

# SIGNS OF OF THE SECOND



# THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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## Bible Chronology.

### MILLER'S REVIEW

OF THE CHRONOLOGICAL TABLE OF THE "CHRONICLE," PUBLISHED IN No. 13, PAGE 104.

I have examined the chronological table from the "*Chronicle*," and find a few things that need correction; first, in the life of Terah, they have lost 45 years; compare Gen. xi. 31, 32, and xii. 1—5, with Acts vii. 2—5. This makes it perfectly plain, that although God called Abraham when he was in Mesopotamia, yet the exode did not begin until after the death of Terah, which was 205 years, instead of 160, as the '*Chronicle*' has it. I think they will see this error.

2d. Joshua and Elders. Here they must of necessity have lost 10 years, if not more; for Joshua was called a young man when he was sent up as a spy, Exod. xxxiii. 11. We cannot suppose him to be more than 40 years of age, and he lived until he was 110 years old, Josh. xxiv. 29. Caleb says he was 40 years old when he went to spy out the land, Josh. xiv. 7; and 85 years old when they divided the land, see 10th verse, which would make 47 years after they came out of Egypt. And from the manner in which Caleb and Joshua are mentioned, we must suppose they were about the same age. Num. xiv. 30, 38, and xxvi. 65. Then surely Joshua must have lived 30 years in the land of Canaan.

3d. The "*Chronicle*" has nothing after Joshua for the elders that outlived Joshua, which, from the best evidence we can get, would be about 18 years, see Josephus; but this, in my opinion, ought to be included in Paul's 450 years of Judges. Acts xiii. 20. Then by leaving out Sampson, of which I have some doubt, whether it is not included in the 40 years under the Philistines. But it is evident there was some time after Joshua's death, before they were in servitude to Mesopotamia, Josh. xxiv. 31, and Judges ii. 7, to the 8th verse of chapter iii., all this must have taken a number of years. I think 18 years at least.

4th. They have given us no time for Samuel; for they have only allowed 40 years for Samuel and Saul too. Let us look at the history of Samuel. He was born after Eli was priest, 1 Sam. i. 3—28. And he could not have been 40 when Eli died, 1 Sam. iv. 18. We read that when Eli died, the ark of the Lord was taken, 17th verse, and was 7 months in the country of the Philistines, 1 Sam. vi. 1. Then the ark was brought up to Bethshemish, where 50,070 men were slain for looking into the ark. Then it was carried up to Kirjath-jearim where it abode 20 years, all which time Israel lamented, 1 Sam. vii. 2. When after 20 year's lamentation Israel forsook their false gods, and God delivered them, then Samuel judged Israel at Ramah and Bethel, Gilgal and Mizpeh, all the days of his life, 15th to 17th verse. Saul was not appointed king until Samuel was old, and had made

his sons Judges, &c. 1 Sam. viii. 1—22. This cannot be less than 21 years. After which God gave them Saul for a king for the space of 40 years, Acts xiii. 21.

5th. They have made 18 years too much in Abimilech, Tolah and Jair, and 3 years too much in Jehoram, which would reduce their chronology to 4067 B. C. Then by adding loss in Terah 45 years, 10 years for Joshua, 18 years for elders and anarchy, 21 years for Samuel and sons, and we have 94 years, which added to 4067, will make 4161 years B. C. Now add 1840, will make 6001 years. Now let me show my opinion summed up in short.

From the creation to the flood	1656, we all agree.
From the flood to the exode	428, Scripture proves.
The exode in Canaan and Egypt	430, Ezod. xii. 40, 41.
In the wilderness and life of Josh.	70, Acts xiii. 18. Judg. ii. 8
The Judges from Josh. to Samuel	450, Acts xiii. 18—20
Sam. and kings to 11 year of Zed.	543, Chronology of Kings
From captivity to Christ certainly	580, " <i>Chronicle</i> " 6 more

Age of the world B. C.	4157, Then after Christ
Add the year A. D.	1843,

Will make 6000 years from the creation.

The text in 1 Kings vi. 1, is the only difficulty in the way of this number, and it must be admitted on all hands that that text cannot harmonize with Paul's account, and neither with the chronology in the Judges. I am, therefore, of the opinion that the time given, has been changed in that text, for we read he shall think to change times and laws, Dan. vii. 25. And it is very evident that the change has taken place since Paul delivered his speech before the deputy Sergius Paulus; for he would not have made such a blunder, as he was well versed in the Jewish writings and chronology.

And as those of Paul and the Judges do harmonize to a year, I cannot but take two witnesses and be satisfied. Perhaps the Holy Spirit made Paul speak this that we might have a cheek upon this very change, which he foresaw would take place in order to deceive the world, and lull them to sleep, at the very time when we ought to be awake; for it is very evident, that it has been a tradition, (if not more) that the seventh thousand years would be a Sabbath of rest, among the Jews. And it is more than a tradition with the apostles, and with us, that Jesus Christ would rest from his labors on the seventh thousandth year, after making all things new, a new heaven and a new earth, and a new Jerusalem, as the Father rested from his labors. Heb. iv. 8—10.

We see then the policy of our arch enemy in changing the time, for this very text has confused the whole learned world, and made a Babel of scripture chronology; and thus millions may be tempted to lay down their watch, and be caught napping at that time, and be overtaken as a thief. "But ye brethren are not in darkness that that day should overtake you as a thief." Be watchful, be prayerful, depend upon it, if it be possible, the devil will deceive the very elect; and what could be more fatal than

to make us put off that day a few years too long? But will not God cut short his work in righteousness, from what man would be disposed to make it? Therefore it can do no harm to be ready.

## CORRESPONDENCE.

### PROPHETIC TIMES—RETURN OF THE JEWS.

By A. MERRICK.

MR. EDITOR,—I would take the liberty, in common with others, of giving you my views on the questions of time, and of the return of the Jews, on which there appears to be a difference of opinion. In the 2d chapter of the 2d of Thess. from the 3d to the 12th verses, we find a clear description of Anti-Christ or Papacy. In the 4th verse St. Paul says of him: "Who opposeth and exalteth himself, above all that is called God, or that is worshipped. So that he, as God, sitteth in the temple of God, showing himself that he is God." I can remember of reading a description, published some time since, in which the traveller witnessed the ceremony of mass, in which the Pope sat in state in the church of St. Peter, and had incense and worship offered to him, as though he were a god. Answering the description as here given to the letter. "Who opposeth and exalteth himself." &c. In this also the papal power is depicted. Our Lord is a priest and king forever after the order of Melchisedec. The Pope united in his person the two fold character of priest and king. Our Lord has the key of the house of David. Rev. 3d chapter 7th verse, and Isaiah 22d chapter 22d verse. The papal banner bore on it the device of two keys, called the keys of St. Peter. The New Jerusalem is eternal: and Rome is called the eternal city. Isaiah 9th chapter 6th verse, our Lord is called the Mighty God, the everlasting Father. The word Papa, or Pope, signify a father: and his crown is triple in token of the trinity. Thus taking the titles of God. Our Lord commanded his followers to call no man father, for one was their father, even God. Again, our Lord said to his disciples, ye shall sit upon twelve thrones judging the twelve tribes of Israel: the papal cardinals occupy the station of chief officers of state. Our Lord is chief Shepherd of his flock: the Pope has a shepherd's crook for a sceptre, and holds the title of universal Bishop, and claims to be vice-gerent of Christ. Our Lord receives the kingdom from God. The Pope in times past, claimed, and exercised universal dominion, and gave away states and territories, and exacted degrading homage from princes under his sway. Our Lord is King of kings, and Lord of lords: papacy claimed to be infallible, an attribute of God, which with his pardoning of sins, and granting of indulgences, his bulls and excommunications, &c. constitute the "great words" spoken of by Daniel, these and

numerous other points which might be cited, prove him to be the man of sin. In the 23rd chapter of Ezekiel, 2d verse, we find a similar description, and in the 12th verse the prophet says, 'Thou makest up the sum, full of wisdom, and perfect in beauty.' That is, papacy is the last persecuting power that shall ever rise up against the people of God. St. Paul says of him, "whom he will consume with the spirit of his mouth, and destroy with the brightness of his coming." I would ask of any of the advocates of a temporal millenium, who may be able to answer, how they can reconcile this declaration of St. Paul, with the facts delineated by the prophets, to wit, that righteousness should cover the earth as the waters cover the sea, and that all should know the Lord from the least to the greatest, and at the same time have this man of sin reigning over the people, which must be the case, as St. Paul says, if he is to be destroyed only by the "brightness of his coming."

St. Paul speaks of his being consumed by the spirit of his mouth, meaning the word of God, which consumption began at the Reformation, and paved the way for the French Revolution, at which period papacy met with a complete although temporary overthrow. It has never regained its lost power and influence over the kingdoms; but has gradually been consuming away ever since. These facts agree with the statements of the prophets concerning it. In Rev. 17 chapter 17 verse St. John says, "For God has put it in their hearts, to fulfill his will, and to agree and give their power or kingdom unto the beast until the words of God are fulfilled," which words must have been fulfilled in 1793, as they have not since, as before, given their power and strength to her. These words of God are in Daniel 7th ch. 11th 25th 26th ver. and I shall review verse 26th, first in order to show when they cease to give their power unto her. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. If our millenist friends can tell what other end than the resurrection, as given in Dan. xii. 1, is here meant, I should like to see their explanation, and likewise who they can reasonably suppose the word him the last word of the 27th verse, is, if it is not our Lord? But to go on with the quotation, "They shall take away his dominion." When the French captured Rome, and took the Pope prisoner and converted his three states into the Cisalpine Republic, this was accomplished and ended the time times, and the dividing of a time, and fulfilled the words of God to the exact letter. History informs us that in February of the year 1793 these things took place. And, as appears from the 11th verse of the 12th chapter, the time as there given in 1290 days, or years, "from the taking away of the daily sacrifice, and setting up of the abomination (in the church) that maketh desolate." Now the sacrifice here spoken of must have been the pagan, for plain reasons, first, because the Jewish was already abolished by the one great sacrifice spoken of in the 27th verse of the 9th chapter: and likewise because that the word "and" connects so closely with the words "abomination that maketh desolate," that it could have no reasonable doubt on the mind of a close observer, that paganism is here meant by Daniel in the 15th verse of the 7th chapter, the words are, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change time, and laws, and they shall be given into his hand, until a time, times and a

half," 1260 years. The difference between the 1290 and 1260 is 30 years, which is accounted for in the fact, that one dates from the downfall of paganism, and the other from the change of time and law. In the year 515 a monk changed the time of reckoning from Anno Mundi, to A. D. And in the year 534, Justinian caused the laws of the empire to be revised, conferring power and privilege on the pope. Thus were the times and laws altered and given into his hand. The papal power did not derive the advantage of the alteration till Belisarius drove away the Ostrogoths from Rome, about 4 years after, and then the three and half times began. In the 11th verse of the 7th chapter Daniel says, "I beheld then because of the great words that the horn spake, I beheld even till the beast was slain, and his body given to the burning flame," the word, "even," shows a lapse of time from the beginning of the adverse effects of the great words, and the slaying of the beast, comprising the time from the Reformation to the French Revolution, when the dominion of the Pope over the kings was ended. (I think this is what our Lord means by saying, Except those days were shortened no flesh could be saved, in Math. xxiv) Dan. ii. 41 states that the kingdom was divided between the ten kings and the Pope. The ten kings being the iron, and the papal church the clay, which together constituted the beast, in verse 12th of the 7th chapter. As concerning the rest of the beasts (the ten kings) they had their dominion taken away, yet their lives were prolonged for a season and a time. If we examine history we find that England lost this country and her hereditary domain of Hanover, and that her king was insane.—

Spain, Holland, France, Naples and Sweden, lost their sovereigns, and Prussia and Austria were subdued by the power of Napoleon; afterwards, things fell back in a degree into their old channel, fulfilling to the letter the words of God. Now to revert to the 1290 years before spoken of, and the 1335 years found in Dan. xii. 11 12, we find the difference to be 45 years, which from 1793, the year of the papal overthrow, to 1843, must complete the time of necessity, unless we adopt the absurd idea that papacy and the ten kings, as they now stand, are to last 1335 years longer; and if you should adopt it, the numbers as given by Moses in his 7 times 2520 years, and by Daniel in the 2300, days could not be made to agree with it, and they must necessarily end at the same time. So that the conclusion appears clear. Dan. vii. xii. says, that "when he (papacy) has accomplished to scatter the power of the holy people, all these things shall be finished," which must include the resurrection, as that is comprised in it, and cuts off the temporal millenium. We find that this passage agrees with what Ezekiel stated, that it made up the sum, and is the last power that scatters the people of God. In Rev. x. 6—7 we learn that "in the days of the voice of the seventh angel, when he begins to sound, the mystery of God is finished, as he hath declared by his servants the prophets." This passage agrees with the 7th or 12th chapter of Daniel, being the same angel but at different periods of time. The 4th and 12th chapter of Daniel says "seal up the words," and Rev. xxii. 10 says, "seal not the words, for the time is at hand." One of your correspondents asks for an explanation of the 70 weeks as given in Dan. ix. 24. "Seventy weeks are determined upon thy people and upon thy Holy City, &c." This in my opinion means 70 weeks of jubilee. Beginning at the

exode from Egypt, including the years of release, make 3500 years to the 2nd advent; or dating from the settlement of the land of promise to the same end, 3430 years, not including the year of release, and no doubt end in 1843. By Mr. Miller's chronology of the Bible, they will come within 15 years: and if it could be accurately determined, would no doubt agree with the other numbers. The 2d period of seventy weeks are weeks of years, and were fulfilled as predicted, to the hour. Our Lord says, Mark i. 15, "the time is fulfilled," and again "the hour is come." He must have alluded to this, as no time is given elsewhere. In Hosea viii. 10, the prophet, speaking of Israel, says "they shall mourn a little for the burden of the king of princes." And Daniel in the 70 week's vision, says "that Jerusalem shall be desolate to the end of the war;" and again, "for the overspreading of abominations shall make it desolate even until the consumation," and that is determined shall be poured upon the desolate (Jews.)

These, with other passages of like import, show that until our Lord comes the state of Judah will be suppressed. "A remnant shall return (to the Christian faith) and at that time our Lord shall come a second time without sin unto salvation." Our Lord himself says "Ye shall not see me henceforth until ye shall say Blessed is he that cometh in the name of the Lord," Matt. xxiii. 39. Again, in Rev. i. 7, "Behold he cometh in clouds and every eye shall see him, and they also that pierced him, &c." And Zech. xii. 10. Again, Micah v. 3—4, "Therefore will he give them up, until she that travaileth shall have brought forth, then the remnant of his brethren shall return to the children of Israel." "And he shall stand and feed in the name of the Lord, in the majesty of the name of the Lord his God, and they shall abide, for now shall he be great unto the end of the earth." Again, our Lord has said, "Hereafter ye shall see the heavens opened and the angels of God ascending and descending upon the son of man;" this had reference to Jacob's dream, Gen. xxviii. 12, "And he dreamed and beheld a ladder set up on the earth and the top of it reached to heaven, and behold the angels of God ascending and descending upon it," the covenant follows, and can only be fulfilled at the 2d advent. Our Lord, according to Daniel, came to confirm the covenant, and at the 2d advent, comes to fulfil it, then will the following be fulfilled, "Ye shall see Abraham Isaac and Jacob come and set down in the kingdom of heaven, and ye yourselves thrust out." St. Paul views it in this light. Acts xxvi. 6, 7, 8, "Unto which promise our twelve tribes instantly serving God day and night hope to come, for which hope's sake I am accused of the Jews, why should it be thought a thing incredible with you, that God should raise the dead? Again, Romans xi. 25, 26, 27. For if the casting them away be the reconciling of the world, what shall the receiving of them be, but life from the dead," "not as life from the dead!" but life from the dead. "There shall come out of Zion a deliverer, &c." meaning our Lord at the 2d advent. In Luke xxi. 24 our Lord says "they shall be led away captive and fall by the sword, until the times of the Gentiles are fulfilled," and then gives the signs of his coming, &c. Showing that unto his coming they should be cast down, and at his coming they are restored and not before, and this is what the prophet means by saying "that their restoration should so much exceed in greatness their coming up out of Egypt, that it should no more be remembered."

EXTRACT OF A LETTER FROM  
JAMES S. CUSHING.

DEAR SIR,—I congratulate you in your holy enterprise in defending and discussing the important truths relating to the second coming of our Savior; which are dear to my soul, and as profitable to me as any which the Bible contains.

It is surprising to me that a paper assuming the high appellation of "*Zions Herald*," should be so unwilling that the people of "*Zion*" should be instructed on the subject which relates to the coming of "*Zion's King*." I rejoice that the subject is not confined to the *Old Farmer*; but whoever peruses your paper may hear a voice from the east, a voice from the west, a voice from the four winds of heaven—similar to that which Josephus informs us was heard at the annual feast at Jerusalem, several years previous to its destruction. Although the man who uttered these predictions of the destruction of the Jews, was severely whipped, yet did he not hold his peace until the woes against Jerusalem was being realized, and he fell on her walls by a stone from the Roman sling.

A few weeks since I attended a Baptist Association in Maine, and I expected that, among the Delegates from different parts of New England, some one would introduce the subject to which your paper is devoted. During the services there arose a brother who spoke a few words to the following import: "that good and evil were traveling through our world with rail-road speed, that they were separating themselves from each other and becoming united in their respective classes: mentioning the different associations which were formed of good society,—while the Atheist and others cry, "peace and safety," are forming themselves into societies, which never was the case in any former age of the world." Truly, thought I, now we shall have it. Will our brother go on and state before this assembly that the good society are separating themselves from the evil, and becoming organized in small bodies, preparing themselves to form one holy throng for the new Jerusalem; while the evil society are undergoing a similar preparation for the pit of woe! But my expectations were disappointed, for he resumed his seat without giving evidence of having any discernment of "*the signs of the times*."

## LETTER FROM JOHN TRUAIR.

MY DEAR BROTHER;—I very much regret that I shall not be able to attend your conference on the second coming of Christ, which is to convene in your city on the 14th inst. I must forego the pleasure which I had anticipated in an interview with the brethren on that most important subject. I pray the good spirit of our God, however, to guide your minds into all the truth,—to inspire your hearts with holy love, and to give to you the spirit of that wisdom which shall so direct your deliberations as to honor the name of our dear Savior and glorify God even our Father.—So far as I have been able to learn the views of those whose minds have been turned to the second coming of Christ as yet future, there appears to be a general agreement among them, that the time of that great and most important event to mankind is near at hand; and that single fact, as it appears to me, is one of the prominent signs marked in the Scriptures whereby men ought to know that it is indeed at the doors. This therefore, as it appears to me, is the grand point to be urged upon our fellow men, and if possible to arouse their minds and

fix this belief upon this great fact that the coming of the Lord draweth nigh." In this there appears to be an entire harmony of views among the brethren, and therefore among them there may be perfect unity of effort and of action; and as this is the great central truth and the all absorbing fact among other topics which are connected with it, the brethren will, doubtless, see the necessity and importance of making it the grand rallying point in all their deliberations and discussions.—It is undoubtedly true that on many points of secondary importance, there will be differences of opinion among the brethren; and there may be present with you those who are opposed to the general subject, and they may adroitly seize upon some of your differences, should they be dwelt upon, as affording good ground for belief that the whole subject is enigmatical, and thus destroy your influence upon the public mind. Let me then, as a brother, entreat, that all the brethren take care to be filled with the love of God and man, and then they will care little about any sentiment which may be peculiar to an individual, and not a necessary appendage to the general subject. It is even the peculiar art of the enemy, in any good cause, to try to divert the mind from the main question, and if there must be discussion on the topic in hand, to have it mainly turn on minor points, in order to obscure as much as possible the main subject; and it appears to me, that there is greater danger to the cause in which you are engaged, on this point than almost any other. There is a peculiar tenacity with which the human mind adheres to its own peculiarities of sentiment, so much so that when they are assailed by an opposing mind, it feels as though all its honor and self respect were pledged to defend them; and it requires much of the love of God and man reigning over the soul, to keep it from the arena of strife in such a case; and it is this love which I wish to have predominate in the hearts of the brethren over the love of their individual theories, and then they will have a profitable discussion, the enemy will be defeated, and the great cause will go onward unchecked in the land.—if it be a matter of fact that Jesus Christ is soon coming to our world in his own proper person to bring the righteous to the blessings of his glorious kingdom, and to take vengeance on them that know not God, and obey not the gospel, it is then as a matter of secondary importance as it regards the present interests of this world, whether he shall actually come in three years, or in a quarter of a century;—or whether the Jews are to be restored to the land of their fathers previous to that period or not;—or yet whether or not there is to be a millenium at all, and if there is to be one, whether it will be a temporal one to last only a thousand years, and then the happy state of the saints to run on forever, or whether that eternal state is to commence with all mankind at the coming of Christ, these are matters of little moment compared with the great fact that the power of the devil over all the world is to be broken and destroyed at that coming, and ruined man to be regained, in which I suppose all are agreed:—And also whether all kinds of human governments are to be dispensed with at that time and forever after, or whether there is then to be rulers and subordinates under the general direction and laws of Jesus Christ;—or yet whether those of the human race who have died in infancy, and others who may not have had a proper state of trial or probation, will be raised from the dead and enjoy such a state under a holy and wise training for immortality,

in the Kingdom of Christ upon the earth, are all questions of minor importance, in comparison with the main subject, the actual coming of the son of man.—Let then the friends of this great central truth, in which all the important interests of mankind are so deeply involved, and in which its friends are all agreed, never be driven from this their strong hold by any art of the enemy of that truth, either to dispute with them or with each other about other correlative subjects so as to let the world lose sight of the main one, but hold on upon this as the sheet anchor of their cause, hold every man to the argument on this point, and pour the light of truth upon it from the word of God, in the demonstration of the spirit and in power, until all the saints who are in bondage shall hear as it were the midnight cry, 'Behold the Bridegroom cometh, go ye out to meet him,' and shall separate themselves from every sentiment and practice which will not stand the audit and fiery process of that great day of the Lord. Let the brethren all do this in the spirit of holy love and of brotherly kindness, and then an influence will go out from your conference which will in a great measure disarm even that most rancorous and bitter prejudice which is already to a great extent enlisted against this holy cause; and good men will examine it for themselves and prepare to meet the Lord in peace at his coming; and thus you may hope to benefit the wise and the holy throughout the length and breadth of the land.—You know that there is in this age a spirit of most bitter opposition among certain religionists against excitements and exciting subjects; and this spirit you have got to meet in all its strength and all its fury, for there is no subject which can be broached in the whole field of morals, which so radically lays the axe at the very root of every thing which worldly men, and worldly policy-pursuing churches hold most dear, as this subject of the second coming of Christ does; and therefore it is to be expected that this spirit will fulminate all its thunders against you, bar its pulpits and harden as many hearts against the influence of this doctrine as possible. But let the brethren stand only in the Lord, and in the power of his spirit, and he will give them a mouth and wisdom which no enemy shall be able to resist, and he will also give them favor in the eyes of all those who love his appearing and his kingdom. Be ye then, my dearly beloved in the Lord, mighty and fearless for the honor of your King,—bold as the lion in his truth,—immovable as the eternal rock in your faith in his word of promise, and kind and gentle as love itself in your treatment of men,—shun the whirlpool of party strife, and God will crown you more than conquerors in the kingdom of our Lord at his coming.

Yours for the Kingdom of Christ

JOHN TRUAIR.

West Hampton, Oct. 3, 1840.

## JONATHAN WARD.

MR EDITOR.—I have occasionally seen 'The Signs of the Times,' and have recently met with a number containing an article signed WARD, supporting Mr Miller's views of the Millenium. If that was the name of this writer, he ought to have given his christian name, that the article might not be attributed to the wrong author. I have learned that some have supposed that it was written by me. As I totally dissent from Mr Miller, and do not wish that my influence, though small, should support what I should suppose to be erroneous views, I request you to

publish as an answer to the article alluded to, the following extracts from Scott's Notes on Rev. xx: 4—6, and oblige yours, &c., *Jonathan Ward*.

After quoting the opinion of the learned Dr. Whitby, that 'the souls of them who were slain,' &c. 'live in a metaphorical sense, as the beast who had received the wound of death, lived again in the scorpion of the anti-christian beast,' &c. he adds, 'It appears to me undoubted that the fathers or early writers of the christian church in general expected a Millennium; and several of them a Millennium not materially different from that above described. But others gradually following the impulse of imagination, speculation, and carnal passions, advanced sentiments on the subject, so extravagant, so ridiculous, and even so licentious, that sober, yet injudicious men, became ashamed of this general doctrine. Thus it was disgraced, and almost forgotten, during many centuries; but about the era of the Reformation, it was again revived; and again more deeply disgraced, by the wild reveries and practical atrocities of those who maintained it, and rendered it subservient to rebellious insurrections and every abomination. But for some considerable time past this question concerning a Millennium has been brought forward and discussed in a more sober and holy manner; and notwithstanding that some still maintain the doctrine of a *literal* resurrection and a *personal, visible* reign of Christ on earth, and others favor the view above given, yet it is evident that the doctrine itself gives more general credence; is supported, or allowed, by writers of widely discordant theological opinions; and has lost by far the greater part of that odium and contempt which formerly attached to it. Nor can I doubt that, in proportion as the scriptures are diligently and impartially searched and understood, the more generally and unreservedly will the persuasion prevail, that there shall be a Millennium: that it is at hand, even at the door; and that we ought to advert to it, and to those things which may prepare the way for it, in all our studies and writings, and in the improvement of our several talents.'

It appears from this extract, and from his Notes on the prophecies, whenever he adverts to the subject, that Scott's views of the Millennium were similar to those generally entertained in this country, that it will be a time of unexampled prosperity to the church, where pure religion will universally and eminently prevail in the earth, but not a *personal, visible* reign of Christ on earth.

We have given the above note, and 'extract,' from our friend Ward, at his request. We want no person's influence or name, unless he freely gives it upon principle. 'WARD,' will just take care of Bro. J. Ward's Note, and 'extract,' and Mr. 'Scott,' and Whitby too, if he pleases.

Ed.

### THE GOSPEL OF THE KINGDOM.

MR. EDITOR:—It has, of late, been much impressed upon my mind, that the character of our Lord's preaching, as also that of his disciples, is greatly misrepresented by the meaning generally attached to the phrases "*the gospel of the kingdom*," "*the kingdom of God*," which formed the subject of their testimony.

When we speak of preaching the gospel, we generally, I might say universally, mean preaching the cross—the death of the Lord Jesus Christ. I apprehend, however, that on an accurate examination we shall find that this, (*the cross*), was not

preached until after the Lord was crucified. And if this be so, we have a strong corroboration of the truth of the expectation of the Jews, viz; the establishment of Messiah's kingdom upon the earth, called by us the millennial reign of Christ. And we have also the warrant for preaching it, even the example of our Lord himself, who preached, not his cross, but "the gospel of the kingdom of God," (Mark i. 14.) "the glad tidings of the kingdom of God," (Luke viii. 1.) and commissioned his disciples "to preach the kingdom of God," (Luke ix. 2.) called simply "*the gospel*," verse 6th. The Seventy also were sent forth thus commanded, "Say unto them, the kingdom of God is come nigh unto you." (Luke x. 9, 11.)

But that the kingdom, and "the gospel of the kingdom," was the subject of their preaching, and not the cross, is further evident from another reason, viz: that when the Lord spake to his disciples about his death, *they did not understand what he said*: which, on the supposition of their preaching it, would be utterly incredible. For instance, when he commanded the three disciples who witnessed the transfiguration, not to tell the vision to any man until the Son of Man be risen from the dead, we read, "they kept that saying with themselves, questioning what the rising from the dead should mean," (Mark ix. 10.) therefore they had not preached his cross, or they would have known of his subsequent resurrection. More plainly still the following passage, "The Son of Man shall be delivered unto the Gentiles, and they shall scourge him and put him to death, and the third day he shall rise again. *And they understood none of these things.*" What! not after preaching them? But they had not preached them. And further and stronger still, "*And this saying was hid from them, neither knew they the things which were spoken.*" (Luke xviii. 32—34. Mark ix. 31, 32.) They could never have preached that which was not revealed unto them, yet they preached "*the gospel.*" Can we forget Peter's conduct, when the Lord began to show unto his disciples how "that he must go into Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed, and be raised again the third day? Then Peter took him and began to rebuke him, saying, *Be it far from thee Lord: this shall not be unto thee.*" (Matt. xvi. 21.) Or the very unaccountable despair of the disciples after his crucifixion, "we trusted that it had been he which should have redeemed Israel." We have, moreover, the testimony of the apostle John, "As yet they knew not the Scripture, that he must rise again from the dead." (John xx. 9.)

I need not quote any farther on this subject. These references fully prove that neither our Lord nor the twelve, nor the seventy, though preaching "*the gospel*," ever preached the cross and resurrection. Our Lord did, once or twice, allude to both; but he was not understood by any. These subjects did not usually form the matter of his discourses, and therefore his disciples knew nothing about them; the question returns, then, If they did not preach the cross, what did they preach? Even the same as was in the disciples' minds, when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" *The establishment of Messiah's kingdom on earth.* It is by many in our day called Judaizing to preach these things; but if it be, we can only say that our blessed Lord Judaized in his preaching, and it is therefore no reproach to follow his steps.

T. C.

## SIGNS OF THE TIMES.

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

BOSTON, NOVEMBER 15, 1840.

### OUR COURSE.

Now that the cause of the second advent near is assuming an important aspect, there is an inquiry among the wise and faithful in the church in relation to the character and sentiments of those who take the lead in the advocacy of the cause. At this we do not feel surprised, nor do we object. As it relates to ourself, we shall be very willing to be watched, and scrutinized, in relation to doctrine or practice as connected with the great interest of the kingdom of heaven at hand. We hold no sentiments that we have not frankly avowed from time to time. In publishing this paper, we have one great object in view, viz; *the exposition of the Scriptures, as connected with the second advent near*: and the expositions given, to be of such a character as to promote the best interests of the church, and the world.

In the commencement, we made the following remarks relative to the course we should pursue, to which we still adhere: "We propose to make the "*Signs of the Times*," a medium of intelligence in relation to the condition of the church and the world, at the present time, in reference to the second coming of Christ. And in view of the near approach of the *Son of Man* in the clouds of heaven, to aid professors of religion in preparing for that day, and to exhort, entreat, and prey sinners in Christ's stead, to be reconciled to God; and be prepared to meet the Savior with joy. We intend, therefore, so far as it is possible, that the influence of this little sheet shall tend to promote revivals of religion,—prayer—purity—and entire consecration in the members of Christ's body."

Our fellow laborers are among the choicest of the faithful in Christ from among all denominations. We know no sect, or party as such, while we respect all; and wish them to have an equal privilege to our columns, to address the people and diffuse their views on the advent near.

The following extracts from the circular of the conference, so fully express our views, and state our objects, that we have thought best, in addition to the above, to give them to our readers in this place.

"Our object is to revive and restore the ancient faith, to renew the ancient landmarks, to 'stand in the ways and see and ask for the old paths, where is the good way' in which our fathers walked and the martyrs 'found rest for their souls. We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like a Christian, with the reasons for entertaining them, which have persuaded us to understand the word and promises, the prophecies and the gospel of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers have unanimously done, in the faith and hope that the Lord will 'come quickly,' 'in his glory,' to fulfill all his promises in the resurrection of the dead. We do not seek therefore to excite the prejudices of our fellow men, or to join with those who mock at sin, or who scoff at the word of promise of the great Jehovah, or who lightly esteem the offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of atonement a useless thing, or who refuse to worship and honor the son of God, even as they honor the father: nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom: for reason and experience unite to teach, in the words of the apostle, that, 'every man's work shall be made manifest; for the day shall declare it;' and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the hand of the



chief Shepherd and Bishop of souls. Neither are we of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad and in view of which we rejoice with trembling. We reverently bless his name, and we offer these things with the right hand of our Christian fellowship and union to all disciples of our common Lord, of every sect and denomination, praying them by the love of the crucified Jesus, to regard 'the promise of his coming,' and to cultivate 'the love of his appearing,' and to sanctify themselves in view of his approaching with power and great glory.

These then are the views that we cherish, and the objects we propose to effect. Having no faith in any new organization in the church, or radical reformation of its institutions, we would let them remain as they are, and seek rather to purify, and prepare the elect for the coming of the Lord, when Babylon will fall, and God will make all things new.

2 Thess. ii. 1-3. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you, by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."

A late writer in one of our exchange papers, brings up this passage of scripture as an argument against the doctrine of Christ's second coming "at hand." This is supposed to be generally considered, by those who put "far away the evil day," the strongest New Testament proof in their favor. They understand it as showing that some deceivers had been troubling the dear saints at Thessalonica, in making them believe that Christ's second coming was then at hand; and that the apostle wrote these words to comfort them with the assurance that it was *not* nigh; but was rather "far off." But there is certainly much proof that this is a false interpretation of the apostle's meaning; and that he was aiming rather to comfort the saints in all places, and at all times, with the assurance that the day is still future, and still nigh at hand, though many deceivers would be troubling them in making them believe that the prophecies foretelling it "at hand," are fulfilled already. This would cause the saints no longer to look for the day "at hand," but rather "far off."

A proof that the latter is rather the true interpretation of this passage, the following facts are now briefly presented.

1. The passage does *not* affirm, that this being "troubled," would arise from the disciples' belief "that the day of Christ" was "at hand;" though this was the subject in view.

2. Wicked men, as deceivers of the saints, never have undertaken, and never will, seriously to deceive and "trouble" the saints with the belief of the coming of their blessed Lord "at hand;" since it is well known that their deceptions ever have been, and will continue to be, only on the other side, to deceive "the very elect," if it were possible, that the day is "far off," saying as "seoffers," "Where is the promise of his coming?" "It will not surely come till after a thousand years; or many thousands of years of millenium in this world shall have passed by;" &c. &c.

3. The apostle Paul, who wrote this passage, surely could not think of *comforting* the saints who are religiously longing for their Lord to "come quickly" according to promise, with assurances that his coming was rather "far off;" because both he and they rather had "a desire" to meet him, or to "depart and be with Christ which" was "far better" than to remain still in their earthly sufferings. And how could Paul tell the Thessalonians that Christ's coming was not "at hand," without contradicting himself in speaking at other times as he did, as though the Lord's descending himself "from heaven with a shout," &c., might be so soon as to find him and all his brethren of that day remaining still "alive" on the earth.

4. The writer of this passage also spake on another occasion, as though all the saints to whom "a crown of righteousness" shall be given by Christ at his coming, will natural-

ly, as true believers of the promise, "love his appearing;" and love it "nigh at hand," rather than "afar off;" and not as many say of their enemies, that they love them, but love them, best the farthest off. And can the faithful Christian feel as though Christ was an enemy to love *him* and his *appearing* best, the farthest off?

5. This same apostle, on another occasion, seemingly explained this passage, by foretelling that there would be just such deceivers of the church, as here mentioned, who would say, "that the resurrection is past, and overthrew the faith of some." And has not this actually and very generally now come to pass? And is it not true, in saying, as too many of us have done, that "the kingdom of heaven at hand," has come already, at the commencement of the gospel dispensation, &c.—that the second coming of Christ "is past," in the "destruction of Jerusalem by the Roman army," &c. &c., that we have virtually said, "the resurrection is past?" And where is the primitive faith of the church now, if this long popular doctrine has not well nigh overthrown it all? It is well known, that "the resurrection" was to come with Christ's "coming," and with "the kingdom of heaven;" then if we say, that the kingdom of God at hand, has already come; and that Christ's second coming is past; do we not virtually say, that "the resurrection," which was to come at the same time, "is past" also? Are not these the wicked and dangerous deceptions against which the apostle thus warns the Thessalonians and others?

6. Paul, in saying that there must come a falling away before Christ's coming "at hand;" did not say that the period was far off, but rather intimates that the "falling away" was nigh, by saying at the same time, that "the mystery of iniquity doth already work," as though the falling, or signs of it, had already commenced in the church. And certainly we do now witness such "a falling away," and such a revelation of "the man of sin," or of Anti-Christ himself, even in all the protestant, as well as the Roman church, that those are on dangerous ground, who still attempt to deceive the saints with arguments that Christ's coming is not "at hand."

7. As now explained, this passage in 2 Thess. harmonizes with Christ's faithful warnings against similar deceptions. He told his disciples in relation to his "coming," that many deceivers would say, "Lo here is Christ; and lo there;" "in the secret chamber?"—"in the desert," &c., to make them believe that his "coming" was "by and by," or passed by already. Then he tells them in the same words, as that of the apostle, to "be not troubled," or not to give heed to such deceptions, for "the end is not yet;" or "is not by and by," as too many now say of the fulfilling of the prophecies of Christ's "coming and of the end of the world," that they are accomplished, and gone by.

8. And would not Paul and the primitive Christians have betrayed a spirit grossly unchristian, had they been "troubled" with the expectation of their blessed Lord "at hand?" And what a total want of love and fidelity would a wife betray towards her long absent and far distant husband, should she "be troubled" to hear of his expected return "at hand," and wish to be comforted with assurances rather that he *will* not return till after the death of herself and all her dear children!!!

#### COMMENDABLE INNOVATIONS.

It will doubtless be interesting to many, to hear that there was something like primitive simplicity at our late General Conference in Boston. Our friends there manifested their love for the coming of their Lord at hand, by making ample provision for the comfort of the distant members of the Conference. Though at night they were entertained at various places, at the choice of the citizens present; commans were provided for them at dinners, somewhat after the manner of our Savior's providing fish and bread simply, for the multitudes which followed, or came to him for instruction. In the vestry over the Chapel where we met, our Boston friends had prepared a table upon the tops of the slips, the length of the room, on each side, which was well furnished with bread, cold slices of meat, cheese, apples, and cold water. By the halting a moment of the guests in the adjoining reading room, at the head of the stairs, they were enabled to come together, round these two long tables, where they stood in order, till a blessing was pronounced; and then without

grass to sit down upon, they stood at the table, till the repast closed; and then passed down the opposite stairs; when the tables were again hastily prepared and another company from the reading room came in and partook, till all were sufficed, in a similar manner; and though some 200 or more, each day, had been thus fed with the "loaves and (substitute for) fishes;" our good friends who made the entertainment gathered up actually "seven baskets of fragments" and sent them to the poor in the city.

It is matter of rejoicing, also, to the humble followers of Christ, that this course is beginning to be common at such convocations. I witnessed it a few weeks ago at Groton in this state, at a large convocation on the subject of christian union, and have since been told of another similar instance in Rhode Island, at an ordination.

And would the professed friends of Christ do any thing towards hastening in its season, the blessed day of His coming; surely they must put away all their feasting and sumptuous entertainments at convocations which are appointed professionally to honor, and prepare for Him; and must they put away all that is like it at home, to be like Christ and the primitive disciples in the simplicity of their food and drink, and wholesome use of the good creatures of God. Other wise, they are in constant danger of being found of Him, associated with his enemies in their practically saying, "My Lord delayeth his coming," who smite their "fellow seecants," and "eat and drink with the drunken." At Christ's actual speedy coming, most surely, all the now popular arguments against imitating his own example of simplicity and economy for the health and life of both body and soul, will be found as false arguments originated and continued by selfishness, pride, and criminal appetite. And will not all, especially those who profess to look for their Lord "in a little while," see to it at once, that they remain not a moment, as those destroyed by the flood, given apparently, about all things, to "eating, drinking, marrying, giving in marriage," &c. J.

#### SPIRIT OF THE CONFERENCE.

It is well known, though with grief to many of the saints, that of late it has been common at conventions of reform, so called, to witness much debate and perhaps severe clashing of sentiments, or sharp contention. And some, no doubt, have concluded of course, that such would be the case also, at our Conference, on the second advent, inasmuch as it was publicly known that there were differences of opinion among the speakers and members, on points, thought by some, of much importance, particularly on the times and seasons of prophecy. But the friends of Christ may rejoice, even should others regret, that during the two days and evenings of this Conference, among the brethren never before met—of the various formerly conflicting orders; with views unopposed and uncompered, on the general subject, there was not, from first to last, a single contradiction, nor argument arrayed against argument, nor the least appearance of controversy, or contention on any point discussed; while there was the greatest harmony, apparent christian union and good feeling, with deep and solemn interest manifested throughout the meetings, both for worship and business, so that in case of every vote or resolution moved and seconded, it passed unaniously. And yet no time was spent in discussing the subject either on union or sectarianism. Then will not all the friends of Christ take courage, thank God and unite in continued earnest prayer that such union labors in preparing the Lord's way, may greatly increase and prosper; with confident expectations in the Lord, that hereafter, in all such convocations on the second coming of Christ at hand, the spirit of Christ, or christian union will be deep and abiding upon all hearts professing to respond—"Amen. Even so; come Lord Jesus" "Come quickly." J.

THOU SHALT NOT COVER. In number 14 we published an article from the pen of Mr. Skinner, in reference to the day of grace, &c., in which he stated, that according to Mr. Miller's views, we might vacate our Chapel at Chardon St. and that Mr. Bunham might also vacate his at Sea St. and transfer them to the use of the Universalists who stood very much in need of them—in reference to which Mr. Miller says, [in a recent letter,] "Tell Mr. Skinner he will find in the country, many Universalist meeting houses, empty, swept and garnished; he ought not to cover yours, while they have enough and to spare."

## THE NATIONS.

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

## PROGRESS OF THE BATTLE.

## AFFAIRS OF THE EAST.

By the last arrival, the report of the bombardment of Beyrout by the English fleet under Admiral Stopford, turns out to have been correct. After 3 days bombardment, the Egyptian troops all departed for the mountains. About 1000 persons are reported to have perished by the combined effects of the fire and the falling of the ruins. Only two shots were returned by the town, without, however, causing any damage. The flags of the American, Danish, Spanish and Greek consuls continued flying on the ruins of their respective consulates on the 20th, notwithstanding that these functionaries had withdrawn themselves. The American consulate had suffered most by the bombardment and the subsequent pillage of the valuables and furniture by the Egyptian troops.

We extract the following from a London paper :

One account says that the town was reduced to a heap of ashes in *two hours*. So complete was the destruction, that the different localities of the town could not be distinguished. Amongst others, the American Consul landed to look after his house and property ; but he was obliged to employ a guide to lead him to a heap of ruins where his house had stood four days before. The loss of the British was trifling : six killed, and sixteen wounded.—Among the wounded, were Lieutenant Adair, of the *Bunbow* ; and Lieutenant Giffard, of the *Cyclops*. Commodore Napier had taken up his residence on shore.

Ibrahim Pacha had been waiting at Maratch, ready to hurry to that part of the coast which might be attacked first. It does not appear that he was in the town of Beyrout during the attack.

On the 12th, the *Carysfort*, the *Dido*, and the *Cyclops*, bombarded a place called Ak Allah Gibel, about ten miles to the north of Beyrout. There were no signs of any inhabitants being in the place ; but when troops were landed outside the town, under the command of Captain Austen, of the *Cyclops*, they encountered a destructive fire of musketry, directed upon them from a deep fosse, and were obliged to retire with the loss of four killed and twenty wounded. On the 15th the *Carysfort* and *Cyclops* bombarded *Botroun* ; and a party of the *Druses* were landed from the ships and left in possession.

On the 13th, Solyman Pacha sent off a flag of truce from Beyrout, soliciting a suspension of hostilities for two days. The reply was not known ; but the remark made, when the message was delivered, was, 'Not for two hours.'

The *Druses* were flocking to the Allies : and up to the 18th of September, 7,010 stand of arms, with the requisite proportion of ammunition, had been issued to them.

Fortifications continue to be erected at Alexandria and on the coast, as well as at Rosetta ; while every preparation for war was making by the Pasha, who was also sending supplies overland to Syria. A mutiny has occurred in the harbor on board one of the Turkish ships, but it was promptly put down.

Ibrahim Pacha has concentrated his army, a formidable and well-disciplined one, on the heights—and from his position keeps in check the restless natives of the neighboring districts, defends the road leading to Damascus, and may relieve

St. Jean d'Acre, should that place be attacked. He, moreover, preserves his communications open with the interior, and cuts off from the towns on the seacoast all supplies of grain, &c. from the country. The latest advices state, that his plan was to surround the Turkish camp formed to the north of Beyrout.

At the last advices, Lebanon was tranquil. "Mehemet Ali was restored to health, and was perfectly calm and resolved." The combined fleets had cannonaded Seide and Caffa. Important events were expected hourly to occur.

Malta letters of the 5th state that the report of the taking of St. Jean d' Acre by the combined squadrons had circulated there, but was not credited.

Letters from Alexandria to the 26th, state that notwithstanding the departure of the Consuls, and the decree of disposition, Mehemet Ali had declared that he would not stop the Indian mails. He had given orders for sending some of his fleet to sea, but had recalled the order by the advice of the French Consul. This shows the wavering state of the mind of the Pacha. He had given the officers of the Turkish fleet liberty to go away if they liked, with the exception of the Captain Pacha, the Captain Bey, Riala Bey, and Mustapha Pacha. Numbers accordingly went on board the British men of war.

*Constantinople*.—The news of the taking of Beyrout, caused great rejoicings in Alexandria ; and steamers were ordered for instant conveyance of 3000 troops to the scene of operations.

By the accounts which reached Constantinople from Beyrout it would appear that Ibrahim Pacha, having himself evacuated Beyrout, left some hundred men within it to blow it up, should the allies enter it, which, however, they were under on necessity of doing.

The French Ambassador at Constantinople had declared to his compatriots that he could not recognize the blockaded of the Porte of the coast of Syria and Egypt, till he received instructions from his Government.

A Constantinople letter of the 23d mentions the new fortification of the Porte, adjoining the commencement of the blockade to the 17th of October. It appears that this merely regards merchant vessels, and that the day named is the 13th, not the 17th of October.

The Jews in Damascus had been liberated ; and Sir Moses Montefiore and his party left for Europe by the French steamer on the 17th instant.

From Bell's Messenger. Aug. 22.

## MEHEMET ALI, AND THE AFFAIRS OF THE EAST.

Every one who pays any attention to what is going on around him, and particularly to the opinions of men who are interested in the circumstances of public affairs, because either their own political station, or their own mercantile concerns, most closely connect them with the vicissitudes of home and foreign politics ; every such person cannot fail to observe, that a most extraordinary curiosity is at present attached to the Egyptian question. Indeed, without a figure, the East may almost be said to be taking such a position, and assuming such a station in the West, as may again turn the cardinal hinges of politics, and render it in its turn, as it formerly was, the arbiter of the destinies of the world. Few persons in England appear to be aware how vast are the present dominions and usurpations of Mehemet Ali. Though he is nominally

the Pacha of Egypt only, he is in fact sovereign in Nubia, and possesses supreme power in all the intermediate provinces to the borders of Abyssinia. He has also established himself in the peninsula of Mount Sinai ; whilst Palestine and Syria, and indeed all Asia Minor, south of Mount Taurus, pay him the same tribute, and the same imperfect obedience, as they have ever been accustomed to pay to the Sultan. Even the dwellers in Mesopotamia and the Desert, as far as Palmyra, stand in awe of this powerful and avaricious tyrant, and render homage to the sanguinary chief who sits on the throne of Zenoobia. Add to all this, that his sceptre is not only stretched over the Delta of Egypt, the most fertile province of the ancient or modern world, a country in which the sun shines throughout the year, and where the fruits of the earth ripen almost without the labour of man, but everything is also subject to him for a thousand miles southward, up to the very issue of the cataracts, and on both sides of the river from its mouth to its yet undiscovered source.

Upon this rapid glance of the present position of Mehemet Ali, two questions arise—Shall we, for it is a rebellious and unjust usurpation, a confirmed and sanguinary despotism, consolidate or destroy it, or, pursuing a middle course—reduce it within bounds, and re-erect, to such an extent as policy and justice will admit, the integrity of the Turkish empire which it now threatens to swallow up? Secondly, if it be just and politic to pursue this course, are the means taken under the quadruple treaty, the right means, and likely to effect our object without disturbing the peace of Europe, and in conformity with the eternal laws of justice and humanity?

As to the first question—That Mehemet Ali is an ambitious and selfish despot, at once cruel and avaricious, there can be no doubt. Having extirpated every remnant of the Turkish and Mameluke power in Egypt, he has monopolized all the productions of the country, and exhibited a strange union of the soldier and the merchant, the council board, the counting-house, and the camp. The battle of Konia (Iconium,) which gave him the provinces of Syria south of Mount Taurus, enabled him to impose the most execrable bondage on the Syrians, to load them with a poll tax, and to exchange the mild government of the Porte for a system of extortion unknown before even in the East ; whilst the result of the victory of Zebib delivered over to him the Turkish fleet, and added to his dangerous aggrandisement by land a naval force beyond that of any other power from the Black Sea to the mouths of the Nile. Nothing but the intervention of Europe, in 1832,—and France was then one of the negotiating states—drove this vulture from his prey, and compelled him to fall back into Egypt from his advanced position towards Constantinople. His power still continued to increase, and amongst the rebel outlaws and pachas, from Damascus to Damietta, Mehemet Ali found a warm support, and France herself, being now engaged in African designs of her own, began at this time to lend him a covert assistance. Into this alliance policy would naturally lead him, and knowing sooner or later, that a collision with the Sultan was unavoidable, and confident in his resources, and in a secret dependence on the French Government, we find him, after seizing the Pachalic of Acre, openly professing his designs of overthrowing the ancient empire of the Caliphs. At Balbec, Damascus, Antioch, and Aleppo, he has lately built formidable barracks ; the fortifications of Acre have

been almost made to rival the Gibraltar which guards the passages of the Mediterranean, and he has constructed such military works in the defiles of the Taurus, that no Asiatic army, unassisted by a fleet, can reach him in Lower Syria. To say that he has destroyed the British commerce with the Levant would be going too far, but he has so oppressed it with monopolies and duties that it has almost sunk to nothing. The talents of this man must be admitted to be vast, and many new police improvements serve to extenuate his extortions, and to color over with a melancholy tinge his savage despotism; but much of what strikes the eye is but the embodying of Asiatic principles of the worst kind in European forms, and systematising a fierce rule by giving it the imposing exterior of foreign civilization and art. But after every concession to the extraordinary energy and ability by which he has guided his career, there ought to be but one opinion on his political position—that it is a serious evil to all the countries which he governs, and to all the public interests dependant upon him. His establishment as an independant Bey, such as the circumstances of Egypt in the present feeble condition of the Porte required, has not realised the intended objects of Europe in supporting him, which it did, in the first instance, as the only barrier against a new dynasty of Mameluke tyrants in Egypt, which might be more dangerous than the government of a single Pacha or Viceroy. The first question thus becomes a short and decisive one. Shall we consolidate and give independance to this dangerous rebel in his present extent of empire, or break him up, or reduce him within bounds? We answer the first question thus:

The Turkish empire, in its present geographical limits from the Eastern seas, at the point of Aden and Bussora, to the shores of the Bosphorus and Black Sea, forms a line of political and territorial demarcation between Asia and the principal states of Europe; having the Euphrates in one part and the Nile and Red Sea in another as approaches to the maritime communications of the two continents. Thus two objects may now be said broadly to mark the relations of the chief states of Europe with the Ottoman empire; the prevention of territorial aggrandisement on her by Russia, and of the introduction of Russian influence into the Mediterranean and southern Europe through the Turkish waters of the Bosphorus. One other object, however, in addition to these, ought to be peculiarly the interest of Great Britain, as constituting at the same time an Oriental and European power; namely, the maintainance of Turkey as the *separating line* between Europe and Asia. It is with reference to this object that the position and power of Mehemet Ali is of such serious importance to us; or it is obvious that the design of Mehemet Ali, in which France seems at present to abet him, is to sever the political unity of the old *demarcation line*, and to form two states instead of one in Asia; in other words, to transfer the ancient sceptre of the Turks to Egypt, and to give the control of the Archipelago to a new barbarian.

Can Great Britain therefore permit such scenes and consequences to take place? Would it be worth while to conciliate the alliance of France at this expense? Would it be expedient to gratify the personal ambition of one old man at such hazards, whose fast declining age, and the heavy imprecations of the countries which he is raining must dispose of in the course of a few years, and whose object is one of clear, selfish,

and indefensible treason, against his sovereign, —and of embarrassment to Europe?

Having thus disposed of the first question, we shall be very brief on the second. Can we, with safety and in conjunction with our allies, pursue the middle course—that is, reduce the Pacha within bounds, and re-establish, to such an extent as policy and justice will permit, the integrity of the Turkish empire?

Now this, which is the main object of the quadruple treaty, seems to us not only to be the wisest course, but the only course we can pursue, in spite of the intemperance and opposition of the French government, if our limits permitted us, we should like to develop this question at large; we are satisfied that we could show the necessity of governing Egypt by a viceroy, and not restoring it again to the weak and distempered arm of the Turk. Some government Egypt requires, and experience shows that within the last century the Porte has been obliged to submit to the precarious domination of the Mamlukes—*Spartam nauteses*—we wish we could add, *hanc exorna*.

Let Mehemet, therefore, hold the government of Egypt under a feudal and hereditary succession, and to borrow the language of lawyers—entail it, if it should seem politic, on his step-son, Ibrahim. Add to it, though the policy is doubtful, the pachalik of Acre, but compel him to restore the Turkish fleet, and to acknowledge his subordination and vassalage to his rightful master the Sultan.

Thus speaketh the war party in England—&c.

*Great Britain and China.*—The Philadelphia National Gazette introduces extracts from an English paper, in regard to the state of affairs in China, in the following manner.

The ultimate design of Great Britain in the nefarious effort to force poison down the throats of the Chinese, are now transpiring from quarters entitled to credit. In the London Globe of the 24th ult. a newspaper in the confidence of the government, we find an article by a correspondent, which the editor describes as the product of an intelligent mind which has possessed the advantage of a residence in China, and an intercourse with the people.

The correspondent of the Globe, from which the Gazette quotes, speaks thus.

“The inquiry as to the measure necessary to be adopted in order to bring the Chinese government down from the towering heights of its long-cherished pride to deal with us upon the level ground of reciprocity, was long a question of deep interest. The problem now presents itself under a different form, and we ask what will be the probable results of the rupture between Great Britain and China?”

To answer this question, it is necessary to call to mind the position in which the proceedings of commissioner Lin have placed the Chinese government.—With the full sanction of his master, he has taken ground from which he cannot recede an inch without covering himself with disgrace. He has defied England, insulted her representative, outraged her subjects, and rejected her reasonable overtures with scorn. The whole Chinese people are summoned to witness the grounds and issue of the quarrel. The British government, under these circumstances, is compelled to enforce redress and compel satisfaction. Without compromising its credit and its dignity with other nations, there was no alternative.—The Chinese, for the sake of honor and consistency, are bound to oppose us.

Again the same writer says;

It is our own deliberate opinion, collected from a long and anxious reflection upon the subject, that the Chinese government can never be dealt with in the way of negotiation. It is to proud to admit a foreigner upon a parity of terms; and too false and hypocritical ever to abide by any engagement. It must be displaced, and a more reasonable government established in its room. China must be ruled by a sovereign who feels that he owes his throne to the ascendancy of Britain; and this event is not very far off. We deprecate war—and Britain has already enough of empire; but the Chinese government has driven us to the *ultima ratio*. There is no way of treating with this moiety of the world till the spirit of despotism has been destroyed. Before long the British flag will wave over the whole of Eastern Asia, from Burmah to Manchuria.

If the Tartar power should be deposed, and a descendant of some former dynasty set up, under the protection of Britain, the form of government would be preserved, and the people would have something to look up to as the fountain of literary honor. The Chinese are so far advanced in civilization, that little would be required to promote their social happiness. The severities of their penal laws might be softened, and the trial by torture abolished.

Nothing would be necessary in the internal management but to select men of reputed honesty to fill the various offices with sufficient salaries to keep them from the temptation of taking bribes. Some of the provinces might hold out for a time, but as soon as they discovered that there was no intention on the part of the foreigner, or his protogee the new Emperor, to increase taxation, to impose any badge of servitude upon them, or in any way to abridge their rights and privileges, they would fall in with the general arrangement. The friends of philanthropy and religion may heave a sigh at the prospect of blood and carnage; but if they look a little ahead, they will see a vast expanse of territory, with its teeming millions, open to their efforts. With the Tartar pride, disdain and prejudice thrusting themselves in his way, the philanthropist, will never be able to achieve anything of importance in China. When that power has been removed, he will have the fairest, most sanguine expectations.

On this exposition of the designs of England, the editor of the Gazette thus indignantly remarks;—

Here then, it seems, that nothing less than the subjugation of China, is the purpose of the British government. The contest, in all its aspects, is to be one of unmitigated villany on the part of the latter. It is defensible neither by precedent nor special reason. Havoc by fire and sword is to be made among thousands of innocent men upon their own soil, and prompted by the simple lust of gain,—and when fire and sword have done their share of the work, poison is to continue it without measure or mercy.

From the Chronicle of the Church.

#### LIST OF SYMBOLICAL DREAMS AND VISIONS IN THE BIBLE.

For those who would understand the symbols of revealed religion, so far as it can be regarded as a science, it is undoubtedly important to examine the symbolical dreams and visions found in the Bible, as containing all the leading symbols. For this purpose I have endeavored to bring together these symbolical dreams

and visions into one view, and to exhibit the force or import of the different symbols. That some subordinate symbols can not be exhibited in this general and summary view, is evident of itself.

1. Jacob's vision of a ladder connecting earth and heaven, on which angels ascended and descended, signified that God, by his ministering angels, would be near to Jacob, now journeying to distant land. Gen. xxviii, 10—22.

Our Savior, without doubt, has reference to this vision of Jacob, when he says to Nathaniel and others with him: "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man," that is, ye shall find heaven to be open to men through the mission of Christ. John i. 51.

2. Joseph's dream of the sheaves of his brethren standing round about, and making obeisance to his sheaf, signified that Joseph's brethren should bow down to him. Gen. xxxvii, 5—8.

3. Joseph's dream of the sun, moon, and eleven stars making obeisance to him, signified that Joseph's father, mother, and eleven brethren, should bow themselves down to him. Gen. xxxvii, 6—11.

A similar image of the sun, moon, and twelve stars, with which a woman was adorned, is employed by St. John as a symbol of the family of Jacob, or the Jewish church. Rev. xii, 1.

4. The dream of Pharaoh's butler of a vine with three branches, the grapes of which the butler pressed into Pharaoh's cup, signified that in three days he should be restored to his office, and serve Pharaoh as before. Gen. xl, 1—23.

5. The dream of Pharaoh's baker of three baskets on his head, from the uppermost of which the birds ate baked meats, which were for Pharaoh, signified that in three days the baker should be hanged, and that the birds should eat his flesh from off him. Gen. xl, 1—23.

6. Pharaoh's dream of seven fat kine, and of seven lean kine, which ate up the seven fat kine and were nothing benefitted, signified that there should be seven years of great plenty, and after seven years of famine, which should cause the plenty to be forgotten. Gen. xli, 1—32.

7. Pharaoh's dream of seven full ears of corn, and of seven thin ears which devoured the seven full ears, signified that there should be seven years of great plenty, and after them seven years of famine which should cause the plenty to be forgotten. Gen. xli, 1—32.

8. The Midianite's dream of a cake of barley-bread tumbling into the host of Midian, and overturning a tent, signified that the sword of Gideon should destroy the host of Midian. Judg. vii, 9—15.

9. Isaiah's visions of Jehovah sitting upon a throne, and one seraphim taking a hot stone from off the altar, and touching his lips, signified the purification of Isaiah's lips for the service of Jehovah, and his inauguration for the prophetic office. Is. vi, 1—13.

10. Jeremiah's visions of Jehovah's touching his mouth, signified the putting of Jehovah's words into his mouth, and his inauguration for the prophetic office. Jer. i, 4—10.

11. Jeremiah's vision of a rod of an almond tree, (the earliest of all trees, as its name also intimates,) signified that Jehovah would awake early to execute his word. Jer. i, 11, 12.

12. Jeremiah's vision of a seething-pot, with its face towards the north, signified that evil should break forth out of the north upon the inhabitants of the land. Jer. i, 13—16.

13. Jeremiah's vision of the basket of very good figs, and of the basket of very naughty figs, signified the Jews carried into captivity that repented, whom Jehovah would bring again to their own land, and the Jews remaining in their own land that repented not, whom Jehovah would drive out into all lands. Jer. xxiv, 1—10.

To be continued.

## Notices.

THE REPORT, is now in the hands of the printer, and will be got out with all convenient dispatch. It will make an octavo volume of 150 pages; and will cost as near as we can now calculate, about 20 cents. We can put them at cost, to all who furnish the money in advance to print them, so that we can meet the expense of the edition.

The contents will be as follows: 1. The proceedings as published in our last paper. 2. Dissertations on the "Second Advent"—and the "Chronology of Prophecy" by Josiah Litch. 3. Dissertation on the "Restoration of Israel," by Henry Jones. 4. Dissertation on the "Chronology of Prophecy," and on the "Judgment," by William Miller. 5. Dissertations on the "Millenium," and the "Kingdom of God," by Henry Dana Ward.

In our next we shall notice Mr. Begg's Letters on the predictions of Christ in Matthew; and publish one of his letters in which he gives "the precise signification of the word translated GENERATION." Also Bro. Jones' and Ward's Works.

## NEW BOOK STORE.

We would call the attention of our readers to Mr. Dow's advertisement in the next column. Mr. D. is one of the firm of Dow & Jackson, publishers of this paper; and is an industrious, upright and worthy man. We hope our friends generally, who visit articles in his line, will give him a call; especially those who wish for books relating to the second advent, as he is the only one in the city that has a general supply of these works. Ed.

## MILLER'S LECTURES.

A new edition just from the press. Every one who would fully understand Mr. M.'s views of the prophecies should possess, and thoroughly study these lectures. For sale by M. A. Dow, 204 Hanover Street. Wholesale 50 cts. retail 62 1-2.

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A new work entitled MILLER'S VIEWS is contemplated, and if published, will be out about New Years. It will consist of a short Memoir, and a likeness of Mr. Miller; also several lectures never before published, together with his chronology, letters, &c. &c. We shall be able to notify our readers in the next number of something more definite.

## THE NUMBER SEVEN.

Seven is a number most complete;  
Seven years compose the jubilee;  
Seven days compose the christian week;  
Seven attributes the Deity.

Seven orbs we say revolve the sun;  
Seven colors do the rainbow grace;  
Seven wonders in the world were done;  
Seven legions were of Mary's race.

Seven lamps within the golden-bowl;  
Seven pipes did shine from every one;  
Seven eyes to Joshua shown on stone;  
Seven eyes with Zerubabel plumb.

Seven priests round Jericho compassed,  
Seven trumpet of ram's horns to sound,  
Seven days did bring a certain blast,  
Seven brought the walls all to the ground.

Seven churches ancient Asia graced;  
Seven candlesticks therein were placed;  
Seven seals were once upon the book,  
Seven were by Judah's lion broke.

Seven horns were seen upon the Lamb;  
Seven were the heads the dragon bore;  
Seven angels flew at God's command,  
Seven plials of his wrath to pour.

Seven times with oil the sprinkling priests,  
Sprinkled before the throne of God;  
Seven times that finger, type of Christ,  
Sprinkled the mercy seat with blood.

## FORM OF SUBSCRIPTION.

The following form of subscription was sent us by some friends in Watertown. Who will go and do likewise? Now is the time, brethren and sisters, let us do this work up at once. Let the committees or individuals on subscription, report without delay. Ed.

We, the subscribers, believing in the 2d coming and near approach of our Lord and Savior Jesus Christ, to reign king of saints, and wishing that the report of the conference held in Boston 14th & 15th October should be printed and spread far and wide over all lands, we cheerfully subscribe and will pay whatever of this world's goods we put against our names.

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