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FENNO.

Being lately on a visit at Germantown, enclosed "remarks on the signs of the times" which I am informed are to come out of an almanac to be published by the printer for the ensuing year, forcibly attracted my attention. The extensive circulation which this almanac has met with some years past, owing to the industry, correctness and happiness of selection which characterize the editor, appears to me still sufficient for these interesting remarks. Every pious, every patriotic, every philanthropic mind, is called upon in these our days to look with reverence and humility towards the "hidden things of God," which are daily disclosing in the dread judgments that are now throughout "his earth."

At a time like the present, when "the earth is bursting asunder," all who feel the force of false-abasement, should approach. And mark with King where waves the awful rod—

Of him who reigns—the just, the evening God."

The mind that at this season is not ferried occupied with and alarmed at the destruction of the wrath of the Most High, the present "dreadful lessening of the glory and splendour of all greatness, and threatening subversion of all good order of civil government"—if such a mind there may pass unheeding by a discussion in which it has neither part nor lot—for it is but too ready to increase the "unhappy uproar and to become necessary to evil."

you will therefore doubtless have the looks of very many of your readers for the enclosed a place in your paper convenient,

AMIGUS.

REMARKS

ON
"The Signs of the Times."

MOST Readers (say the British Reviewer) will agree with Edward King, Esquire, Author of this learned work, that the situation of the present century is marked with distinguishing and striking characters: to what result they tend is wrapt in the pointment and direction of Divine Providence. With becoming awe and timidity, with conviction, Mr. King points out the parts of Scripture-prophecy, of which, conjectures, recent events are an accompaniment. Some years ago, [See hereafter] pressed a persuasion, that "the pouring out of the seventh vial, mentioned in the Revelation, chapter XVI. was in hand;" and he now informs us, that "it is indeed come to pass, almost in its plenitude."

Mr. King proceeds to examine "the feasibility of this divine prophetic declaration warning, which must be done without delay."—The better to effect his purpose, verses of the chapter, from 17 to 21, inclusive, are carefully exhibited in the original Greek. He insists that "voices, thunders, and lightnings, seem, in the prophetic language of all the prophets, to denote information of new things; doctrines and teaching of new opinions, good or bad; convictions of truth and bringing divine truth to light;" under this persuasion, he says—"We cannot but acknowledge with astonishment, that no period like that commencing about 1788, did ever so much abound with all sorts of new informations and discoveries; concerning remote countries, and concerning natural history:—no period

did ever so much abound with new opinions, and new doctrines:—and, at the same time it must be acknowledged, that about this period, and since its commencement, many elucidations of real truth, have come forth with convincing light."

Concerning the earthquake in the next verse, it is remarked that the Greek word properly signifies a tremendous shaking of all things; "and if such a shaking of empires and of the state of civil government is the emblematical import of these words of prophecy, to what period of the world whatever can they be deemed so applicable, as to the present; or to what state of things whatever, as to the present state of Europe?"

The verse which follows attracts peculiar notice; of which we shall give a short abstract.

Verse 19.

"And the great city was divided into three parts, and the cities of the nation fell:" thus translated, Mr. King regards this verse, commonly referred to Rome, as almost unintelligible: he remarks that "the Greek word in its truest import, does not merely signify a city with its walls and buildings, but rather the civil constitution of a country, or indeed a free state as distinguished from a kingdom," and he accordingly translates in this manner:—"A state which was a great one, became divided into three portions, (or lots) and the states of the nations (or the states among the nations as distinguishing them from the kingdoms, fell."

"If this translation be just, with what awful astonishment must we behold the events of the present day! Was not Poland a state, rather than a kingdom? its king being merely elective—Was it not a great one? being one of the largest, in extent of land, and in its produce, from the fertility of its soil, of any of Europe. And is not Poland actually become divided into three portions or lots!—One to Russia, one to Germany, one to Prussia. And is not this an unparalleled event? and event unlike any one that ever before happened in the world. And an event, to which alone of all others, these words of prophecy could ever with any propriety be applied? And if the next words, The states among the nations fell; signify states, as distinguished from kingdoms, were not the Netherlands a state?—and is not that fallen?—Was not Holland a state?—and is not that fallen?—Was not Genoa a state?—and is not that fallen?—Was not Venice a state?—and is not that fallen?—Were not the dominions of the House of Austria, in Italy, states?—and are they not fallen?—Was not Switzerland a state?—and is it not fallen?—In short are not all the states in Europe fallen?—all the states in what constituted the Western empire,—and belonged to the Western church, on which this last and tremendous woe has been poured out?—and was there ever a period of the world, when these words of prophecy could be properly and in every sense applied before?"

We must not dimiss this 19th, verse of the chapter without allowing a little attention to its last clause:—and great Babylon come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.—Mr. King has the concurrence of the ablest interpreters in concluding that, by Babylon, Rome is intended; "And is not Rome (he asks) indeed filled with the effects of wrath and vengeance; and torn to pieces by the scourge? are not its boasted treasures of art and antiquity, removed

to another place?—are not its palaces stripped, and spoiled?—are not all her pleasant and precious things departed from her? Is she not consumed with the fire of the fierceness of anger and violence? Is not the papal power at Rome, which was once so terrible, and so domineering, at an end?—Was not this end, in other parts of the holy prophecies, foretold to be at the end of 1260 years?—And now let us see:—hear:—and understand this is the year 1798.—And just 1260 years ago, in the very beginning of the years 537, Belisarius put an end to the empire and dominion of the Goths at Rome:—leaving thenceforward, from A. D. 538, no power in Rome, that could be said to rule over the earth, excepting the Ecclesiastical Pontifical Power.—And if these things are so—then truly that great city Babylon is fallen,—it fallen—is thrown down: and shall be found no more at all."

We venture not to controvert this gentleman's exposition of the signs of "the times." They are singularly striking, and wear some features which may have a resemblance to what has been for ages obscurely and emblematically foretold. "We approach (he says) unto the latter days! I tremble whilst I write! God forbid I should mislead any.—But if I do apprehend a right; I must—I ought to speak and write with circumspection that which I apprehend—I am no rash enthusiast.—I desire to be exceedingly guarded against error: and I have not the least presumptuous idea of intending to prophecy."—His concluding words are,— "These are not days to compliment away the truth,—or to be timid in declaring it. Truth is awfully great. Let it ever fairly be brought to light, and left to its own energetic strength to prevail."

The same pious and learned Author published a book in the the beginning of the year 1788, in quarto, entitled, "Morsals of Criticism, tending to illustrate some passages in the Holy Scriptures, upon philosophical principles and an enlarged view of things." The Author of "The pursuits of Literature," (a production which has caused much speculation in Europe, and which, for piety, learning, eloquence, and real patriotism, has not been exceeded in the present age) calls the public attention, with much earnestness, to some parts of this work. Speaking of Edward King, its author, he says:—"He seems to approach the sacred writings with that prostration of mind, that distrust of his own powers, and that false-abasement, which are required of those who desire to look into the hidden things of God. I shall contend for no interpretations given by Mr. King or by any other man, but I may propose them to public considerations; for I never observed more caution, and more wariness, than in this writer. The events of the world, of the Christian world, are so awful and so alarming, as to induce us to believe, that they happen not without the immediate providence and decree of the supreme being, for the fulfilling of the preparations for those times, when "the Kingdoms of this world must (in defence of all human policy) become the Kingdoms of God and of his Christ!": I will, therefore, offer to thinking persons some passages from this work by Mr. King, written several years before the present events had taken place in Europe or could be conceived to be possible. I am as little disposed to superstition and enthusiasm as any man living; and I do not give them as additions to the idle prophecies and random conjectures which have appeared in such numbers. But the circumstance which peculiarly strikes me is this; that they were written without