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THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

“THE TIME IS AT HAND.”

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ILLUSTRATION OF PROPHECY.

LITERAL INTERPRETATION.

CRITICISM ON REV. XI. 8.—TRUE PRINCIPLES OF BIBLE INTERPRETATION—BY A BIBLE READER.

MR. EDITOR:—The inquiry is often sincerely made by those who are beginning the study of Prophecy “*How is the Bible to be interpreted?*” I would honestly propose the solution of the above momentous question, and say, that the *Bible is to be interpreted by itself*. It comes to us as the revelation of God, and like the sun, shines and is alone visible by its own light. The man who cannot see the sun, in its daily course, cannot be made to see it, though he could summon to his aid all the torches and telescopes ever made or lighted. “*In thy light shall we see light.*” “*Thy word is a light to my feet and a lamp to my paths.*” “*We have a more sure word of prophecy unto which ye do well to take heed as to a light shining in a dark place.*” How long shall we take heed to *this* light? As long as the darkness lasts; even *until* the day dawn and the day star arise.” (See Rev. xxii. 16.) Hence the man who thinks he so understands the Bible as to supersede his necessity to make it still his daily study as a learner, a disciple, and who receives not its teachings as a little child with unquestioning, though wondering faith, is like the man who thinks because he has minutely analyzed the properties of light, *now* no longer needs the sun to direct his footsteps; or like the mariner, who, because he has sailed by celestial observations over 359 degrees of earth’s circumference, thinks he can complete the remaining degree, regardless of the same assistance. The Christian is one who walks not by *experience*, but by *faith*; “*against hope, believes in hope.*” Faith and hope always relate to things *unseen, and future*, and are supported and nourished only by a firm persuasion of the truth revealed. There was no other ground of confidence to the Israelite, that the supply of manna would be renewed on the morrow, as he saw the sun melt away what had not been gathered, even after feeding upon it 39 years, than the simple *word of God*: but his difficulty in crediting God’s word might have been lessened, because they had so frequently experienced the truth of that word and had never once known it to fail. “*But are there no principles of interpretation?*” I proceed to notice the rule laid down by the Holy Spirit as the *first principle*, and I think the only principle to be carefully attended to by all who would interpret the prophetic word aright. “*KNOWING this FIRST, that no prophecy is of any private (Greek, one’s own) interpretation.*” 2 Peter i. 20. We ought to be at no loss to know what the Holy Spirit means by “*private, (one’s own) interpretation,*” seeing he opposes “*the will of man*” to the “*Holy Ghost.*” “*No prophecy is of any one’s own interpretation, for the prophecy came not of old time by the will of man, but holy men*

of God spake as they were moved *by the Holy Ghost.*” As the Holy Ghost, and not the will of man, gave the prophecy, so, not any one’s private will, but the Holy Spirit alone, can give us the interpretation. “*The things of God knoweth no man, but the Spirit of God.*” As the Prophets had no will or choice as to what they should prophesy, so we are to have no will or choice as to the interpretation of these prophecies: as their prophecies were not their shrewd opinion, sagacious guesses, well constructed theories, or sincere hopes, but *God’s word, but God’s mind*; so our interpretation of the same must be by the same Divine word, and not human opinion. As their prophecies were *not their understanding or knowledge of the meaning* of what these holy men prophesied, but simply *the mind and meaning of the Holy Ghost*, transmitted often through the dark and ignorant mind of the prophet, (unto whom it was revealed, that *not unto themselves, but unto us they did minister.*” 1 Peter, i. 12.) so we are not to put upon their prophecies *our own (private) meaning*, and call it an interpretation; but we are to let the *Holy Ghost* teach us *what the Holy Spirit* “*which moved the prophets,*” means. That, and that only is *true interpretation*. Such interpretation will be as commanding upon the believer’s conscience as the word of God itself—*It is God, speaking upon, and expounding his own word.* If we disregard such interpretation, no marvel if we understand not unfulfilled truths, as like the Jews, we may have even *fulfilled prophecies* “*hid from our eyes?*” Luke xix. 42. “*And Jesus said, For judgment I am come into this world, that they which see not, might see; and that they which see might be made blind.*” See John ix. 40. Permit me to give an illustration of the difference between a *private* and a *Divine* interpretation of Rev. xi. 8: “*And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified.*” Most commentators interpret *this city* to mean Rome, France, or some other place than “*where also our Lord was crucified,*” because it is spiritually, or as they say “*figuratively called Sodom and Egypt.*” *Private* interpretation says that the word “*spiritually*” means, *figuratively*. The *Holy Spirit* says, that “*spiritually*” means *spiritually*. How shall we know? Ans. “*To the law and to the testimony.*” *Pneumatikos*, the adverb translated in the text “*spiritually*” (and derived from *Pneuma*) is but once elsewhere used in the *New Testament*, viz. 1 Cor. ii. 14. Let us read from the 10th verse substituting the *private* word, *figure* and its derivatives for the *inspired* word *spirit* and its derivatives. “*But God hath revealed them unto us by his Figure (Pneumatos) for the Figure (Pneuma) searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the figure (Pneuma) of a man which is in him, even so the things of God knoweth no man but the Figure (Pneuma) of God. Now we have not received the Figure*

(*Pneuma*) of the world, but the *figure* (*Pneuma*) which is of God, that we might know the things that are freely given us of God. Which things we speak *not in the words which man’s wisdom teacheth*, but which the *Holy Figure* (*Pneuma*) teacheth; comparing *figurative* (*Pneumatika*) things with *figurative*. (*Pneumatika*) But the natural man receiveth not the things of the *Figure* (*Pneumatos*) of God; for they are foolishness unto him: neither can he know, because they are *figuratively* (*Pneumatikos*) discerned.” 1 Cor. ii. 14. Am I not then bound to reject the word *figuratively* as a *private* interpretation, and firmly adhere to designate that “*spiritually called or named*” which the *spirit* has so called? Still it is asked, “*what place is meant in Rev. xi. 8?*” *Private* interpretation says Rome—France, &c. The *Spirit* says Jerusalem.

Because, 1. *In the inspired text* it is said “*their dead bodies lie where also our Lord was crucified.*”

2. *The Spirit*, in Isa. i. 10. *calls Jerusalem Sodom*: “*Hear the word of the Lord ye rulers of Sodom.*” See 1st verse.

3. And in Isa. xix. *the Spirit has revealed* “*that when the Lord rideth upon a swift cloud and shall come into Egypt, in that day there shall be an highway (or street), out of Egypt into Assyria (Judah and Jerusalem lie between) and in that day Israel shall be the third with Egypt and with Assyria, a blessing in the midst of the land, whom the Lord shall bless saying, “Blessed be Egypt, my people, and Assyria the work of my hands and Israel mine inheritance.”* Again I would solemnly ask if I am not bound to reject the interpretations generally given of this street and city, as *private*, as only human opinion; and as firmly believe that the *Holy Spirit* is the best interpreter of his own words; that the place is Jerusalem, and that Sodom and Egypt are other names by which the *Spirit*, in his wisdom, has seen fit to designate “*the place where our Lord was crucified?*”

But it may be said, “*All that is but verbal criticism, and of no practical use whatever; as the meaning is virtually the same.*” Let us see. *Private* interpretation having converted the place where “*these dead bodies shall lie,*” into a *figure*, has thereby turned the whole *revealed transaction into a figure*, and is compelled to go on, and not only guess, when these two prophets were slain, (for almost to a man, *private* interpreters have concluded that they *have been slain*) but also to guess, *to whom they belong*. Yet more, having conjectured that these witnesses are slain, *private* opinion conjectures, that the beast who kills them, has also been revealed, and is being rapidly consumed. Hence, some are confidently looking for a glorious time of peace—a millennium of ecclesiastical and national prosperity, and for the speedy conversion of the world to Christ by the means now using, as the day of miracles is past. While on the same conclusions of *private* interpretation others are as confidently looking for, not a conversion,

but a sudden destruction of the world by an universal conflagration. Allow the *first step of private interpretation*, and one or the other of these confident expectations, is irresistible: and *this text and chapter belong to fulfilled prophecy*. But can I, dare I allow that a prophecy, acknowledged by all, to be a revelation given by the Holy Ghost, is to be expounded by human conjecture—made to bow to a creature's opinion, in order to verify the guessings of fallible worms!!! What if these two prophets *have not yet* visited our earth—*have not yet* been slain—and the terrible beast who kills them *has not yet* arisen? Reader, it is always safe to know *the truth*; will you hear the *Holy Ghost* on these points—and then, tell me, is this an *unprofitable* criticism? Does not this text and chapter look like *unfulfilled* prophecy?

1. The *Where?* "And their dead bodies shall lie in the street of the *great city* where also our Lord was crucified," and where was that? How readest thou? Luke xiii. 33: "It cannot be that a prophet perish out of *Jerusalem*." Who testifies this? "The faithful and true witness" (Rev. iii. 14) and remember that at the time John penned Rev. xi. 8, *Jerusalem had been destroyed by the Romans*.

2. *When?* "And when they shall have finished their testimony (of 1260 days, or 42 months,) the Beast that ascendeth out of the bottomless pit (and to continue 42 months, or 1260 days, Rev. xiii. 6,) shall make war against them, and shall overcome them, and kill them."

3. *Whose* are these dead bodies? One *private* interpretation says "the martyrs in every age;" another, "The Waldenses and Albigenses;" another, "The Old and New Testaments," &c. Whose are these *dead bodies*? Is not one of them *Elijah's*? "It is appointed unto *men* once to die." Heb. ix. "Behold! I will send *Elijah* the prophet before the coming of the *great and dreadful day* of the Lord." Mal. iv. "And I will give power to *my two witnesses*, and they shall prophesy 1260 days (or 42 months) clothed in sackcloth; and if any man *hurt* them, fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them, he must in this manner be killed. These have power to shut heaven that it *rain not in the days of their prophecy*, and have power over waters to turn them into blood, and to smite the earth with *all plagues*, as often as they will. And they of the people, and kindreds, and tongues, and nations, shall see their *dead bodies* three days and an half, and shall not suffer their *dead bodies* to be put in graves. And they that dwell upon the earth shall *rejoice over them*, and shall send gifts one to another because these two prophets tormented them who dwelt on the earth. And after three days and an half, the Spirit of Life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven, saying unto them, Come up hither! And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a *great earthquake* and the *tenth part of the city fell*, (doubtless Jerusalem) and in the earthquake were slain of men 7000; and the remnant were affrighted and gave glory to the God of Heaven." Reader, have you just been reading *figures* or *realities*? Permit me again solemnly to inquire, *have these astounding predictions ever been so fulfilled?* If so, Who has seen them? *When? Where?* Can the church or world have been so asleep, indifferent, or occupied as not to have noticed, or recorded

these amazing wonders? May it not be, too, that these two prophets, *if they have come—prophesied—died—arisen and gone to Heaven*, have also *expounded* for us, "the things which those 7 thunders uttered but which John, when about to write them, was commanded to seal up, and write them not?" (Rev. x. 4.) And may we not demand of *private* interpretation, *their import and meaning?*

Finally. The grand difficulty to a right understanding of the mind of the Spirit—a difficulty, ever recurring to the student of prophecy, is *his experience* or reason; or, *how* the prediction shall be brought about? How can *these things* be? This is founded upon ignorance, and often upon culpable ignorance of *what is revealed*; for often, *the things* he thinks revealed, *have never been revealed*. As for example, our blessed Lord had never revealed to Nicodemus, or to us, that "a man should enter a second time into his mother's womb (according to the flesh) and so be born again." John iii. Or, that John *should not die*. John xxi. 23. Or that Rev. vii. *does not apply* to the Jews. Or, that the street in which the two prophets were to be slain, *was not* where our Lord was also crucified, or, that the Gog and Magog of Ezekiel and St. John *are the same*. Ezk. xxxviii. Rev. xx; or, that the cities, they respectively describe, *are the same*. Our ignorance often substitutes human inference for divine truth; and hence, it is no wonder that our minds should see difficulties in the accomplishment of *what is not even prophesied*. And whenever we suffer our minds to dwell upon the *possibility* or the *manner* of accomplishment, rather than upon *who* speaks, and *what is* spoken, we shall soon be beyond our depth, and without chart or compass, sun or star. "With *men* this is impossible, but with *God* all things are possible." "Lord increase *our faith*."

A few plain *counsels* and I have done.

1. As you read through your whole Bible write in one column *every prophecy* you find.

2. Note on an opposite column *each fulfilment* you can discover.

3. Mark! *How*, and *how often*, God has made good his word—then ask yourself, "*How the Holy Ghost has taught you* to expect those to be made good, *which are yet future?*"

4. Make a table of *prophetic words*, as explained in the Bible.

5. With "CRUDEN'S" Concordance, search out *every verse in the Bible*, containing the word, or subject upon which you wish light—after reading not only the verse but the chapter in which such word, or subject stands. Frequent reading over what is dark will give you light.

6. Read, and *Believe as a little child*, taking the *plainest and most palpable meaning of each word*. (See Acts i. 3, 11.)

7. Read your Bible *much* and with *care*, looking out every marginal reference, and *making your own*.

8. Whenever you take your Bible, pray for *Light—Faith—Patience—Perseverance*. Pray while you read—pray whenever you think of what you have read. "*Pray without ceasing*." Finally, *Live* what you know. "*Walk even as Christ walked*." "*Imitate God*, as a dear child."

Persevere in this course and it will not be long before God will bless, honor, and comfort you. You will believe—your faith will be like that in 1 Cor. ii. 5, and 2 Thes. ii. 13. The once dry portions of God's word will become like the smitten rock in the desert; and you will find that man *lives* indeed "*not by bread alone*." Darkness—doubt—dissatisfaction, will give place

to light—certainty—joy—joy in the Holy Ghost. You will find that the whole Bible is a prophecy fulfilled and fulfilling of Christ. "The testimony of Jesus is the Spirit (the *Soul*) of Prophecy."

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

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

CONTINUED.

12. We may well believe, that these four predicted events,—the treading under foot of the holy city,—the prophesying in sackcloth of the two witnesses,—the abode of the woman in the wilderness, and the continuance of the power of the persecuting beast, have the same beginning and ending; that they are synchronous events, illustrating in these different ways the condition of the church during the long period so often mentioned.

Now, it may well be asked, whether it can easily be reconciled with the wisdom of God, that all these various but equivalent notations of time mean nothing definite, but something very uncertain, undefined? Were not the seventy *weeks* of Daniel precise and exact? Do not those who apply the prophecy to Antiochus, admit, that the 1290 and 1335 *days* were precise and exact? How, then, can it be, that the remarkable prophecies in the Apocalypse are loose and indefinite?

That the sacred number seven is often used in the Apocalypse in an indefinite sense, as seven spirits, lamps, stars, golden candlesticks, etc. proves nothing in this case, for the number seven is not employed. If it should be said, that three and a half is the *half* of the sacred number seven, and may be employed in the same indefinite manner, or tropical manner; it may be replied, that because a certain number is sacred, and is used indefinitely, it by no means follows, that the *half* of that number is such, any more than that twice or any other multiple of that number is such. And that "three and a half years" mean a *precise* number, seems very evident from the use of the equivalent 42 months, and 1260 days. Will any one pretend, that these numbers are employed tropically and indefinitely, because they are multiples of seven? This would be a refinement like that of Mr. Potter and H. More, who consider 12 and its multiple 144 as indicative of the true church, and 25 and its multiple [not *exactly* such, however,] 666, as indicative of the Anti-Christian church.

13. The conclusion, from all which has been said, is, that the 1260 days of John and the equivalent period in Daniel must mean the definite and precise period of 1260 years; and that the termination of those years is yet future. But against this conclusion some general objections, which may be gathered from Mr. Stuart's article, ought not to be overlooked.

In reference to Rev. 12th, he asks,—"*Are we then to regard the church as in the wilderness*, ever since the glorious light of Reformation burst upon her; and the beast, and the false prophet as possessing completely desolating and crushing power over her? Let the ends of the earth respond to this, to which Protestants have long been sending the light of salvation. Let Germany, Switzerland, Holland, Sweden, Denmark, America, the isles of the sea, answer and say, whether the beast and the false prophet are able to crush them or send them into the wilderness; or whether the persecuting power has not long since begun to hide its head and retreat from the

predominating influence of the church, which bids defiance to all her enemies?" Bib. R. vol. V. p. 80.

But in reply to this, let it be considered, that when John wrote the Apocalypse, and for some centuries after, the gospel was unknown in the countries referred to by Mr. Stuart. In the first centuries of Christianity, and even up to the seventh century, where did the church exist in its beauty and glory? Doubtless in the countries around the Mediterranean Sea, including parts of Africa, Asia, and Europe. And in all those countries,—in Egypt, in Syria, in Asia Minor, in Turkey, in Italy, in France, and Spain, is not the church *still* in "the wilderness," and *there* do not the beast and the false prophet retain still "their crushing power?" The reformation by Luther, extending its blessings to a part of Europe and to North America, has done nothing for the countries just mentioned. The toils of the Protestant churches, in spreading the gospel in the distant regions of the earth, may be regarded as the very means of preparing for the full accomplishment of prophecy. The truth of God must be communicated to the world by the unwearied labors of man. At the appointed time, they shall "be destroyed, that destroy the earth;" the power of error, delusion and tyranny will be suppressed; Babel will fall, and all the kingdoms of this world will become the kingdoms of our Lord and Savior Jesus Christ.

Even Mr. S. says,—“The beast and the false prophet, i. e. heathenism and false religion, still bear sway over more than three quarters of our ruined race.” p. 81. Is not this an admission, that the church is still in *the wilderness*? But, if we should adopt a different construction, and suppose that “the beast and the false prophet” denote some particular form of false religion, as Romanism, both as a civil and spiritual power, then perhaps there will be, at a future time, in the utter overthrow of that power, a palpable and striking fulfilment of the prophecy.

14. Mr. S. remarks, “The men who wrote prophecy, designed it to be read and *understood*; and if they did, they wrote of course in an intelligible manner.” p. 38. And he supposes in particular, that the “notations of time in the Apocalypse were intelligible to John and his cotemporaries.” But on the construction which Mr. S. gives to the Apocalypse, as the understanding of the apostle, John must have had very indistinct, indefinite notions as to the meaning of his own numbers. The numbers 3 1-2 years, 42 months, 1260 days, have already been adverted to. Another number in the Revelation is the “1000 years” of the reign of Christ, Rev. xx. 2—7. In regard to this number, Mr. S. says, “A long period, the writer plainly means to designate—a very long one. Nay, we may say in general, that the period of the church’s prosperity is to be as much longer, than that of her adversity, as one thousand is more than 3 1-2. So much, I think, we may truly gather from the designation.”—After stating, that the church has been, now and then, in deep affliction for 1800 years, he says, in reference to the time of her deliverance,—“Then the triumphs of redeeming love will bring home to glory such multitudes of our ruined race, that the number who may finally perish, will scarcely be thought of in comparison with the countless myriads of those, who will come to Zion with songs and everlasting joy upon their heads.” p. 82.

If then John had in view a period of the church’s prosperity as much longer than 1800, as one thousand is more than 3 1-2 years, then that period will be more than 514,000 years. One

difficulty in the way of assenting to these views of Mr. S. is, that this period is so excessively long, that during the reign of peace, and temperance, and holiness, and the absence of many causes of human destruction for 514,000 years, this little globe must be overstocked with human beings. This objection does not lie so strongly to the interpretation, which regards each year as expressing 360 years, as one day denotes 360 days, for on this construction we have the exact number 360,000 years, instead of the number 514,000 years. There is here a difference of the no small sum of 154,000 years in favor of taking the definite number, as we have it in John, supposing each year to stand for 360 years. Such in fact is the construction of some eminent men, who have written on the millennium; and their construction seems preferable to that which regardeth the number as *indefinite*, yet maintains, that its lowest import is 514,000 years, while it may mean a much larger number.

15. But why need we suppose the “thousand years” of the reign of Christ to mean any thing more, than a thousand *literal years*? Is it because the phrase “a thousand” is often used in Scripture tropically and indefinitely, as in these instances, “the cattle on a thousand hills;—a day in thy courts is better than a thousand?” It is true, that there are instances of the phrase thus indefinitely; but it is also true, on the other hand, that there are many instances, in which the phrase is to be understood literally, as “of every tribe a thousand send to war.” Numb. xxxi. 4. “Nabal had a thousand goats,” 1 Sam. ii. 52. Also in the following places: Gen. xx. 16, Numb. xxxv. 4, Judges ix. 4, 9, 1 Sam. xviii. 13, 2 Sam. xix. 17, 2 Kings xv. 19, 1 Chron. xix. 6, Job xlii. 12, Ezek. xlvi. 3.

It is so also with the phrase “ten thousand.” It is sometimes used indefinitely, as “ten thousand shall fall at thy right hand,” and often definitely, or literally, as “they slew of Moab ten thousand men,” Judg. iii. 29; “he carried away even ten thousand captives,” 2 Kings, xxiv. 14, etc.

There is nothing, therefore, in the customary use of the phrase, “a thousand,” in other places which will determine its import in the book of Revelation. The probability of its being used there indefinitely or definitely must be determined by examining the place itself, and from the nature of the case. If we suppose a year to mean 360 years, then the probability is in favor of 360,000 years rather than 514,000, because the less number is definite, and is attended with less difficulty in regard to the overstocked population of the globe.

But why is it necessary to understand the “years” to mean any thing but literal years? Excepting in Rev. 20, the word *years* is not used in the book of Revelation, and almost without exception the word is used literally in other parts of the New Testament. The phrase “3 1-2 years,” is not in the Apocalypse. Because the word *day* is used to denote a *year*, it does not follow, that the word *year* must mean 360 years, for the same prophetic writing may have periods both symbolical and literal. Indeed, if one period is symbolical of another, it would seem, that the last must be a literal period,—an exact, intelligible period. Thus the use of *days*, as symbolical of *years*, implies, that *years* is used in its common meaning.

16. It ought not be overlooked, that the great body of commentators on the book of Revelation from the first century have understood the 1000 years to be literal years, however much they have differed in the assignment of those years,

in the course of time. Vitringa asks, “Quinimo, si Regno Christi Jesu in hisce terris danda sint feliciora aliqua et tranquilliora tempora, quam Ecclesia hactenus vidit; an probabile est, minore illa circumscripta fore spatio, quam *wille annorum*? Esse autem meliora tempora danda Regno Christi in his terris, clamant Prophetarum oracula; saudet ratio, et hoc fere tempore concedunt omnes, qui ad res divinas intellegendas animum suum admoventur.”

Circumstances may show which sense of the term *years* is employed; or the sense may be intentionally left doubtful in the wisdom of God, until the fulfillment clears up the mystery. Whether “years” be used literally, or symbolically for 360 years, is of no consequence in regard to the *beginning* of the millennium, which is the only matter of present interest to the church. But that a *precise* period of the duration of the millennium, either exactly “1000 years,” or exactly “360,000 years,” is intended, seems to be indicated by the declaration, that after the end of the period during which he is bound, Satan “must be loosed a *little season*,” by the 5th verse, “the rest of the dead lived not, *until* the 1000 years were finished;” by the 6th verse, “they shall be priests of God and Christ, and shall reign with him a thousand years,” at the *end* of which Satan should be loosed out of prison, and should go out to deceive the nations.

It is sometimes thought, that if the exact year for the triumph of the cross was defined, the effect would be adverse to Christian effort. “Of what avail, then,” it is asked, “would all efforts be, that might be made before the predicted period? This is an interpretation, which settles down the church upon her lees, until the destined year be ushered in.” Bib. Repos. Vol. V. p. 82.

To this it may be replied, that as the beginning of the 1260 years is somewhat uncertain, so the time of its *ending* is also doubtful;—it may be as early as 1866; or it may be as late as 1925. But whether it be distant 30 years only, or 85 years, or more, to the beginning of the millennium, surely the comparatively small church, in seeing three quarters of the world, that is, 400 or 500 millions of men, still under the dominion of Satan, will find occasion enough for *all possible effort* in order to accomplish the conversion of the world even within one or two centuries. To this effort the greatest encouragement is, that the *time is near*, when the gospel shall triumph, and that God will assuredly attend the effort with his divine blessing.

If it be asked, “Why should Christians be made to believe, that before 1840, or 1847, or 1866, or 1875, or at any other definite period, no efforts will avail to bring in the Jews with the fulness of the Gentiles into the church of God?” And if it should be said, “They should not so believe. The millennium will come, when all the followers of Jesus will do their duty. This is the true Christian faith, which believes this, and puts the principle in practice.” p. 83. Perhaps a reply may be made in the following manner.

Whether or not a *definite* period for the beginning of the millennium be mentioned in Scripture, and revealed to man; yet, doubtless, in the mind and purpose of God a *definite time is fixed*. The thousand years reign of Christ will not commence *before* the time which God has determined. In the view of Omniscience there can be no uncertainty as to this period, as there is no uncertainty in regard to any event whatever. The infallible promise is made to Christ, that he shall reign over all the earth; and the precise methods by which his kingdom will be extended and es-

published, are ordained and disclosed to us. If the time is fixed, why should not Christians believe this? God also has fixed the period of each man's death; no man will die before that time;—but can it be inferred, that the care of health and life is idle? Does not the same infinite wisdom, which contemplates the end, contemplate also the means?

The true way of stating the case may be this: The command of God binds Christians to the most strenuous efforts, and the most fervent, importunate prayer for the universal establishment of the kingdom of Christ in this world. This is their duty, whatever may be the time, for the commencement of the millennium. Such was the obligation resting on the primitive believers 1800 years ago. Such is the obligation which now rests upon believers.

But, although the duty be the same at all periods, yet the encouragement, the animating motive to Christians is greater, if they see the signs of the near overthrow of the enemies of the church, and of the near triumph of Christ's kingdom. And as the immense work of communicating the gospel to three quarters of the inhabitants of the world is a prerequisite to the reign of Christ,—is the indispensable means to this end;—and as the work must be accomplished by human agency and not by the agency of angels;—what believer, who is persuaded that the millennium is nigh, will not be roused to energetic toil and importunate prayer? It is now the crisis of the battle. The blow may now be struck; the enemy overthrown and put to flight. Who shall prove himself the traitor? Who shall shrink away from the contest? Who shall not go on with the great army, under Him, who goes forth "conquering and to conquer?" Who would not join the most certain shout of triumph?

There are some who regard it as an idle employment to attempt a true explanation of the numbers given in the prophecies. But surely it was not an idle employment for the ancient Jews to endeavor to understand the meaning of the "70 weeks" of Daniel, beginning with the command to rebuild Jerusalem, and ending with the coming of the Messiah. Dan. ix. 25. By this prophecy the Jewish people were induced to expect the Messiah at about the time when he appeared.

Even God recommends or commands a diligent inquiry on this subject. Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six." Rev. xiii. 18.

If it should be admitted, that the explanation of Irenæus, who found the number 666 in the Greek word, *Sateinos*, denoting the Latin or Roman Antichrist, is erroneous, and that the number has not been counted to the satisfaction of reason; yet it may be counted hereafter, so as to exclude all doubt. On the supposition, that a clear, unquestioned explanation should be given, and that the precise period of the rise of Antichrist—generally believed to be at some point between the year 600 and 752,—should be found; then by the addition of 1260 years, the precise time for the overthrow of Antichrist will be known. If there is a strong probability, that the origin of the persecuting power of the beast is to be dated somewhere from 600 to 752; then in the near approach of the millennium we should find cause of effort and grounds of hope. Even if no certainty on this subject should be obtained until the actual overthrow of Antichrist; yet, if then the mystery should be cleared up, and the light of

certainly should strike every mind, all believers would thus be led to adore the infinite wisdom of God, who "declares the end from the beginning," and whose purposes are accomplished throughout all the earth.

[To be concluded in our next.]

SIGNS OF THE TIMES.

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

BOSTON, OCTOBER 1, 1840.

THE CONFERENCE.

The Conference on the Second Coming of Christ, will be held in the Chardon St. Chapel to commence Wednesday morning, Oct 14, at 10 o'clock, A. M.

It is expected that Mr. Miller will give a lecture on Tuesday evening the 13th, at Chardon St. Chapel.

THE CONFERENCE—A SUGGESTION.

It is very desirable that our friends coming as members should be abundantly endowed with the spirit of Christian union, during the whole exercises of the anticipated holy convocation. In seeing the desirableness of this, we have only to reflect, that we live in times of great division, contentions, alienations and disaffection among the professed disciples of Christ. In many of our reform conventions of brethren of different sects, and in organizations including but a single sect, there are too frequently hard controversies and sharp contentions, arising from their different opinions, generally in relation to the ways and means of accomplishing some great object which they profess to have equally in view.

The present advocates of the doctrine of Christ's Second Coming and kingdom at hand, it is well known, have different views on some of the minor points of this subject. And it is not strange that it should be so: for as yet they are mostly strangers to each other, having had comparatively no opportunity of comparing their unmaturing views, nor of explaining their own meaning, to the understanding of each other. Yet being agreed entirely as they are, in looking for the great event now specially nigh at hand, they may, and they should be well agreed in strengthening the hands, and encouraging the hearts of each other in their mutual labors against the opposition of principalities and powers, and raise louder and louder the present midnight cry, "Behold the Bridegroom cometh, go ye out to meet him."

And though it is not strange, that many should smite their fellow servants as they are now doing, who say in their hearts, in their lives, and with their lips, too, "My Lord delayeth his coming;" yet, it cannot, it must not be so, with those who rather look for, and love his immediate and glorious appearing. It is therefore, most ardently desired, ye expected, that on this proposed conventional occasion, there will be so much of the spirit of Christ in exercise, that there will not be a lisp of anything from the members, which shall not be in strict accordance with Christian meekness, forbearance, brotherly kindness and charity toward all, and even toward our brethren of opposite opinions on this subject. And will not the brethren of this faith of the advent near, on coming together for the first time, duly consider the difficult circumstances, under which their different views have been obtained,

so that while each in his own way, and with his own views, shall endeavor to advance the common cause, they may all rejoice in seeing their labors so far united in the general undertaking. And why should any, under such circumstances, feel like forbidding others with unkind rebukes and dogmatisms "because they follow not us?"

Again, it is very desirable that our brethren, especially those members, who are public speakers, should come prepared to speak, and to throw light on the general subject of Christ's glorious coming; showing what it is, and what events are coming with it, together with such proofs as may appear palpable in their own view, that it is now specially at hand, whatever may be their supposed different views of prophetic periods of time, or of the precise period of its coming. This suggestion might be unnecessary, were the Conference designed for the debating on subjects comparatively unimportant, because, in such meetings there are generally able speakers enough full of thought and readiness of mind. Yet the same individuals might feel diffident and slow to speak to the point, on this subject, especially where they are all striving to be like little children in view of their soon standing before the Son of Man.

It is also desirable that our brethren of the Conference coming from different sections of the country, should prepare themselves to give in a brief written report of the progress of Christ's Second Coming at hand, in the limits of their acquaintance, to be made public. This appears to be necessary, that we may all know, so far as possible, in our scattered condition, what the Lord is doing: what laborers he is raising up, and where, that we may know what to do, in our proposed united efforts, by his spirit, to spread this blessed gospel of the kingdom suddenly and with power throughout the world.

It is further desirable in the discussions of the Conference, that our brethren disagreeing on some minor points of the Coming of Christ at hand, should dwell comparatively little, and with little interest on those minor points; but very largely and with deep interest, on its fundamental, awakening and all absorbing points, on which they are well agreed, that the great object of the Conference may be the more speedily accomplished, and the highway of the Lord prepared, that he may come suddenly to his holy temple, though it be as a swift witness against his scoffing enemies.

SIX ITEMS.

TO OUR SUBSCRIBERS. 1. The number is now over 1000. 2. The most of our subscribers have paid. 3. Some are yet delinquent; they will now pay us, after receiving twelve numbers, or they never will: so if payment is not made soon, they will know why their paper is stopped. 4. We can supply with all the back numbers 500 more subscribers. 5. If we can get 500 more subscribers, we can sustain the paper without loss. 6. We expect the friends of the cause we plead, will get them, and send them on by the first of January.

Bro. Jones requests the suspension of his Nos. on the Restoration of Israel till after the Conference, as he designs to fulfil his appointment there, to make a communication embracing much of the same matter.

* * It is hoped that the friends of the Conference knowing of its appointment, will see to it, that none desiring the privilege of attending, shall be deprived of it, for want of seasonable information.

PROSPECTS FOR A FULL CONFERENCE.

BR. HIMES:—I doubt not it will be interesting and encouraging to our numerous brethren located many of them alone, and far remote from each other, who look for Christ at hand, to learn that the prospects of a full conference are probably beyond their expectation. I have now had the opportunity of spending a few weeks in this region, and though I have before been told, that since Br. Miller's lectures, the number was much increased, who look for Messiah's return near, I have been even surprised in passing from town to town, in actually finding more than ten where I expected to find one, who are comparatively awakened, and looking for Christ and his kingdom soon. In every place where Br. M. has been, I find that there are large numbers who profess to be firm in the belief; and even in many towns, too, where he has not been, large numbers have procured and read his published lectures, and have come to the conclusion that Christ's coming is near. And finding as I did, every minister of the Christian connexion, so far as I could see and hear from them in New England, to have obtained the belief of Christ near, I was not surprised at the unanimous resolutions in your last paper of some thirty of those ministers the other day at Newtown, N. H. in favor of the doctrine, and spreading it abroad. The interest generally expressed in the assembling of this Conference, and intention of attending in the several places where I have been, have shown me, that with the multitudes of such individuals in and just about Boston, the congregation will actually be large. It is hoped, also, that there will be a good representation from distant places of the country.

And will not all those especially who love Christ's appearing and look for it at hand, pray much and earnestly that God will so order the events of the Conference as to make it instrumental of infinite and everlasting good to millions?

H. JONES.

Boston, Sept. 18, 1840.

THE NATIONS.

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

ARRIVAL OF THE BRITANNIA!

NINETEEN DAYS LATER FROM EUROPE.

The steam packet ship Britannia, Captain Woodruff, arrived at the quay at East Boston, the 17th inst. at half past four o'clock, A. M. having left Liverpool on the afternoon of the 4th of September. The news from the old world are very important. Things are fast tending to a general conflict between the nations of Europe and Asia. TURKEY is the bone of contention. Constantinople is the point of attack, and defence. Russia wants Constantinople; but England is unwilling she should possess it, lest Nicholas should interfere with her East India possessions. The safety and peace of Austria, and Prussia are connected with the integrity of the Porte and therefore, they have united with England and Russia, in a treaty for its support.

France, in the mean time, stands aloof from the four powers, and is giving her support to MEHEMET ALI, in his claims upon Syria and Egypt for a hereditary possession.

The four powers, met in Convention in London, and made a treaty, the conditions of which demand Mehemet Ali's evacuation of the whole of Syria, except the Pachalic of St. Jean d'Acre, which he is allowed to maintain on terms similar to those by which the other Pachas of the Porte exercise power over the several dominions under their charge. The island of Candia is to be given up. The hereditary possessions of Egypt is guaranteed to him, subject to the regular tribute to the Sultan. The terms of this treaty were presented to the Viceroy of Egypt by RIFAAT BEY. He indignantly rejected them; and assured the four powers "that he would repel force by force, but would commit no act of aggression."

France has refused to come into this treaty. Lord Palmerson in a letter to M. Guizot, the French Minister, assures the public that every honorable measure has been taken to bring her into the treaty, without effect. Still, he hopes the French Nation will co-operate by her moral power to put an end to the complicated troubles of the Levant.

What obligations the French are under to Mehemet Ali, do not now appear. But that they are determined to sustain him to the extent of their means, there can be no doubt. France will stand, or fall with the Viceroy of Egypt. The moment that the four powers attempt to coerce the Pacha of Egypt to accept their terms, that moment all Europe will be in arms. We know that this idea is scouted by many. We would ask, however, why such vast preparations are now being made, if they are not for war?

"All over France and England there is the utmost activity in preparing the army for war.

All the nations of Europe are preparing for war on a grand scale. And yet they all say, "it is all for peace!" An admirable way of manifesting a love of peace this! Russia will soon have over 200,000 troops in the field. France will count upon 700,000 troops in case of need, and is fitting up her naval marine on a grand scale. England is now moving in her vast naval preparations—a number of large ships of the line are fitting for sea with all despatch. New ships are launched, and old ones fitted up and commissioned. At Woolwich, at Deptford, and at Portsmouth, the greatest activity prevails—and Mehemet Ali is just as busy for war as any of them. And this is all for "PEACE."

"By late returns, it appears the military force of Egypt, stationed at various points by the Pacha, amounts to over 200,000 soldiers. The Pacha is a hard customer to deal with. It is supposed to be the intention of the Quadruple Treaty to force Mehemet Ali Pacha to yield up Syria to the Porte, by strength of arms. France, to secure more permanently her interest in Africa, deems it necessary to maintain an alliance with the Egyptian warrior. And England, to secure a more direct route to India, through Syria, and along the Euphrates, wishes Syria to be under the dominion of the Porte,—over which she is exercising a considerable influence."

Let us not deceive ourselves.

"The affairs of the east, in connexion with the quadruple treaty, are daily assuming a more grave and complicated character, and the question of war and peace is becoming one of greater interest every moment. We learn that Mehemet Ali has refused to submit to the terms proposed to him by the four powers, and has declared that he will repel force by force, but that he will commit no act of aggression. The crisis has, therefore, arrived. The alternative upon which France has calculated, is now staring us in the face. Either the four powers must insist upon unconditional compliance with the terms which they have proposed to the Viceroy of Egypt, or they must give up their pretensions. Whatever may be the determination of the governments of England, Prussia, and Austria, there can be no doubt whatever as to the resolution to which Russia has arrived. She, at all events, will not yield one iota of the vantage ground which she has gained. She is proceeding with her gigantic armaments without interruption. She does not sleep over her long cherished designs upon Turkey and the East. France is also making warlike preparations on a scale of the greatest magnitude. The Viceroy of Egypt is by no means idle. It is said that he has an army of 150,000 men in Syria. But what is England—the most deeply interested in the ultimate results of the present dispute—what is England doing? Where are our armaments—our naval preparations—our materiel of war?" *Liverpool Standard, Sept. 4.*

The following article shows what "England is doing."

Naval preparations.—Plymouth, Aug. 29.—"The greatest activity prevails in the naval departments at this port (Plymouth). The Calcutta, 84, was commissioned yesterday by Captain Sir S. Roberts, C. B. The Bombay, 84, is ordered to be masted without delay; she is expected to be commissioned immediately. The Nile, 92; Clarence, 84; Vengeance, 84; and Fourdroyant, 78, are reported as ready for speedy commissioning. An official notice has been issued by the admiral-superintendent of the dockyard for the entry of 100 pensioners for the San Josef, guard-ship in ordinary, to whom service for the winter is insured, and as much longer as may be necessary. Able and ordinary seamen will also be entered who have passed the ordinary restriction of age of 45 years.

Besides the above, they have the following ships of the line in the Mediterranean, viz:

"Princess Charlotte, 104; Powerful, 84; Thunderer, 84; Asia, 84; Bellerophon, 80; Ganges, 84; Revenge, 76; Cambridge, 78; Benbow, 72; Edinburgh, 72; Implacable, 74; Hastings, 72."

France has the following ships also in the Mediterranean, viz:

"Montebello, 120; Hercule, 100; Ocean, 120; Jena, 90; Jupiter, 86; Sante Petri, 86; Neptune, 86; Suffren, 90; Alger, 80; Genereux, 80; Trident, 80; Marengo, 80; Inflexible, 90."

These are all ready for action. The papers teem with long and thrilling articles on this subject. It is the all-absorbing theme in Europe. We close this detail, with the following extract of a letter, from a correspondent of the "*London Chronicle.*"

“CONSTANTINOPLE, August 12.

I can add but little to my last letter on the subject of the plans of the Four Powers; and I believe that the details I then gave you comprise every thing that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalik, to be governed by his son during his lifetime, but afterwards to depend on the will of the Porte; and even this latter is only to be granted to him on the condition of his accepting these terms, and delivering up the Ottoman fleet within the period of ten days. In the event of his not doing so, this pachalik is to be cut off. Egypt alone is to be then offered, with another ten days for him to deliberate on it before actual force be employed against him. The manner, however, of applying the force, should he refuse to comply with these terms—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded and his armies attacked in the Syrian provinces—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there was no necessity for the Divan alarming itself about any contingency that might afterwards arise. But the Porte, notwithstanding, seems preparing for a struggle; and the bustle and activity which have prevailed here since affairs have taken their present turn, have been such as to excite universal astonishment. Eight thousand troops have already left to join the camp to be formed at Kutiah. Upwards of forty vessels have been chartered by the government to convey troops and stores to the Syrian coast; and two first-rates and three frigates, the sad remains of the Sultan's fleet, are to sail immediately in the same direction, to be under the command of Capt. Walker. Two other vessels, also, just launched, are to be got ready with all despatch. With regard to the movements of our own fleet, no intelligence has been yet received; but, according to letters by the Smyrna post, an express had reached the Austrian admiral, ordering him to sail for the Syrian coast, and follow the movements of Admiral Stopford; and from this we may conclude he had already left. In addition to the employment of its marine force, Austria furnishes fifteen thousand men, who are also to proceed to the coast of Syria, and will augment her numbers in case of need; and Russia is to furnish an army, in the event of Ibrahim's advancing on the capital. A coalition so formidable as this, Mehemet Ali cannot resist; but he seems determined to do his utmost, and hold out to the last moment. On the first intelligence of the signing of the protocol, he had despatched a courier to Kourshid Pacha, commanding him immediately to abandon the Hedjias, and return to Egypt by forced marches; and he had also sent one to Ibrahim Pacha, ordering him to advance without delay. The ability of the latter to comply with his instructions may, however, I am of opinion, be fairly doubted. He is already entangled in the Syrian revolt, and the dissatisfaction among his troops was gaining ground; and with so large a force to be landed in his rear, by which, of course, he would be pursued and harassed, he would hardly venture on a forward movement,

where he knows he must fight at every instant. Blood, notwithstanding, will be doubtless shed before affairs are brought to a conclusion; and the loss may still possibly be great for Turkey; or, at all events, she may lose her fleet by Mehemet Ali's fulfilling his threat of burning it if attempts are made to take it.

It is the result, however, we must only look to; and if the object in view be once obtained, the loss we have suffered must not be considered. The safety of Turkey, is the stake played for; and unless we are willing to incur a risk, we can never hope to win the game.”

With the above facts in mind, will the reader study the following passage of God's word?

Rev. xvi. 12—16. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue, Armageddon.

ARRIVAL OF THE GREAT WESTERN.

EIGHT DAYS LATER FROM EUROPE.

The Eastern Question.—The Turco Egyptian question has reached a crisis; and the next news will be looked for with exceeding interest. On the 15th of August, Rifat Bey, as the ambassador of the Porte, announced to Mehemet Ali the determination of the Sultan, under the direction of the four powers: that Mehemet's hereditary possessions would be limited to the pachalik of Egypt; that during his life time he should have the title of Pasha of Acre, with the government of the southern part of Syria; and that he must accept these terms within ten days, and withdraw his troops from the parts of Syria which are taken from his government.

On the next day the four consuls assembled, and against etiquette visited the pasha in a garden, all communications being usually received in divan. He received them tranquilly, and even jocosely, but refused them a private audience. The Austrian consul then addressed him, saying that he had to communicate with him on matters of importance, and therefore desired to be alone. To this the pasha answered,—"I know what you are about to tell me. I gave my answer to Rifat Bey yesterday, and you are acquainted with it. I have written directly to Constantinople, (referring to the letter which he had sent by the Hajji Baba, a Tuscan steamer.) It is of no use, I have no other answer to give you." The Austrian consul replied, that the matter was of the most serious nature; that it might be the cause of attack from the powers. To which the viceroy replied—"It now remains for the high powers to consider with what forces they will attack me; I am in my own territory; I am not an aggressor, but attacked. I am but a very little being when compared with them, but God loves justice, and destiny rules the world." Then turning to Colonel Hodges—"Do they not also fight with the pen in Europe? Write me the communication which you have been directed to make."

The following is the short letter to the Porte to which Mehemet Ali referred in his speech:—"Wallah, billah, tillah" (an oath, by God.)

"I will not yield a span of the land I possess, and if war is made against me, I will turn the empire upside down, and be buried in its ruins.

MEHEMET ALI."

The Restoration of Israel.

"And they also, if they abide not still in unbelief, shall be grafted in. for God is able to graff them in again."

PROSPECTS OF THE JEWS.

Agreeably to notice publicly circulated, a meeting was held and fully attended, at Chardon Street Chapel, on Monday evening, September 21, to take into consideration the condition of the Jewish nation, as respects both their present and future welfare.

Being organized, the exercises commenced by prayer led by Mr. Berk, a converted Jew, of New York, and formerly from Poland, who spends his time in exclusive labors for the Jews. Addresses on the subject were then made—by Mr. Berk, General Bratish, a Hungarian gentleman, from Portland, (providentially in the city, and hearing of the meeting by the Circular Notice,) followed by addresses from the chairman and secretary.

In the several addresses much interest was expressed by the speakers, and many facts, mostly new to the meeting, were given, relative to the late persecutions of the Jews in the east, and relative to other things—of their condition as a people, their peculiar faith, their Jewish practice—and their prospects of conversion to Christianity on Gentile ground, rather than on being previously removed to Palestine.

The whole exercises of the meeting seemingly enlisted the general sympathies and strong feelings of the assembly till nearly 10 o'clock, when the meeting closed—and yet others present would gladly have added their testimony, had there been time.

The following Preamble and Resolutions were then read and adopted unanimously:

Whereas, The Jews, as a nation, though dwelling among us, and many of them in other Christian nations, have, in our view, been too much overlooked or passed by in the labors of Christians, as in the case of the Priest and the Levite, when beholding their neighbor smitten and spoiled by thieves,—and whereas, we feel ourselves specially called at this time, deeply to sympathize with them in the late extreme, shocking, and protracted tortures and massacre of many of their numbers at Damascus, without any just cause of complaint against them,—and whereas, their present flocking by hundreds to this country for protection and safety, together with other signs of the times in the religious world, indicate that something special should be immediately done in behalf of their present safety and everlasting welfare; therefore,

1. *Resolved*, That in our view, the efforts heretofore and now making in England and elsewhere, by our brethren, for christianizing the Jews, wherever to be found, without a previous removal to Palestine, are highly proper, and worthy to be continued and imitated by others, and to be extended among all the Jews in the world.

2. *Resolved*, That the doctrine which has for years been promulgated to a considerable extent, that the Jews must be returned to Palestine, as a nation, before they can be generally converted to Christianity, appears to us unscriptural and naturally calculated to hinder the work of their conversion where they now are; as it seemingly flatters them in their sins, to set their heart on

things on earth, and not on things above, in the perversion of the gospel of Christ on that subject.

3. *Resolved*, That, from the alleged facts now laid before this meeting, which we suppose are many of them not generally before the public, in relation to the Jews, we feel ourselves called seriously to question the correctness of many of the public and popular reports of the prospect of the Jews soon going as a nation to Palestine, and would, therefore, earnestly recommend to all who would have the truth, and know the will of the Lord on this subject, that they carefully examine the facts which are now becoming public on the subject, coming from the most authentic sources, and from reputable Jews, who best understand their own desires and present movements.

4. *Resolved*, That we cordially unite with some of our Philadelphia brethren, together with certain Jews of their city, who at a late public meeting extended their invitation to the suffering Jews of other nations, to come to this country; and would now particularly invite them to our city, where, we presume, they might do as well as in any other city in the world, though at present we have few with us.

5. *Resolved*, That we earnestly recommend to ministers and other Christians, in all places, where coming in contact with the Jews, to labor faithfully for their immediate conversion to God; and in doing it, rather to repel the flattering idea of their still having the promise of a previous return to an earthly Canaan; and to preach to them immediate repentance, under the awakening consideration that "*the kingdom of Heaven is at hand*," as John, as Christ, as the Apostles did it—faithfully charging home upon them their great guilt in continuing to crucify the Lord of Glory as their fathers did—giving them distinctly to understand, that his next and expected soon coming will be to destroy them in common with all unbelievers forever from his presence, except they turn from their evil ways unto the Lord, as required in all their acknowledged Jewish Scriptures.

6. *Resolved*, That the editor of the Signs of the Times be requested to interest himself in this enterprise; to correspond, if practicable, and particularly by his paper, with Christians from abroad, on this subject—and otherwise, by his paper, to do all he can to give efficacy to these resolutions.

7. *Resolved*, That the foregoing preamble and resolutions be published in the Signs of the Times, to be forwarded direct to as many other papers as practicable; with our request that they also publish them.

J. V. HIMES, Chairman.

HENRY JONES, Secretary.

Boston, September 22, 1840.

The above resolutions were unanimously adopted also by the second Christian church,—Chardon St. Ed.

AN EYE WITNESS.

The following article was published in the "*Mercantile Journal*," on the 24th ult. It will be seen that it was written on reading the above resolutions. He substantiates all we have said about the literal return of the Jews. Ed.

RETURN OF THE JEWS TO PALESTINE.

Mr. Editor,—Having lately returned from the East, I would be glad of the privilege of corroborating the sentiments contained in an article of your paper of September 22, on the "Prospects of

the Jews," although I was not present at the meeting in their behalf.

Much more than ordinary interest is manifested in this country, in reference to the restoration of the Jews to Palestine, and every item bearing on the subject, is seized with avidity. Many believe that within a year or two the Jews have commenced to return to that land by thousands, from all parts of the world. The exact truth on this subject ought to be known; and I venture to say that I am not aware, nor is it the opinion of the missionaries there, that the number of Jews in Palestine is increasing. In all Palestine there are not 10,000, (about the same number as in New York city)—who are found in the four cities of Jerusalem, Hebron, Tiberias, and Safed—one half of whom, according to Mr. Nicolayson's statement, are at Jerusalem; and he has stated that he does not see that they perceptibly increase. And Rev. E. Smith, who visited Safed and Tiberias in '35 and '38, found that in latter years they had decreased rather than increased. I have, myself, seen parties of Jews leaving Jerusalem, for Europe. The truth was, they had come as pilgrims, finished their pilgrimage, and were returning.—Doubtless many of those thousands who have been spoken of as about to leave Austria, were just such persons who wish to make a pilgrimage to the tombs of their saints, and to return. Their visits to Palestine are not connected more with their respect for the Law of Moses, than with their respect for their Rabbies, who make the commandment of none effect by their traditions. Hence they swarm as much in Safed and Tiberias as at Jerusalem, comparatively.

Many of the rumors abroad, about changes in the condition of the Jews, are often but such changes as are occurring in the condition of any people; or they are stories of past days, just being chronicled. A deputation from the Scotch Church was last year sent to collect facts in Palestine, which it might have obtained from the writings of a dozen persons in their own land, by a little research. In their hurry as travellers, they often misapprehend the bearings of what they see and hear, more than resident missionaries. Any one who will read the old travellers journals, of the past two or three hundred years, will find that there have always been Jews residing at Jerusalem.

Some members of the English Church, under the influence of their views about the Restoration of the Jews, have contributed funds to build a church in Jerusalem, for service in the Hebrew tongue, using their translated Liturgy. They have also commenced a colony with converted Jews from England, and have happily succeeded in having a British consul appointed there. Nothing remarkable had occurred in the prospects of this establishment previous to my departure; unless the news is true which I see in the gazettes, that four hundred attended worship once. If this is indeed the case, I am afraid that it is owing to the persecutions they are suffering from the Egyptian Pasha's government; and that multitudes with little conscience, seeking English consular protection, have come to the English service to flatter this British agent. May the event prove that it is better than this. It will not be surprising if the year 1840 should prove indeed an era in Jewish history in the Levant. The recent murder of the Catholic priest, by somebody at Damascus, connected with shameful perversions of the truth, by the enemies of the Jews, has incensed all classes against them; and they may expect to suffer the effects

of their brutal wrath, elsewhere than at Damascus. The application of torture to the accused Jews, is not an act of religious persecution simply; it is in accordance with the ordinary mode of obtaining justice in the East, applied equally to Jews, Christians, and Mussulmans. The Christians of Turkey have as intolerant feelings toward the Jews, as Mussulmans; and it has been widely asserted, that the French consul at Damascus has much to answer for his hand in these persecutions. H. A. H.

Bible Chronology.

BIBLE CHRONOLOGY.—We are glad to see that Bro. Miller's new calculation is exciting some interest on the subject of our chronology. We are happy to give our readers on the last page a new chronological table, from the "*Chronicle of the Church*," an Episcopalian paper, published at New Haven Ct. Remarks hereafter. Ed.

MILLER'S REPLY TO J. LITCH, AND J. W. B.

(See No. 12, page 91.)

1. *Objection*. When a year is mentioned in Scripture to give chronology, that year must be reckoned, although the event spoken of as taking place in the year might happen in the first month. The flood ended in the year 601. Arphaxed was born 603. This would reconcile "AMERICUS" difficulty, otherwise the odd months must be reckoned. I expect they did not reckon ages by months and days; only by years. As Adam lived 130 years, and begat Seth.—The next year, 131, Seth lived. This will answer "AMERICUS." See rule, Matthew xii. 40.

2d *Obj*. Joshua was a young man when he came out of Egypt. Exodus xxxiii. 11. Caleb calls himself 40 when he came out. Caleb and Joshua are often mentioned together, sometimes one first, and sometimes the other, which proves they were of the same age. See Numb. xiv. 30, 38; xxvi. 65; xxxii. 12. Joshua died being 110 years old, which would leave 30 after they came out of Egypt. Joshua xxiv. 29—31. Then I have no time for Elders which outlived Joshua. 30 years are short enough.

3d *Obj*. I can see no good reason to doubt Usher in this time, for the Astronomical calculation of Ferguson agree with his.

4. *I am of the opinion Bro. Litch is right in this*; I have three years too much.

One objection to Bro. L's calculation, "Anarchy according to Josephus 18 years." Doth not this belong to the 450 years? See Acts xiii 18—20. I want some more proof.

J. W. B'S. OBJECTIONS IN THE SAME PAPER.

1st *Obj*. It is not a matter of supposition with me that Abram's call was at the death of Terah. See Acts vii. 4.

Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

2d *Obj*. At the death of Eli, the ark was taken; then it was seven months in the land of the Philistines, then in the field of Joshua the Beth-shumite time enough for 50,070 to look into it and be slain. Then carried up to Kirjath-jearim where it abode twenty years, and Israel lamented; then they repented and cast away their idols, meet at Mizpeh, and worship God; afterwards they have battle with the Philistines, who were subject to Samuel apparently for a long time. When Samuel became old, he made his sons Judges of Israel. And afterwards appointed Saul king. Surely I have proved twenty-one years, if not more; Usher has 46 years.

CHRONOLOGICAL TABLE FROM THE CREATION TO THE BIRTH OF CHRIST.

No. Names of Patriarchs, Judges and Kings	Sum.	A. M.	B. C.	Book, Chapter and Verse.	Remarks.
Creation,		1	4088		<p>It is the opinion of some of the most learned Chronologists, that the institution of the Sabbatical year is as ancient as Adam, and that it was an occasion of public sacrificing. Hence they conclude, that every recorded instance of sacrificing among the patriarchs, would occur in some one of these years. And such is the fact according to our Chronology.</p> <p>* This year, according to some of the ancients was the year when the ancient cycles began. It was the first year of the Solar Cycle of 28 years; the first of the Sabbatical Cycle of 7 years, and the first of the Bisextile Cycle of 4 years. See DR. NOLAN, <i>On the early Cycles</i>. Trans. Roy. Soc. Lit. iii. 14—17.</p> <p>† Abram is supposed by many to have been born in the 130th year of Terah. But this is assuming that Abram did not leave Haran until his father's death; whereas the narration would lead us to suppose that it took place before. Terah was 70 years old when his oldest son was born, and 15 years is a reasonable time to allow for the birth of the third son.</p> <p>‡ The sojourning in a strange land (430 years,) mentioned Exodus xii. 40, 41, commenced with the call of Abram.</p> <p>§ The Jubilees began in the 42d year after the Exodus, (Lev. xxv. 2.) and were composed of seven sabbatims, and the year of Jubilee, (7. 7=49. 1=50.) Lev. xxv. 8—10. Consequently the year in which the foundation of the Temple was laid was a year of Jubilee.</p> <p> The period of 17 or 18 years, is allowed by the best Chronologists for these, though there is some reason to suppose that it might be longer. We give it so.</p> <p>** Those who omit this interregnum, are obliged to suppose a contemporaneous reign of some kings, contrary to the express letter of the history.</p> <p>†† The Sabbatical year does not seem to have been observed, from the time of the foundation of the Temple, to the destruction of it; a period of 441 years. Now in each Jubilee there were eight sabbatical years, in which the land should have rested, (Lev. xxv. 8—11) and not have been cultivated. In 400 years there would be 64 sabbatical years, and in 41, six of those years, making in all 70 years in which the land should have rested, but did not. Consequently the 70 years of the desolation of Jerusalem, was a literal fulfilment of the prophecy, Lev. xxvi. 33—36. Reference seems to have been made to this omission in Nehemiah x- 31.</p> <p>‡‡ This period is deduced from the Ptolemaic Canon; the Parian Chronicle; and the Chronology of Manetho, who all agree on this point. Quar. Chris. Spec. vol. X., pp. 660—668.</p> <p>§§ This date is taken from the prophecy of Daniel, xi. 24.</p>
1 Adam,	130	130	3958	Genesis, v. 3.	
2 Seth,	105	235	3853	do v. 6,	
<i>Beginning of the Cycles,*</i>					
3 Enos,	90	325	3763	do v. 9.	
4 Canaan,	70	395	3693	do v. 12.	
5 Mahaleel,	65	460	3628	do v. 15.	
6 Jared,	162	622	3466	do v. 18.	
7 Enoch,	65	687	3401	do v. 21.	
8 Methusalah,	187	874	3214	do v. 25	
9 Lamech,	182	1056	3032	do v. 28.	
10 Noah,	500	1556	2532	do v. 32.	
To the flood,	100	1656	2432	do vii. 6.	
The flood,	1	1656	2431	do viii. 13.	
<i>Noah sacrifices,</i>					
11 Shem,	2	1659	2429	do viii. 20.	
12 Arphaxad,	35	1694	2394	do xi. 10	
13 Salah,	30	1724	2364	do xi. 12	
14 Heber,	34	1758	2330	do xi. 14.	
15 Peleg,	30	1788	2300	do xi. 16.	
16 Reu,	32	1820	2268	do xi. 18.	
17 Serug,	30	1850	2238	do xi. 20.	
18 Nahor,	29	1879	2209	do xi. 22.	
19 Terah, †	85	1964	2124	do xi. 24.	
20 Abram called,	75	2039	2049	do xii. 4.	
<i>sacrifices at Bethel,</i>					
21 Isaac,	22	2064	2024	do xii. 8.	
22 Jacob,	60	2124	1964	do xxi. 5.	
goes to Egypt, ‡	130	2254	1834	do xxv. 26.	
Exode, <i>Passover sacrificed,</i>	215	2469	1619	do xlvii. 28.	
Wanderings in the wilderness,	40	2509	1579	Exodus, xiii. 41.	
<i>Public sacrifices in Canaan, §</i>					
1 Joshua and Elders,	2	2511	1577	do vii. 9. Deut. xxxiv. 7.	
1. Servitude to Mesopotamia,	8	2537	1551	Judges, iii. 8.	
2 Othniel,	40	2577	1511	do iii. 11.	
2. Servitude to Moab,	18	2595	1493	do iii. 14.	
3 Ehud,	80	2675	1413	do iii. 20.	
3. Servitude to Moab,	20	2695	1493	do iv. 3.	
4 Deborah and Barak,	40	2735	1353	do v. 31.	
4. Servitude to Midian,	7	2742	1346	do vi. 1.	
5 Gideon,	40	2782	1306	do vii. 28.	
6 Abimelech,	40	2822	1266	do viii. 28.	
7 Tolah,	3	2825	1263	do ix. 22.	
8 Jair,	23	2848	1240	do x. 2.	
5. Servitude to the Philistines	18	2866	1222	do x. 3.	
9 Jephtha,	6	2872	1216	do xx. 8.	
10 Ibzan,	7	2879	1209	do xii. 7.	
11 Elon,	10	2889	1199	do xii. 9.	
12 Abdon,	8	2897	1191	do xii. 11.	
6. Servitude to the Philistines	40	2937	1151	do xii. 14.	
13 Eli,	40	2977	1111	do xiii. 1.	
1 Samuel and Saul,	40	3017	1071	1 Sam. iv. 18.	
2 David,	40	3057	1031	Acts. xiii. 1.	
<i>Temple begun; public sacrifices</i>					
3 Solomon,	43	3061	1027	1 Kings ii. 11.	
4 Rehoboam,	36	3097	991	do vi. 1.	
5 Abijam,	17	3114	974	do vi. 1, xi. 42.	
6 Asa,	41	3158	930	do xiv. 21.	
7 Jehosaphat,	3	3117	971	do xv. 2.	
8 Jehoram,	41	3158	930	do xv. 10.	
9 Ahaziah,	25	3183	905	do xvii. 42.	
10 Athaliah,	8	3191	897	do xviii. 42.	
11 Joash,	1	3192	896	2 Kings, viii. 17.	
12 Amaziah,	1	3198	892	do viii. 26.	
<i>Interregnum,**</i>					
13 Azariah,	40	3238	852	do xi. 3.	
14 Jotham,	29	3267	821	do xii. 1.	
15 Ahaz,	11	3278	810	do xii. 1.	
16 Hezekiah,	52	3330	758	do xiv. 2.	
17 Manassah,	16	3346	742	do xiii. 10. xiv. 1, 2, 16. xv. 1.	
18 Ammon,	16	3362	726	do xv. 2.	
19 Josiah,	29	3391	697	do xvi. 2.	
20 Jehohaz,	55	3446	642	do xviii. 2.	
21 Jehoakin,	2	3448	640	do xxi. 1.	
22 Jehoachin,	31	3479	609	do xxi. 19.	
23 Zedekiah, CAPTIVITY,	3mo.			do xxii. 1.	
2d Temple; <i>public sacrifices</i> ††	11	3490	598	do xxiii. 31.	
Completion of the walls, ††	3mo.	3491	597	do xxiii. 36.	
Birth of Christ, §§	11	3502	586	do xxiv. 8.	
A. D.	70	3572	516	do xxiv. 18.	
	32	3654	434		
	434	4038	0		
	1840	5928			