessions of the sovereignty of Egypt for his life.

THE FOLLOWING CONCISE HISTORY OF THE EASTERN QUESTION, will be read with satisfaction by all who take an interest in that subject.

TURKEY AND EGYPT.

The question of war or peace between Turkey and Egypt, is at present of all questions of foreign politics, that which excites the greatest interest, and which in its possible results involves consequences of the greatest importance. It is not that the dismemberment of the Turkish empire—the possession of a province more or less by the Pacha of Egypt—or even the overthrow of the Turkish dynasty, are of themselves events in which we are immediately interested. But it is because the great powers of Europe have taken these matters into their hands, and undertaken to settle them, and because they are not all agreed upon the mode in which this settlement shall be made. It is because the question of an Egyptian war involves the possible, and perhaps the probable contingency of an European war, that it becomes a question of interest to Europe and to America.

From the importance of this question, and the interest which it excites, the reader may expect from us some explanation of the state of affairs, and of the position of the parties. It is well understood that *Mehemet Ali*, nominally the Pacha or Viceroy of Egypt, but actually the absolute sovereign of that country, has been for many years in a position of either actual rebellion against his lawful sovereign, the Emperor of Turkey, or of very reluctant and qualified submission. The nature of the relations between the nominal vassal and his lord, has changed from time to time, and their precise state has not been always understood, but the impression of these relations has been such, that it would have surprised no one had the Viceroy declared himself entirely independent at any moment, for many years past. It has been understood also that on the other hand, the Sultan has been anxious to avail himself of the first favorable opportunity to rid himself of so powerful and stubborn a vassal, or at least to deprive him of some portion of his power.

Not to go farther back in the history of these parties than 1833, the year after *Mehemet Ali* had extorted from the Sultan the government of

the Province of Syria, it may be stated that the parties exerted themselves in enlarging their military and naval means, as was supposed, preparatory to another trial of strength, notwithstanding the late treaty between them. These preparations led to no result. In December of that year a formidable conspiracy was discovered at Aleppo, the object of which was to massacre the Egyptians and the partizans of the Viceroy, and to deliver the city into the power of the Arabs. This was followed in the ensuing spring by a formidable insurrection in Palestine and Galilee, which was quelled with difficulty. A very obstinate rebellion broke out the same year in the province of Yemen. These rebellions were suppressed by the Viceroy, but they occasioned him a great deal of trouble. The Sultan seems to have considered the opportunity favorable for chastising, or restraining the power of his ambitious vassal, and he raised an army of 60 or 80,000 men, which he sent into Asia. He at the same time caused to be published in the Ottoman Monitor, a paper, which indicated the hostile purposes of this armament. The European diplomatists interfered, and dissuaded the Sultan from his purpose. The military movements, however, and the object of them were well known in Egypt, and the Viceroy not only made vigorous preparations for war on his part, but talked openly of declaring himself independent sovereign of Egypt, of Syria, and of the Arabian Peninsula. The interference of the European powers composed these mutual threats for the time; the Sultan remitted to the Viceroy his arrears of tribute, and the Pacha evacuated the district of Orfa in Asia, which he had persisted in holding, in violation of the treaty of 1832. The Sultan availed himself of the settlement of this controversy, to extend his system of reform, by creating a new permanent and regular militia, and opening schools for the instruction of the officers and subalterns. He took pains also to strengthen his relations with the European powers, and on this occasion sent to France in the capacity of Minister, Mustapha Reschid Bei Effendi, a functionary, who has since become well known in Europe, and who is now the Prime Minister of the present Emperor of Turkey. He took this occasion to punish one of his refractory vassals, the Bey of Tripoli, who for a long time had paid but a nominal-homage. An Ottoman fleet suddenly appeared before Tripoli, under the command of Mustapha Nedjeb Pacha, who invited the Bey, Sidi Ali Pacha on board, at the same time landing 5,000 men and a numerous artillery, and taking possession of the fortifications of the city. Sidi Ali Pacha was held a prisoner, and sent to Constantinople. His life was spared, but he was deprived of his office, and of his fortune, amounting to fifteen millions of piastres. He was the last bey of the dynasty of the Karamanli, who had reigned in the Regency of Tripoli, for a period of 200 years.

To be continued.

The Restoration of Israel.

THE JEWS.

Whatever relates to this scattered and persecuted race at the present time, is regarded with the deepest interest. The believers in the return of the *Carnal Jews* to Palestine, have been watching the movements of the Ottoman power, in the hope that a door would be opened by that government which would confer on them such political immunities as would induce them to return to the land of their fathers.

As far as that hope is concerned it is now, in part, realized; as will be seen by the following "FIRMAN," of the Sultan; which we cut from the London Morning Chronicle of Dec. 2, 1840.

PERSECUTION OF THE JEWS IN THE EAST,

Translation of the firman granted by his Imperial Majesty, the Sultan Abd-ul-Mejid to the Israelites in his Empire, at the request of Sir Moses Montefiore, F. R. S., and delivered to him at Constantinople by his Excellency Reschid Pacha, Minister of Foreign Affairs to the Ottoman Porte, 11th Heshvan, 5601—12th Ramazan, 1, 256—corresponding to Nov. 6, 1840.

A Firman addressed to the Chief Judge at Constantinople, at the head of which his Imperial Majesty the Sultan has written with his own hand the following words:—"Let that be executed which is prescribed in this Firman."

An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being to make use of his blood at their feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached the Imperial Throne.

But a short time has elapsed since some Jews, dwelling in the Isle of Rhodes, have been brought thence to Constantinople, where they have been tried and judged according to the new regulations; and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required, has been done in their behalf.

Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited, not only from using human blood, but even that of animals. It therefore follows that the charges made against them and their religion are nothing but pure calumnies.

For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident,) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity to the Hatti Scherif, which had been proclaimed at Gulhane, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire, shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause,) neither in the free exercise of their religion, nor in that which concerns their safety and tranquility. In consequence, the present firman, which is ornamented at the head with our "Hoomaion" (sign manuel,) and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

Thus you, the above named judge, when you know the contents of this firman, will endeavor to act with great care in the manner therein prescribed. And in order that nothing may be done

in opposition to this firman at any time hereafter, you will register it in the archives of the tribunal; you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and this our sovereign will.

Given at Constantinople, the 12th Ramazan, 1256 (6th of November, 1840.

FIVE REMARKS.

1. This "Firman," was obtained by the English Government, whose demands the Sultan dare not refuse.

2. The policy of the Sultan, in giving this "firman" was to secure the friendly aid of the Jews in his struggle against Mehemet Ali.

3. The Turk, has no more love, or sympathy for the Jew now than before. The "firman" is an arbitrary act and confers merely nominal privileges.

4. It remains to be seen whether the Jews will return to the land of their fathers under this declaration of rights. The story of their return to Palestine in large numbers for a few years past, which has been published in the papers the last year extensively is without foundation.

5. While we do not believe the Jews will return to the Holy Land; yet we rejoice in this "Firman," of the Sultan which will at least protect the native Jews of his empire from persecution and outrage.

A few copies of the Report have been bound in boards with a likeness of Mr. Miller. Price 62 1-2 cents. 204 Hanover Street.

We have sent off about all the Reports for which we have directions. Others will send, or call for them at 204 Hanover Street.

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Brought over,	\$323,56
Mr. White,	4,50
J. Lang,	2,00
George W. Bruce,	1,00
Cash received for Reports,	1,00
Calvin French,	5,00
J. Litch,	10,00

347,06

NOTE. Out of the above receipts, the Treasurer has paid the expenses of the Conference which amounted to about fifty dollars, which if paid in proportion by the members of the Conference, will make a small deduction from their receipts for Reports. Besides the actual cost of the Reports is over the sum charged for them. The committee have put them as low as possible, in order to give them the widest circulation possible. It is hoped that the friends of this cause will take and circulate the edition without delay.

WM. CLARK

Treasurer for the Committee.

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