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DOWLING'S REPLY TO MILLER

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AN

EXPOSITION

OF THE

PROPHECIES,

SUPPOSED BY WILLIAM MILLER TO PREDICT THE

SECOND COMING OF CHRIST, IN 1843.

WITH A SUPPLEMENTARY CHAPTER UPON THE TRUE SCRIPTURAL DOCTRINE OF A

MILLENNIUM PRIOR TO THE JUDGMENT.

By JOHN DOWLING, A. M.
Pastor of the Pine-street Baptist Church, Providence, R. I.

It is not for you to know the times or the seasons which the Father hath put in his own power.—*Jesus Christ.*
Prove all things, hold fast that which is good.—*Paul.*

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Entered according to Act of Congress, in the year 1840,
By John Dowling,
In the Clerk's Office of the District Court of the District of Rhode-Island.

PROVIDENCE, R. I.
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At a church meeting of the Pine-street Baptist church, Providence, R. I., holden March 27th, 1840,

It was unanimously resolved, That our pastor, Rev. John Dowling, be requested to publish the discourses he preached on last Lord's day, upon the Prophecies supposed to predict the time of Christ's second coming, with such enlargements and additions as he may consider necessary to render the work complete; and that brethren John S. Eddy, Oliver Shaw, and William H. Hudson, be a committee to communicate this request.

To the Rev. John Dowling,

Dear Pastor—We have much pleasure in communicating to you the above vote, and soliciting your compliance, believing, as we do, that the publication will greatly subserve the cause of religion and truth.

We have the honor to remain,

Yours most affectionately,

JOHN S. EDDY,
OLIVER SHAW,
WILLIAM H. HUDSON.

Providence, R. I. March 28th, 1840.

Dear Brethren—I have received your communication of the 28th instant, and feel happy in consenting to

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the request of the church communicated by you. My reasons for addressing you from the pulpit on the subject of the discourses solicited for publication, were a conviction of the folly and mischief of presuming definitely to fix "the times and the seasons which the Father hath put in his own power," and the tendency which such attempts have, unless shown to have no foundation in the Bible, to promote the spread of infidelity; and especially the importance of a correct understanding of those prophecies, from the misinterpretation of which, it has recently been boldly proclaimed that the end of the world will arrive in 1843. The same reasons induce me to comply with your request to publish the substance of the discourses referred to. For the sake of convenience in arrangement, I have thrown them, together with such additional matter as I thought would add to their value, into the form of a treatise, in reply to Mr. Miller, with a supplementary chapter on the Millennium. Hoping that the work may contribute, in some humble degree, to the edification of the church, and to the advancement of the cause of truth,

I remain, dear brethren,

Your devoted and attached pastor,

JOHN DOWLING.

Col. John S. Eddy,

Oliver Shaw, Esq.

Mr. William H. Hudson.

March 30*th*, 1840.

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EXPOSITION.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

THE two great ends to be accomplished by prophecy, are *first*, to excite *before the event*, an expectation of its fulfilment, and thus to encourage a delightful hope, or promote a salutary fear, according as the prediction may foretell either prosperous or adverse events, and be calculated to awaken either one or the other of these emotions: and *secondly*, to confirm, *after the event*, the truth of the prediction by its complete fulfilment, and thus to convince all, that the prophets were inspired by God; and to illustrate the omniscience of HIM to whom past, present, and future, are all one.

The design of God in foretelling future events, was not *to encourage an impertinent curiosity*, or

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to furnish a minute history of the world *previous* to the events. Hence there is always a degree of obscurity resting upon prophecy before its fulfilment, however plainly its meaning may be understood after the events have come to pass. Some of the prophecies may even appear to involve a contradiction while unfulfilled, and yet the fulfilment itself will show that the apparent contradiction resulted not from the prophecy itself, but from the obscurity which was, probably by design, thrown around it, in order to render its fulfilment a more striking evidence of the prescience of its divine author, and the inspiration of the prophet selected as the messenger of God to man. An illustration of this remark may be found in the prophecy of Jeremiah, compared with that of Ezekiel, in relation to the captivity in Babylon of Zedekiah, king of Judah.

Jeremiah was commissioned to say to the king, (chap. 34 : 3,) "Thou shalt surely be taken, and delivered into his hand; and *thine eyes shall behold* the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon."

Ezekiel had proclaimed the purpose of God concerning the king in the following words. (chap. 12 : 13.) "My net also will I spread upon him.

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and I will bring him to Babylon to the land of the Chaldeans; *yet shall he not see it though he shall die there.*"

The reader who is acquainted with the solution of these apparently enigmatical predictions, furnished by Jeremiah after the fulfilment in chapter 52, verse 11, sees at once that there is no contradiction. He there learns that Zedekiah's eyes did behold *the king* of Babylon, though he never saw *Babylon itself*—and that he was carried a captive in Babylon and died there, though he never saw the place. The explanation of the whole is, that when Nebuchadnezzar took Jerusalem, "he *put out the eyes* of Zedekiah, carried him to Babylon, and put him in prison till the day of his death."

Now indeed, the prophecy is plain enough to us; not so to those who lived before its fulfilment. Josephus tells us that Zedekiah did not believe the prophecies of Jeremiah and Ezekiel, for the reasons following:—"It happened," says he, "that the two prophecies agreed with each other in what they said as to all other things, that the city should be taken, and Zedekiah himself should be taken captive, but Ezekiel disagreed with Jeremiah, and said that Zedekiah should not see Babylon, while Jeremiah said that the king of Babylon should carry him away thither in bonds; al-

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though," says Josephus just after, "all the things foretold him did come to pass according to their prophecies."

Who does not perceive that this very obscurity resting upon these two prophecies, before their fulfilment, added new lustre to them when they were accomplished?

Apply this idea to the various *prophetic periods* mentioned in the scriptures, and we see one reason why a degree of obscurity generally appears to rest upon the time when these definite periods commence. The seventy weeks, or 490 years of Daniel, predicting the coming and death of the Messiah, is one of the most remarkable prophetic periods mentioned in the scriptures. Yet even in this, *before its fulfilment*, there was an uncertainty about the date of its commencement. The prophecy, it is true, fixes an event from which to date, (Dan. 9 : 25,) viz. : "the going forth of the commandment to restore and to build Jerusalem." But there are two other decrees mentioned by Ezra, besides the one which time has shown to be the right. *The first*, in the first year of Cyrus, B. C. 536.—[Ezra, chap. 1.] *The second*, in the reign of Darius, about the year B. C. 518.—[Ezra, chap. 6.] *The third*, (which is the date of the prophecy,) in the seventh year of Artaxerxes, in the year

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B. C. 457.—[Ezra, chap. 7.] Before the advent of the Messiah, there was enough in these prophecies to encourage expectation, and to show *about the time* that the Messiah might be expected, but not to indulge that irreverent curiosity which inquires into the day or the hour.

It was revealed unto Simeon by the Holy Ghost, that he should not see death till he had beheld the promised Messiah. Yet even he probably knew not the *precise year* of his coming, unless indeed by special revelation. He would, doubtless, meditate with intense interest upon this prophecy; and since more than 490 years had elapsed from either of the former decrees, he had probably arrived at the conclusion that the last named decree was "the going forth of the commandment" intended. Still, had he known the very year of the commencement of the 490, he could not have decided upon that of the Messiah's appearance; as the prophecy pointed not to his birth, but to his death—not to the precise time of his coming, but to the time when he should be "cut off, but not for himself;" and at the same time did not reveal the number of years that should intervene between his coming and his death.

The same uncertainty prevailed among the Jews while in Babylon, in relation to the termination of

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the seventy years' captivity *before* the completion of that appointed time.

There were three captivities by Nebuchadnezzar; the first, in the reign of Jehoiakim, B. C. 606; the second, eight years after, when Jehoiachin was carried to Babylon, B. C. 598; and the third, ten years after this, when Jerusalem was destroyed, and Zedekiah taken captive, B. C. 588.

The actual termination of the seventy years' captivity could alone show which of these three was to be considered as the commencement.

Instances such as the above, have satisfied the most judicious expounders of prophecy, that it becomes them to exercise the profoundest modesty, and the greatest caution, in endeavoring to fix the commencement, and consequently the termination of prophetical periods. Sir Isaac Newton wisely remarks in his work on Daniel and the Apocalypse, (page 251,) "The folly of interpreters has been to *foretell times* and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, (i. e. the Revelations,) and the prophecies of the Old Testament, *not to gratify men's curiosities by enabling them to foreknow things*, but

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that *after* they were fulfilled, they might be interpreted by the event, and *God's own providence*, (*or foresight,*) *not the interpreter's*, be then manifested to the world."

A moment's reflection will convince us, that it is, at least, probable, that the same uncertainty which existed in reference to the commencement of the prophetic periods of the "seventy years" and the "490 years," will also exist in relation to the commencement of the prophetic periods, which in my view are to usher in the *Millenium*, but in Mr. Miller's, the second coming of Christ.

Accordingly we find, in point of fact, that there is at least an equal uncertainty about the commencement of the "1260 years," the completion of which, it is acknowledged by most protestant commentators, will be coincident with the overthrow of the various false systems of religion which exist in the world; and introduce, perhaps at the same time, but if not, with but a short interval, the universal establishment of the kingdom of Christ upon earth. The opinions of several writers are given in the following pages, not any one of which, I would venture, with any thing like certainty, to pronounce the correct one. "It is not for you to know the times and seasons which the Father hath

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put in his own power." The event must determine.

"Prophecy," says an able and elegant writer, not unknown to the American public,* "is intended to guide us along the bright outline of the future, but not to make us historians by anticipation; to impart so much as may serve for the needful instruction and encouragement of the people of God amidst the tribulations of those latter days, which will precede the ultimate triumphs and glory of the church, but not to acquaint them with the secret intentions of God with regard to the minuter character of those events, which are written in the book of his decrees. To steer between the Scylla and Charybdis of a desponding and neglectful indifference to prophecy, and a dogmatic interpretation, is an important attainment, and is precisely that course which tends to tranquillize the spirit amidst surprising changes, and sustain it by pleasing hopes."

Mr Miller is not the first expounder of prophecy that has lost sight of these evident first principles in the interpretation of the prophetical parts of scripture, and attempted dogmatically to decide

* Vide Lectures on Daniel, by the Rev. Dr. Cox, of Hackney, Great-Britain.

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upon the very year of the coming of Christ. Every person of information knows that several in the past century, and some in the present, both in America and in Europe, have undertaken to fix "the day and hour," of which no man knoweth, and which "the father hath put in his own power."

I will not occupy these pages by relating the individual histories of the *wise* and *positive* interpreters of prophetic times, who have preceded, Mr. Miller in fixing the year of the Judgment. Their histories were all alike. They succeeded as Mr. M. has, in awakening a degree of alarm in the bosoms of some simple people, who forgot that Christ has said "of that day and hour knoweth no man"—the time drew on—the year passed by, and the prophet and his doctrine were forgotten.

One great evil, however, resulted from these presumptuous speculations. Many would identify the correctness and veracity of these prophets with the truth of the scriptures themselves; because, like Mr. M., they professed to build their calculations upon the bible. Hence, when the appointed year passed by, and no unusual event occurred, many would reject at once the pretensions of the man who had deceived them, and the claims of the bible upon which he professed to base his calculations, and thus a new impulse was given to the

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cause of infidelity. It is impossible to calculate how widely Mr. M.'s lectures may contribute to the spread of infidelity, (though undesigned on his part,) unless their inconsistency with the bible is exposed. This is the chief reason why I felt it my duty to show that Mr. M. is not sustained by the bible in his calculations, and that he has entirely mistaken or perverted the meaning of the prophecies, upon which he builds his theory. Let not any think, therefore, that the truth of the sacred volume depends upon the fulfilment of Mr. Miller's predictions concerning the year 1843. Let none "*burn their bibles*," as I lately heard of a young man, after hearing Mr. M.'s lectures, declaring he should do, if the world did not come to an end in 1843. Nor let the advocates of infidelity triumph, though time should speedily expose, (as it undoubtedly will,) the absurdity of Mr. Miller's waking dreams, and that year pass by without any unusual occurrence.

Some readers of the following pages, *after being informed* of the gross inconsistencies and egregious blunders, to be found in Mr. M.'s lectures, may be disposed to question the necessity of replying to a book, which it is plain, to every person acquainted with history, confutes itself by its own absurdity. Though it would be sufficient to reply to this ob-

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jection that all persons are not acquainted with history, I would remind such of the anecdote of Christopher Columbus challenging his friends to make an egg stand on its end; the moral of which is, that *it is very easy to do any thing when another has shown us how.* At the same time, I must confess, that the same query has sometimes arisen in my own mind, while pursuing my examination of Mr. M.'s book.

If all into whose hands his book may fall, or who may hear from his own lips the statement of the doctrines contained in it, possessed that comprehensive knowledge of ancient and modern history and chronology, which is, doubtless, possessed by many, and which alone can enable them to compare one historical exposition of prophecy with another, and to decide upon their respective merits, then this work would have been wholly uncalled for, as there would have been but little danger that any person, so qualified, would be deceived by such a production. It is hardly necessary to add, that the fact that many have been deceived into at least a serious apprehension that the world is coming to an end in 1843, if not into an implicit belief in Mr M.'s theory, is a sufficient proof that *all* are not thus qualified. Many, deceived by the boldness with which Mr. M. chal-

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lenges a reply, and says he has done so for seventeen years, (page 297,) declare the work to be *unanswerable*, and I heard of one student for the ministry declaring he should leave his studies at once and go to preaching, or else the world would be at an end before he could begin his work.

Mr. M. enters into an explanation of various prophetical periods which in his view point to the end of the world, all of which he makes to fall in with his doctrine of the coming of Christ in 1843. The reader but partially acquainted with *the history of the world*, (which is nothing but a commentary upon scripture prophecy,) and not aware of the manner (which is pointed out in the present work) in which Mr. M. continues to make his calculations all meet in the year 1843, thinks upon perusing the book, that there are, to say the least, some very striking coincidences, and feels considerably staggered, if he is not convinced. The writer of these pages is not unwilling to allow that such an effect might as probably have been produced upon his own mind, as upon those of others, had he not been prepared to see, at once, the absurdity of Mr. M.'s starting point, (viz. the argument drawn from a comparison of the eighth and ninth chapters of Daniel,) by having twice in the course of his ministry, (once in Newport, R. I.

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and once in the city of New-York,) delivered a course of lectures upon the prophecies of Daniel, and consequently been compelled to bestow a somewhat minute attention both upon the prophecies themselves, and upon the history and chronology of the great events which they so remarkably foretell.

In reference to the prophecy of the 2300 days, or *years*, as Mr. M. understands them, which is the foundation of his whole system, I have presented rather a full and minute exposition of my own views of the prophecy. I have, at the same time, stated the opinions of respectable writers differing from my own, in order that the reader, after being possessed of the historical facts detailed in the following pages, may be able to form his own opinion, and judge for himself. It has been my aim, *to present, not merely a confutation of Mr. M.'s theory, but a correct exposition of the principal prophecies examined in the work*, to the best of my ability, and to render this exposition as *instructive* and *interesting* to the general reader, as the nature of the subject will admit, so that the present work might retain its value even when time shall have shown the falsehood of Mr. M.'s doctrine.

With this view, I have embodied a considerable amount of *historical information*, bearing upon the

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fulfilment of Daniel's prophecies; compiled and inserted two short *chronological tables;* and in the closing chapter presented *an exposition of my own views in relation to the millenium,* its nature and the probable date of its commencement, to be *followed,* (not *preceded,* as Mr. M. supposes,) by the second coming of Christ to Judgment.

On the subject of the millenium, and the downfall of Antichrist by which it is to be ushered in, I have no new theories to present; I do not pretend to be wiser than those who have gone before me. On these subjects my views coincide with those of the great body of Protestant divines.

I cannot concur with those who seem to think that the lash of satire, or the sting of ridicule, is the best weapon with which to assail the doctrine advocated by Mr. M. This will not relieve the mind of the honest inquirer after truth, who has felt perplexed by what appeared to him the plausible statements and singular coincidences in Mr. M.'s book. It is necessary to use argument and fact to knock down the foundation upon which his theory is based, and nothing else will satisfy a candid and inquisitive mind. Besides, the doctrine of Mr. M., that in less than four years "every eye shall see" the Judge seated on his "great white throne," (however weakly supported,) is too sol-

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emn a subject to be trifled with; hence it becomes us to approach it with feelings of seriousness and solemnity.

The truth or falsity of this doctrine is a consideration in which the enjoyments, the hopes, the fears, and the prospects of the whole human family are most deeply involved. An intelligent and pious member of my church lately remarked to me, "Sir, if this doctrine is true, we certainly ought to know it; and to whom are the Christian community to look for instruction on this subject, but to those who are appointed as watchmen upon the walls of Zion, to sound the note of alarm when the day of evil approaches, and to blow the blast of triumph when the glorious Jubilee dawns. Were the doctrine of Mr. M. established upon evidence satisfactory to my own mind, I would not rest till I had published in the streets and proclaimed in the ears of my fellow townsmen and especially of my beloved flock, 'THE DAY OF THE LORD IS AT HAND!' Build no more houses! plant no more fields and gardens! forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great event! for in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread

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tribunal." It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM, were this doctrine true; to counteract the tendency which Mr. M.'s book possesses (in the way I have named) to promote the cause of infidelity, by showing that the truth of the bible is not identified with the truth of his theory; and because I believe that the tendency of *all* error, especially upon a subject of such vast importance, is to destroy the happiness, paralyze the moral strength, and abridge the usefulness of such as imbibe it. *I do not believe this doctrine! it is based upon shadows!* and therefore duty commands me to show its absurdity.

I shall not undertake to follow Mr. Miller, step by step, through the mass of matter (two-thirds or three-fourths of which is entirely irrelevant to the argument) contained in his book. Besides, there is much that I do not dispute, and there are many warm exhortations to unfaithful professors and impenitent sinners, which seem to betoken genuine piety, and in which I cordially concur; but which, notwithstanding, would come home to the conscience with much greater force, were they based upon truth and not upon error.

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Mr. Miller complains (page 250) of the manner in which his statements have been received. He says, near the commencement of his 17th Lecture, "Let me use what passage I please in the scriptures, whether in the Old or New Testament, these lustful flatterers of mankind are ready, with a host of learned commentators, to show that it was applied to the Jews, and to them only; and then taunt me with this witty saying:—'What! you, an unlearned man, think to teach us contrary to our great and learned commentators?' This, my friends, is the *only* argument that has ever been produced against my warnings and proofs of God's near approach to judge the world in righteousness."

I can assure Mr. Miller that I shall not add one to the number of those who have opposed him with taunts instead of arguments. I will, however, take the liberty of remarking, that I do not think, (as he sometimes appears to do, from the manner in which he speaks of learned commentators,) that a certain share of learning, even though it be a pretty large share, as in the case of Bishop Newton, Mede, Scott, Doddridge, and Henry, renders a man, to say the least, any *the less* qualified to expound the Bible, especially the prophetical parts of it; provided, as in the above named individuals, hu-

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man science and divine teaching, learning and piety go hand in hand.

At the same time I love the independence of mind which "calls no man master," and resolves to grant assent only upon conclusive and satisfactory evidence.

Whether Mr. Miller's positions are confirmed by such evidence, or whether they are built upon a foundation of sand, the reader will, I hope, be able to decide, after accompanying the writer through the following pages.

The method I shall adopt in this discussion, will be to point out, from different parts of the book, the positions upon which the author appears mostly to rely in support of his theory, which I will briefly state, in what appears to me the most natural order; after which I will examine, with as much minuteness as may seem desirable, each of the said positions in the same order.

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CHAPTER II.

MR. MILLER'S DOCTRINE STATED.

SECTION 1.—*General View.*

The two chief peculiarities by which Mr. Miller's book is distinguished, are,

I. That the coming of Christ spoken of in the following and kindred passages in the Old and New Testament, is not to follow, but to precede the *Millenium*, or latter day glory, (by whatever name it may be called,) when "the knowledge of the Lord shall cover the earth," and "the saints shall live and reign with Christ a thousand years," viz. :

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations."—*Matthew*, 25 : 31, 32.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in

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the air: and so shall we ever be with the Lord."—*I. Thes.* 4: 16, 17.

"Behold he cometh with clouds: and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him."—*Rev.* 1: 7.

II. That the solemn event described in the above passages is at hand, even at the door, and that "about the year 1843," as expressed in the title page of Mr. M.'s book, we are to expect "THE SECOND COMING OF CHRIST."

In both of these articles Mr. M. has adopted a belief entirely different from that which is held by the great body of evangelical christians. It is not, however, my intention to follow him through the various statements (arguments I cannot call them) scattered throughout the book, by which he endeavors to establish the first of these positions, viz. his doctrine of the priority of the second coming of Christ to the Millenium.

My principal design in this little work is rather to examine the arguments or suppositions in favor of the second of the above articles, viz. that the momentous events of the coming of Christ, and the conflagration of the earth, will take place about the year 1843.

Before laying aside my pen, I intend, notwithstanding, to present a brief statement of what I

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consider the scriptural doctrine on the important topics discussed in Mr. M.'s book, viz. the destruction of mystical Babylon, the overthrow of all false systems, the Millenial reign of Christ, and his coming "the second time without sin unto salvation," and the order of time in which these solemn events will take place.

Whoever will calmly peruse the three last chapters of Revelations, unfettered by any preconceived system which they wish to establish, it appears to me must be satisfied that the unnatural order in which Mr. M. has placed these events, is entirely antiscriptural. In proceeding, therefore, to prove that our author has erred in his explanation of prophetical times, and in fixing the precise date for Christ's second coming, I do not admit that the acknowledged prophetical periods of 1260, 1290, and 1335 days, will, when completed, usher in the final conflagration, but will be fulfilled antecedent to the Millenium, that glorious spiritual reign of Christ upon earth when "the mountain of the Lord's house shall be established upon the top of the mountains, and shall be exalted above the hills, and ALL NATIONS shall flow unto it," and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." What Mr. Miller regards as introductory to the coming of

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Christ upon his "great white throne," I regard as introductory to the Millenium. I wish, therefore, to be distinctly understood, that whenever in the following pages, I attempt to correct the time of the fulfilment of prophetic periods which he applies to the former-named event, I apply the dates, so corrected, to the latter. In arguing with Mr. M. I do so upon his own principles, and endeavor to prove that supposing his doctrine of the priority of Christ's coming to the Millenium to be true, still he egregiously errs, if he does not boldly presume, in fixing that momentous event to the year 1843.

SECTION 2.—*The principal grounds of Mr. Miller's belief that the second coming of Christ and the conflagration of the earth will be in the year* 1843.—*Mr. M.'s first proof.—A comparison of the prophecy of* 70 *weeks, and the prophecy of* 2300 *days.*

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven

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weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off." —*Daniel*, 9 : 24, 25, 26.

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.—*Daniel*, 8 : 13, 14.

The former of these passages declares that seventy weeks of years, or 490 years, reckoning a day for a year, shall elapse from the time of the going forth of the commandment to restore and to build Jerusalem, which was then in ruins, in consequence of its destruction by Nebuchadnezzar, till the cutting off of the expected Messiah, which, says Mr. Miller, was exactly fulfilled; that command having been issued B. C. 457, and Christ having been crucified at the age of 33, which numbers added together, make 490.

The latter passage declares that 2300 days, that is, as Mr. M. supposes, 2300 years, should elapse between the commencement of certain calamities expressed by giving "the sanctuary and the host to be trodden under foot," and the termination of those calamities, promised in the

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words, "then shall the sanctuary be cleansed."

Mr. Miller believes that both of these prophetic periods begin at the same time, that is, that the commencement of the 490 years is identical with the commencement of the 2300 years. He has consequently, upon this supposition, (which is shown in the following work to be entirely erroneous,) nothing to do but to subtract 490 from 2300 to know the date of the completion of the 2300 years.

Thus, 2300, whole duration of the prophecy,
490, before the crucifixion of Christ,

leaving 1810, after that event;
to which add 33, the age of Christ when crucified.

Making 1843, the year when Mr. Miller thinks the prophecy is completed, and which he consequently believes will be the year in which Christ will come to judgment.

The above appears to be the foundation stone upon which Mr. M.'s doctrine is based; how firm that foundation is, will be seen when we come to examine the passages from the prophet Daniel, above quoted.

As my design, for the present, is merely to state the grounds of Mr. M.'s belief, I shall proceed to mention

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Mr. Miller's second proof.—The punishment of seven times.

"And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins."—*Leviticus*, 26 : 23, 24.

In giving this as Mr. Miller's second proof, I would remark, that I follow what appears to me to be the most natural order. In his book it is the text of the seventeenth lecture, but as, in his opinion, it supplies another key to the time of the end, it seems most properly to deserve the second place in the enumeration of the grounds of his calculations. His argument is as follows :

The "*seven times*," mentioned in the above text, are to be understood as seven prophetic years. Alluding to Nebuchadnezzar's being driven among the beasts of the field, Mr. M. says, (page 261,) "That being a matter of history and of sample only, was fulfilled in seven years; but this, being a prophecy, will be only fulfilled in seven prophetic times, which will be seven times 360 years, which will make 2520 years."

Fixing the commencement of this punishment of seven times in the year B. C. 677, when Manasseh, one of the kings of Judah, was taken captive, he

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proceeds as before, and subtracting 677 from the whole number, 2520, brings us again to the year 1843.

Seven prophetical times,	2520 years.
Manasseh's captivity,	677 B. C.

Leaving, as in the former case, 1843, as the date of the accomplishment of this prophecy. Mr. M. believes that when these seven times are accomplished, Christ will come to judgment. His own words are, (page 262,) "Take 677, which were before Christ, from 2520 years, which includes the whole 'seven times,' or 'seven years' prophetic, and the remainder will be 1843 after Christ, showing that the people of God will be gathered from all nations, and the kingdom and the greatness of the kingdom will be given to the saints of the Most High; mystical Babylon will be destroyed by the brightness of his coming; and sin, and suffering for sin will be finished to those who look for his coming."

Mr. Miller's third proof.—The three prophetical periods—1260, 1290, *and* 1335.

"And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river, when he

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held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

"And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days."—*Daniel*, 12: 6, 7, 11, 12.

Mr. Miller concludes from verse seven, above, that the "time, times, and half a time," denote the 1260 years of the continuance of the Papal power, which so far is the opinion of most of the commentators. He supposes the 1290 days or years, in the eleventh verse, to end at the same time as the 1260 years, by beginning 30 years sooner; that this time was completed in the year 1798, when the Pope was conquered by Napoleon Bonaparte, and by reckoning back 1260 years before 1798, he concludes that "the little horn," or Popery, "began his reign in the year A. D. 538, and that the 1290 years commenced in 508. From the 12th verse, "Blessed is he that waiteth, and cometh to the thousand, three hundred and thirtyfive days," he concludes that the second coming of Christ, will take place 45 years (the difference between

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1335 and 1290) after the fall of Antichrist, in 1798,
add the difference of the two numbers, 45,
which brings us to the same date as before, 1843.

Mr. Miller's fourth proof.

"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.* 13: 18.

If Mr. Miller can establish one of his dates above mentioned, he of course confirms the others. Hence from this text, he attempts to establish the above date, 508, as the time when Paganism ceased, which is what he understands by the commencement of the 1290 years in Daniel, 12: 11, "The time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up."

This he attempts to accomplish by the following singular process:

The "beast" he concludes to be the Roman government; the year 508, one of the dates in the last calculation, the time of its dissolution; and by *reckoning back*, the year 158 B. C. as the year of its commencement. If this date is established, he

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has only to add to	508
The difference between the two numbers,	30
The time, times and half a time,	1260
The 45 years to follow the fall of Babylon,	45
As before,	1843

The above are Mr. M.'s principal reasons for fixing the end of the world in the year 1843. It is the intention of the writer to devote one chapter of the following work, to an examination of each of the above supposed proofs of Mr. M.'s theory.

Mr. M. imagines, indeed, that he can discover a confirmation of his doctrine, in the epistles to the seven Churches in Asia, which he considers prophetical of the state of the church in seven different periods; and also in the parable of the ten virgins, which he also regards as a prophecy of the state of the world and the church in the last days.

He fixes the commencement of what he terms the *Laodicean* state of the church, in 1798, and says it will continue 45 years, till 1843. But inasmuch as he does not pretend that either the seven epistles, or the parable of the Virgins, furnish him with any dates in confirmation of his theory, though he himself supplies them, these two particulars will be but briefly noticed.

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CHAPTER III.

Examination of the First Proof, viz: the Comparison of the Prophecy of the Seventy Weeks and the 2300 *days.*

EVERY ready of Mr. Miller's book, has doubtless noticed the stress which he lays upon his interpretation and comparison of the visions of the seventy weeks, and of the two thousand, three hundred days. This is the key to all his other dates; from the strange supposition, that these are two prophetic periods which *begin at one and the same date,* he fixes upon the year 1843 as the end of the world. Having obtained this date, nothing is easier than to fix the time of his other prophetic periods, by simple subtraction or addition.

This is the foundation of the whole system; and Mr. M. himself seems so to regard it. Accordingly, in his closing lecture, (page 297,) referring to his exposition of these two visions in former lectures, he says, "Then I inquired, if 490 years of the 2300, was fulfilled when our Saviour was cru-

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cified, how much of the vision remained after his death? I answered, 1810 years. I then inquired what year after his birth that would be; and the answer was in the year 1843. *I then begged the privilege, and do now, for any person to show me any failure of proof* on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, *by seventeen years' study*, been able to discover where I might fail."

I shall endeavor to comply with this request of Mr. M., and to show his "*failure of proof*" on this point. And as it is only necessary to expose the weakness of a foundation, in order to prove that of the superstructure raised upon it, I shall enter into the examination of this principal prop of Mr. Miller's theory, much more minutely and at length, than any one of his other positions. I shall divide this chapter into seven sections.

First, the vision of the seventy weeks.—*Dan.* 9 : 24.

Second, the vision of the ram and he-goat.—*Dan. chap.* 8.

Third, the little horn.—*Dan.* 8 : 9, &c.

Fourth, proofs that the little horn referred to Antiochus Epiphanes; with a narrative of the cruelties and death of that violent persecutor of the Jews.

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Fifth, meaning of the 2300 days, or *evenings and mornings.—Dan.* 8 : 14.

Sixth, this time shown to have been literally fulfilled, in the duration of the taking away the daily sacrifices by Antiochus Epiphanes.

Seventh, examination of Mr. Miller's date for the commencement of the 2300 days, or, as he understands them, 2300 years.

SECTION 1.—*The Vision of the Seventy Weeks.*

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."—*Daniel*, 9 : 24.

The above prophecy has ever been regarded by christian expositors as one of the most remarkable predictions in the sacred scriptures. It is expressed in language so sweetly evangelical, that we might suppose it to have proceeded from the pen of a John or a Paul who had seen Christ, rather than that of a prophet who lived five centuries before his incarnation. It not only declares the object for which JEHOVAH JESUS, the LORD OUR RIGHTEOUSNESS, became incarnate, and obeyed, suffered, and died; but designates the time, in

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which the glorious victory over the powers of darkness should be achieved by the Messiah, and when he should put away sin by the sacrifice of himself. I feel a pleasure in according most heartily with the following sentiments expressed by Mr. M. at the commencement of his lecture upon this precious passage of scripture.

"This text (says Mr. M.) is one of the many found in the word of God, which prove the authenticity of the Scriptures, gives us a powerful weapon against Judaizing teachers, and meets the infidel on his own ground—the history of the world.

"It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

"It gives incontestible evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah. * * * *

"It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost men, even in anticipation of that important era when the Gentiles should be fellow heirs with the Jews in faith.

"It establishes the wavering, and gives hope and confidence to the tried and afflicted child of God, that he will fulfil all his promises, according to the letter and spirit of his word.

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"This text furnished Simeon, Anna, Nathaniel and others with strong faith that they should see the consolation of Israel."

To understand this prophecy, it is necessary to remember that at the time the angel Gabriel spake these words to the prophet Daniel, the children of Israel were in captivity. The city of Jerusalem was in ruins, and had continued so ever since its destruction by Nebuchadnezzar king of Babylon, in the year B. C. 588. Jeremiah had informed the Jews that this captivity should continue seventy years. (See Jer. 25 : 11, 12.) This protracted period of captivity and bondage had now nearly arrived at a close.

When the venerable prophet Daniel (see chap. 9 : 2) "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem, he set his face unto the Lord God to seek by prayer and supplication with fasting and sackcloth and ashes." The prayer which he offered, (verse 3 to 20,) is a most sublime and beautiful specimen of penitential devotion. At the beginning of Daniel's supplications, (see verse 23,) the angel Gabriel received a command from Jehovah to comfort and instruct the pious prophet, and "whilst he was speaking,"

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the celestial messenger, being caused to fly swiftly, touched him about the time of the evening oblation. So true is the promise of God, "It shall come to pass that before they call I will answer; and while they are yet speaking, I will hear."—*Isaiah*, 66 : 24.

There is a beautiful correspondence between the prayer of Daniel, and the delightful prophecy which was communicated in answer thereto. Had the prophet confessed in verse 5th, "We have sinned, and have committed iniquity and have done wickedly." In the 24th verse, a Saviour is promised, who should "finish transgression, make an end of sins, and bring in an everlasting righteousness." Had Daniel prayed in verses 16, 17, "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; shine upon thy sanctuary that is desolate, for the Lord's sake." He is informed, verse 25th, that a commandment shall go forth to restore and to build Jerusalem, and that "the street shall be built again, and the wall, even in troublous times."

He is not only encouraged to expect these glorious events, but is even informed of the time of their occurrence, and more particularly of the far more glorious event of the two—the coming of the

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Messiah and his obedience unto death. "Seventy weeks are determined," &c.

With the general explanation given by Mr. M. of the fulfilment of this remarkable prediction, I have no fault to find. It is the common exposition given by Christian commentators generally, and I suppose no believer in the Old Testament, except a Jew, would be inclined to dispute its correctness in the main, though they might question the accuracy of some minute particulars.

By the seventy weeks, it is universally admitted, we are to understand weeks of years, or as many years as there are days in seventy weeks, viz. 490 years.

The decree of Artaxerxes, called in the 25th verse, "the going forth of the commandment to restore and to build Jerusalem," is unquestionably to be regarded as the commencement of the 490 years.

In the seventh chapter of Ezra we have an account of this decree, and of the return of Ezra to Jerusalem under the countenance and protection of king Artaxerxes. The chapter tells us (Ezra, 7 : 8) that this was in the seventh year of the reign of this monarch.

Archbishop Usher places this event in the year B. C. 457. Mr. Miller, who adopts this date,

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seems to be ignorant of the fact, that the real date of the birth of Christ, is four years before the common era, and that Christ was crucified A. D. 29, and not A. D. 33. So that the year 1843 will be in reality 1847 years from the birth of Christ, and the present year (1840) is 1844 years from that event. The year B. C. 457 will therefore be 453 years before the birth of Christ. Reckoning from the year 453 before Christ was born, and adding 33 years, the age of Jesus Christ at his crucifixion, it would be 486 years from the decree of Artaxerxes to the cutting off of the Messiah. Those who adopt this chronology, suppose, that by the expression in the 27th verse, "In the midst of the week he shall cause the sacrifice and oblation to cease," we are to understand that after the completion of 69 of the weeks of years amounting to 483 years, denoted in the 25th verse by the two periods of "seven weeks, and three-score and two weeks," that in the midst of the seventieth week, Christ should be crucified; and consequently, the Jewish sacrifices and oblations, which pointed to the sacrifice of Christ, should virtually cease from that moment, when HE, "by one offering should perfect for ever them that are sanctified."

Of course, the year 486 would correspond to this expression, and would be "in the midst of the

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week," that is, the last of the 70 weeks of years, extending from 483 to 490, dating from the decree of Artaxerxes. I suppose Mr. M. alludes to such as adopt this chronology, when he remarks, (page 72,) "I should not have been thus particular, and have trespassed so much upon your time to prove a given point in Christendom, had I not recently met with more than one christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ." Mr. M. did not probably know when he wrote this, that the conclusion he deprecates springs from the very date he has chosen.

Mr. Miller adopts this date, B. C. 457, from the chronology of the pious and learned John Usher, D. D. It will be perceived, therefore, that notwithstanding he occasionally speaks rather sneeringly of "learned D. D.'s," he is indebted to those very men for the dates upon which he grounds his calculations.

Taking the year B. C. 457 as the commencement, he accordingly places the completion of the 70 weeks or 490 years, at the crucifixion of Christ, by adding 33, the age of Christ at his crucifixion, to 457, the sum of these two numbers, making exactly 490.

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Mr. M. says the 490 years begin B. C. 457, which is correct. He says they end A. D. 33, which is also correct. But Christ was born four years before the common era, as is now universally admitted. Consequently he was crucified A. D. 29, and this is so stated in Archbishop Usher's chronology. So that only 486 years intervened between the year B. C. 457 and the crucifixion.

A. D. 29
457

486

Mr. Miller might have learnt this fact, which *of itself* is fatal to his whole theory, by simply subtracting the year of the world 3547, corresponding with B. C. 457, the date of Artaxerxes decree, from the year of the world 4033, the date according to Usher, of the crucifixion.

4033
3547

486

But whether the seventy weeks ended *exactly* at the crucifixion, or 4 years after, is a matter of no importance whatever to my argument in confutation of Mr. M.'s theory, as I shall prove that *if he is right* in supposing 2300 days in chap. 8th

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to mean 2300 years, still he makes a mistake, not of 3 or 4 years, in dating the commencement of these years, but of nearly three hundred; that is, he dates from B. C. 457, instead of 168, the true date. On the contrary, a miscalculation of 4 years on Mr. M.'s part, is fatal to his whole system, because it is evident that this completion of the 490 years, precisely, at the death of Christ, is the starting point of all his calculations, and every date which is afterwards assumed as the commencement or the completion of any prophetic period, depends upon the correctness of this one, and is fixed upon by reckoning from the beginning or ending of the 70 weeks, and calculating, sometimes forward, and sometimes backward, just as suits his purpose. Hence the importance he attaches in the above extract to the completion of the 70 weeks precisely with the death of Christ, and the manner in which he speaks of those "teachers in Zion," who in this respect differ from himself; not knowing that *he himself* differs from himself by selecting a date for the commencement of the 70 weeks, which brings the termination 4 years after the crucifixion.

I confess myself to be one of those who question whether the 70 weeks ended precisely with the

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death of Christ, but suppose rather that that event took place about 4 years before the completion of the 490 years; that is, according to the prophecy, "*in the midst of the week,*" the last of the 70 weeks of years. It is evident that the prophecy, especially the former part of the last verse, "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease," is capable of a more consistent explanation, by understanding the last week of the seventy, in which he should "confirm the covenant with many," to refer to the 7 years included in the time of Christ's public ministry, and the first three or four years of the apostles, during which, on the day of Pentecost, when 3000 were added to the church, and at other times, he did truly confirm the covenant with many, and "in the midst," or *half part* of which week, (as it is in the Hebrew,) the Saviour was crucified, and thus a virtual end was put to the Jewish system of sacrifices, and he caused "the sacrifice and oblation to cease."

There is one consequence resulting from Mr. M.'s fixing so positively the death of Christ as the completion of the 490 years, of which I suppose he little dreamed, and that is, *that the end of the*

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world is past already, and that this event took place in the year 1839! His prophecy of 2300 years, he says must be fulfilled 1810 *years after the death of Christ*, by taking 490 from 2300. Now any one may see, by looking at Usher's chronology, given in Bagster's Comprehensive Bible, and also in the Supplement to the Comprehensive Commentary, that the crucifixion took place A. D. 29, the common era having commenced in the fourth year after the birth of Christ, and he being at his crucifixion about 33 years of age. Now if the end of the world is to come 1810 years after the crucifixion in A. D. 29, this will bring us, of course, to A. D. 1839.

For the sake of the argument, however, I shall not insist upon this error in Mr. M.'s starting point, but let it be supposed that the crucifixion occurred A. D. 33, and thus let us meet Mr. M. upon his own ground, while we proceed to examine his explanation of the prophetic period of 2300 days. Let it, however, be understood, that whenever A. D. 33 is named in this work as the year of the crucifixion, it is only because Mr. M. assumes this, not because the present author admits its correctness.

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SECTION 2.—*The vision of the Ram and He-Goat.* —Dan. chap. viii.

The vision of the ram and he-goat contained in the eighth chapter of Daniel, was seen by the prophet in the third year of Belshazzar, the last king of Babylon, and consequently, about 14 or 15 years previous to the vision of the seventy weeks, which we have just been considering, and which occurred after the conquest of Babylon, and death of Belshazzar, who reigned 17 years.

Relating this vision, the prophet says, (verses 3 and 4,) "Then I lifted up mine eyes and saw, and behold, there stood before the river a ram, which had *two* horns, and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will and became great." We are not left to conjecture the meaning of this part of the vision, for Daniel was informed by the angel, (verse 20,) "The ram which thou sawest having two horns are the kings of Media and Persia;" and every reader will immediately recognise the description as a most graphic delineation of the renowned

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Cyrus and his successors, upon the united throne of the Medes and Persians.

As the prophet was considering, (verses 5, 6, 7,) "A he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand."

In the 21st verse the angel says, "The rough goat is the king (or kingdom) of Grecia, and the great horn that is between his eyes is the first king." If, however, the angel had not so plainly explained this vision, the mere tyro in history would at once perceive in this description, the remarkable history of the Grecian conqueror Alexander the Great, and his rapid career of conquest, issuing in the overthrow of the Medo-Persian empire, and the death of Darius, the last king, in the year B. C. 331. I wish the reader to take particular notice that the kingdom of the he-goat, that

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is to say, *the Grecian empire, was founded by Alexander the Great, not until the year before Christ* THREE HUNDRED AND THIRTY-ONE; because this one simple historical fact, in its influence upon the explanation of the remainder of this prophecy, is sufficient of itself (as we shall presently perceive) to overturn Mr. Miller's entire theory of the coming of Christ to judgment, in the year 1843.

The vision proceeds, (v. 8,) "Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it, came up four notable ones towards the four winds of heaven." In explanation of this, the angel says, (v. 21, 22,) "The great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kings shall stand up out of the nation but not in his power."

Alexander by his victories became very great; after numerous conquests he marched to Jerusalem, where Josephus tells us, in his antiquities of the Jews (book 11, c. viii.), that Jaddua the high priest showed to him "the book of Daniel, wherein he declared that one of the Greeks should destroy the empire of the Persians." After referring to this passage in Josephus, Dr. Prideaux remarks in his Connexions of the History of the Old and New Testament, (vol. 1, p. 371,) in a note at the foot

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of the page, "(that is) what is written in Daniel of the ram and he-goat, (chap. 8,) where that he-goat is interpreted to be the king of Grecia, who should conquer the Medes and Persians, (ver. 21,) and also what is written by the same prophet of the said Grecian king (chap. 11: 3). For both these passages foretold the destruction of the Persian empire by a Grecian king."

By the breaking of the great horn, is to be understood the death of Alexander, which occurred at Babylon in the flower of his age, and in the midst of his conquests. By the coming up, in place of the great horn, four notable ones towards the four winds of heaven, we are to understand the division of Alexander's kingdom among four of his captains after his death, viz.: 1. Cassander in Greece and the *west*. 2. Lysimachus in Thrace and the *north*. 3. Ptolemy in Egypt and the *south*. 4. Seleucus in Syria and the *east*. (See Newton's Dissertations, page 266.) Mr. Miller mentions Persia, (p. 49,) as one of the four divisions. This is entirely erroneous, for all the conquered territories of Asia to the east of Syria, as far as the river Indus, which of course included Persia, were comprised in what was called the kingdom of Syria, and which fell to the share of Seleucus. (See Robbins, Dr. Lardner, &c.)

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This error, whether it spring from ignorance or inadvertence, is not of any very great importance; it may, however, be worthy of remark, that a man who undertakes to explain prophecy by history, should be very careful of the accuracy of his historical facts. The fact that Persia was included in the Syrian kingdom of the Seleucidæ, is confirmed by Polybius and Appian, who relate that in consequence of the Persians neglecting to pay their tribute regularly, Antiochus Epiphanes, king of Syria, went to the city of Elymais, in Persia, for the purpose of levying it.

Section 3.—*The Little Horn.*

After having thus shown the division of Alexander's dominions into four parts, the prophecy proceeds to say that out of one of these four kingdoms (v. 9 to 14) "came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.* And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

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And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed."

The angel explains the meaning of this little horn, in v. 23, 24, 25. "In the latter time of their kingdoms," (that is of the four kingdoms which succeeded Alexander's,) "when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand." It is evident the power here spoken of was to arise out of

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one of the four kingdoms above mentioned, and that the calamities and persecutions which he should bring upon "the holy people" were to continue for the time mentioned in the 11th verse, viz.: 2300 days. Various have been the solutions which have been given to the problem,—who or what are we to understand by this little horn? Those most worthy of attention and study are the following three.

1. Antiochus Epiphanes, the king of Syria, and cruel persecutor of the Jews.

2. Others have considered this little horn to be Pagan and afterwards Papal Rome. This is the opinion adopted by Mr. Miller.

3. Others within the last century, have supposed that it refers to the Mahomedan delusion.

Authors of learning and celebrity have adopted each of the above hypotheses, and are worthy of candid and careful examination. The reader who wishes to examine the advocates of the *first answer*, viz.: Antiochus Epiphanes, is referred among the ancients, to Theodoret, the ecclesiastical historian, and Jerome, the translator of the Vulgate; and among the moderns, to Mede, Rollin, Matthew Henry, Thomas Hartwell Horne, and with but few exceptions, the great body of ancient and modern expositors. Bishop Newton, though adopting a

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different opinion himself, with commendable candor, says, "With St. Jerome agree most of the ancient fathers, and modern divines and commentators; but then they all allow that Antiochus Epiphanes was a type of Antichrist."

The *second* opinion, viz.: that the little horn means the *Roman power*, first gained some celebrity by the advocacy of the great Sir Isaac Newton, in his observations upon the prophecies of Daniel; and though it well becomes an humble individual like myself, to speak with reverence of that wonderful genius, yet, as I call no man master, I may be allowed to remark, that after attentively reading the work, I am not convinced by his arguments, that by the little horn was intended the Roman government. In truth, this prince of philosophers is seen in his unapproached greatness much better in his Principia or his Optics, than in his work on the prophecies of Daniel. The strength and wisdom of Newton's mind in the latter work, is more apparent in the wise remarks upon the nature and design of prophecy scattered through the work, a specimen of which is quoted in my introductory chapter, (see page 16,) than in the elucidation of the prophecies themselves; though it is not denied that here too, there is much that is valuable, and without doubt, the work will well repay

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a perusal, though it does not exhibit the transcendant genius of Newton's other works. Bishop Newton, author of the dissertations, (besides some other writers,) adopts, with some qualifications, this opinion of his illustrious namesake, though he professes, (page 249,) "not entirely to follow his plan, nor to build altogether upon his foundation. In adopting this opinion, Bishop Newton, in the writer's humble judgment, has not manifested his usual accuracy. This is one, of the *very few places*, in which that author's valuable and complete work on the prophecies may not be followed as a safe guide. The *third* opinion, viz.: that the little horn is the *Mahomedan delusion*, is advocated by George Stanley Faber in his Dissertations, (vol 1, chap. 5,) and though it has been adopted by some few respectable writers, appears more fanciful than correct.

Section 4.—*Proofs that Antiochus Epiphanes was the little horn.*

That Antiochus Epiphanes, that cruel tyrant and persecutor of the Jews, was intended by the little horn, appears to me by far the most probable supposition of the three above named.

The only argument against this opinion which seems to need an answer or which appears to me

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to possess any weight, is that mentioned by Sir Isaac Newton, and repeated by his namesake, the bishop; that "a horn in the style of Daniel doth not signify any particular king, but is an emblem of a kingdom." To this it may be replied, that while in most instances in this prophecy, a horn does signify a kingdom, to assert that it does so in this case is a mere *petitio principii*; it is begging the question, taking for granted the matter in dispute without proof.

Let any one read the explanation of the angel, (v. 22, 23,) "Four *kingdoms* shall stand up out of the nation; and in the latter time of their *kingdom*, when the transgressors are come to the full, *a king of fierce countenance*, and understanding dark sentences, shall stand up," and then decide whether it is not at least probable, that this KING was a person, and not a government, was Antiochus Epiphanes, and not the Roman empire. It is true that in some places the word king is put for kingdom, but in this place it seems to mean an individual monarch. The four horns which stood up in the place of that which was broken, says the angel, are "four *kingdoms*," and "in the latter time of their kingdom, shall stand up," not another *kingdom*, but a "*king* of fierce countenance."

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That this little horn which "waxed great," and by which "the daily sacrifice was taken away, and the place of his sanctuary cast down," this "king of fierce countenance, who should destroy wonderfully, and prosper, and practise, and destroy the mighty and the holy people; but should be broken without hand, was, in truth, this same Antiochus Epiphanes, I think will be evident to all who will peruse the following brief account of the cruelties and death of this tyrant. As modern authorities for the facts mentioned, I would name Prideaux's Connexions, Rollin's Ancient History, (book 19, chap. 2,) and the Religious Encyclopedia, (article, Antiochus Epiphanes,) because these works are possessed by most readers, and easily referred to. The ancient authorities are Polybius, Diodorus, Josephus, the two books of the Maccabees, Jerome, &c.

NARRATIVE OF THE CRUELTIES AND DEATH OF ANTIOCHUS EPIPHANES.

Antiochus, who assumed the title of *Epiphanes*, or the *illustrious*, but who, as many have remarked, was more worthy the title of *Epimanes*, that is, *the raging madman*, which some people gave him, succeeded his brother Seleucus on the throne of

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Syria, in the year B. C. 175. At that time the good Onias was high priest at Jerusalem. Scarcely was Antiochus seated on the throne, when the profligate Jason formed a design to supplant his brother Onias in the office of the high priesthood, which at that time was one of great dignity and emolument. With this view, Jason offered Antiochus about half a million of dollars. He succeeded in his negotiation, and was appointed high priest; but Menelaus offering a higher price, Jason was afterwards deposed, and the former appointed in his place. The scandalous ambition of these Jews, was the commencement of those calamities with which Antiochus overwhelmed their unhappy nation.

While Antiochus was besieging Alexandria, in Egypt, where he was making rapid and extensive conquests, a false report was spread of his death. Jason, the deposed high priest, thought this a favorable opportunity to recover his lost authority, marched with rather more than 1000 men to Jerusalem, drove out Menelaus, and made himself master of the city.

When Antiochus heard of this, he concluded that the Jews had made a general insurrection, and highly exasperated at the great rejoicings of which he heard among the Jews at Jerusalem, upon the

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report of his death, he hastened to take vengeance upon their devoted city. He beseiged Jerusalem, took the city by storm, abandoned it for three days to the unbridled fury of his soldiers, and caused 80,000 men to be inhumanly murdered.

Not content with these barbarities, he added sacrilege to massacre; forcibly entered into the temple, and even polluted by his presence the most holy place. He also plundered the temple, of the golden candlestick with seven branches, the altar of incense, table for the shew bread, and several other utensils, vases, and gifts of kings, all of gold. This horrible massacre and profanation of the temple, took place in the year B. C. 170.

Two years afterwards, Antiochus, baffled in his ambitious designs against Egypt by the power and firmness of the Romans, wreaked his vengeance once more against the defenceless Jews. He sent his general, Apollonius, with 22,000 men, with orders to destroy the city of Jerusalem, and to massacre all the men, and sell the women as slaves. These cruel orders were too faithfully executed. On the Sabbath day, while the people were assembled, peacefully, in their synagogues, all the adult men were most cruelly butchered, so that the streets literally streamed with blood. After setting fire to several parts of the city, they placed

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a strong garrison of soldiers in the holy temple itself, to awe the whole Jewish nation. This garrison fell on all who came to worship Jehovah in their venerated temple, and shed their blood on every part of the sanctuary itself, and polluted it by all possible methods.

A stop was thus put to the "daily sacrifices," which had been offered by the Jews every morning and evening in the temple, as none of the servants of God dared to come to adore him in that sacred, but now polluted place.

While in these mournful circumstances the author of the Maccabees thus plaintively describes the condition of the holy city. (I. Mac. 3 : 45.) "Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary, also, was trodden down, and aliens kept the strong hold: the heathen had their habitation in that place: and joy was taken from Jacob, and the pipe with the harp ceased."

Antiochus, soon after, issued an edict, commanding all the nations subject to him, to renounce all their ancient religious ceremonies, and to worship the same gods, and in the same manner that he did. This decree, though expressed in general terms, was aimed principally at the Jews, whose religion he had determined to extirpate. In pur-

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suance of this determination, he suppressed all the observances of the Jewish law; polluted the temple in such a manner that it was no longer fit for the service of God; burnt all the copies of the sacred scriptures that could be found; and even set up the statue of the god Jupiter upon the very altar of the temple. Thus, the *abomination of desolation was seen in the temple of God, and the daily sacrifice was taken away.* These events took place in the year B. C. 168. Now, let us read the words of this remarkable prophecy, delivered 385 years before, that is, in the year B. C. 553, and I think we shall not only be satisfied to whom this description of the little horn applies, but shall perceive in the remarkable fulfilment of the prophecy, a striking proof of the divine inspiration of the scriptures.

But this application is still further confirmed by the intimation of the death of this "king of fierce countenance," contained in the emphatic expression, (verse 25,) "but he shall be broken without hand." This expression seems to denote that he should come to his end without the intervention of the hand of man, but by the immediate judgment of God. How well does this agree with the awful end of this monster of cruelty! He had gone to Elymais, in Persia, for the purpose of levying the

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tribute imposed upon that portion of his dominions. While at Ecbatana, a neighboring city, he heard of the defeat of his generals Nicanor and Timotheus, by the brave and patriotic Judas Maccabæus, and resolved to set out immediately for Jerusalem, in order to make the nation of the Jews feel the dreadful effects of his wrath. It was while on this journey that he came to a miserable end, which is described in the following words by the historian Rollin, who, by the way, I would add, always applies this prophecy to Antiochus.

"In the violence of his rage, he set out with all possible expedition, venting nothing but menaces in his march, and breathing only final ruin and destruction. At the news of the defeat of his general Lysias, which reached him on the way, his fury increased. Immediately he commanded his charioteer to drive with the utmost speed, in order that he might sooner have an opportunity of fully satiating his vengeance; threatening to make Jerusalem the burying place of the whole Jewish nation, and not to leave one single inhabitant in it. He had scarcely uttered that blasphemous expression, when he was struck by the hand of God. He was seized with incredible pains in his bowels, and the most excessive pains of the colic. But still his pride was not abated by this first shock; so far

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from it, that suffering himself to be hurried away by the wild transports of his fury, and breathing nothing but vengeance against the Jews, he gave orders for proceeding with all possible speed in the journey. But as his horses were running forward impetuously, he fell from his chariot, and thereby bruised in a grievous manner every part of his body; so that his attendants were forced to put him into a litter, where he suffered inexpressible torments. Worms crawled from every part of him; his flesh fell away piecemeal; and the stench was so great, that it became intolerable to all; being himself unable to bear it. At length he acknowledged that it was the hand of the God of Israel that struck him, because of the calamities he had brought upon Jerusalem. In order to calm the wrath of the Almighty, he promised to exert the utmost liberality towards his chosen people; to enrich with precious gifts the holy temple at Jerusalem, which he had plundered; to furnish from his revenues the sums to purchase the sacrifices; and even to turn Jew himself, and to travel into every part of the world to publish the power of the Almighty. But it was now too late! Says the author of the Maccabees, 'This wicked person vowed unto the Lord, who now, no more would have mercy on him.' Thus miserably did Antio-

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chus perish by the immediate judgment of an insulted God. Thus was this 'king of a fierce countenance, broken without hand.'" He died B. C. 164.

SECTION 5.—*Meaning of the two thousand three hundred evenings and mornings.*

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.—*Dan.* 8: 13, 14.

With this narrative fresh in our minds, let us turn our attention to the above question, (Dan. 8: 13, 14,) "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" In the original, there is no such word as "*concerning*," as the reader may see by its being in italics, and Mr. Lowth rightly observes, that the words may be rendered more agreeably to the Hebrew, thus: "*For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue,*

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to give both the sanctuary and the host to be trodden under foot?" In the same manner is the question translated in the Arabic version, the Septuagint, and the Vulgate Latin. The answer to this question is "unto two thousand and three hunded days."

It would seem scarcely necessary to add, after what we have seen of the sufferings of the Jews at Jerusalem, under Antiochus, that the meaning of this answer evidently is, that the taking away of the daily, that is, the *evening* and *morning* sacrifice, and the profanation of the temple, should continue so long a time as is indicated by this reply when properly understood. Mr. Miller contends that we are to understand in this place 2300 years, a day for a year. In this I cannot agree with him, though many of the modern commentators think that years and not days are intended.

Doubtless, we are sometimes to understand in prophetical language, a day for a year. I am willing to admit that we are so to interpret the seventy weeks, the forty and two months, or 1260 days of the Revelations, and probably the other periods named in the last chapter of Daniel. But I shall be asked, if you thus explain a prophetical day in those passages, why not in this? This is a fair question and deserves a fair and candid answer. I reply, then, that I have come to this con-

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clusion, not from any difficulty on any other hypothesis, but simply from noticing the peculiarity of language employed in the original Hebrew of this term 2300 days. It would be rendered literally 2300 *evening-mornings*, [Heb. *a-rav bo-ker.*] Thus in the Geneva version, *deux mille et trois cents soirs et matins;* (i. e.) 2300 mornings and evenings; and still more to my satisfaction in the Latin version of Junius and Tremellius, *usque ad vespertina matutinaque tempora bis mille trecenta;* (i. e.) unto 2300 morning and evening seasons. Now it does not appear to me that this compound Hebrew word *evening-morning*, ever means a prophetical day, (i. e.) a year, but from the very nature and form of the word must be confined to a natural day. I have examined the Hebrew of each of the other passages where it is admitted we are to understand a prophetical day, or year. In Ezekiel, 4: 6, "I have appointed thee each day for a year," the word is *yom*, (day); and in Dan. 12: 11, "a thousand two hundred and ninety *days*;" and verse 12, the thousand three hundred and five and thirty *days*," the word is *yamim*, (days,) the plural of yom, used in Ezekiel.

Now it seems to me that the Holy Spirit had some design in avoiding this word in the prediction of the 2300 days, and using the emphatic com-

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pound word *a-rav bo-ker*, (i. e.) *evening-morning*, and that this design was expressly to confine the meaning to natural days; alluding to the two divisions of evening and morning; the first evening among the Jews beginning at 12 at noon, and the morning ending at the same hour; and also alluding to the evening and morning daily sacrifices. Bishop Newton says, "In the original it is "*Unto two thousand and three hundred evenings and mornings;* and in allusion to this expression, it is said afterwards, (v. 26,) "*The vision of the evening and the morning is true.*" In order to understand the meaning of the question to which these words are the answer, we are to remember that for many hundred years, the Jews had offered up a burnt offering, consisting of a lamb, every morning, at the third hour, and every evening, at the ninth hour; and this was called the *perpetual or daily sacrifice.*

Now the question was, "*For how long a time shall the vision last, the daily sacrifice be taken away,*" &c.? (Lowth's translation.) The answer was, "*Unto two thousand three hundred mornings and evenings.*"

I understand the reply to allude to the number of daily burnt offerings, including both morning and evening sacrifices, which should be omitted

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through the violence and cruelty of this "king of a fierce countenance," Antiochus Epiphanes. As there were two sacrifices on each day, the number of days would be 1150 days, or three years and nearly two months.*

* At the time I came to the above conclusion about the 2300 evenings and mornings, I was not aware that any *modern* commentator coincided with me in denying that the Hebrew word forbids the interpretation of 2300 prophetical days, or years. I have since examined the commentaries of Gill and Henry, which were not then accessible, and find that these learned expositors are both of opinion that natural days only are intended; and Henry mentions some who understand it as I do, 2300 evenings and mornings, or 1150 days.

Gill says, on the place, "Unto 2300 days, or so many mornings and evenings, which shows that *not so many years* are meant, but *natural days*."

Henry says, "It shall continue 2300 *days*, and no longer; so many *evenings and mornings*, (so the word is,) so many *natural* days, reckoned as is the beginning of Genesis, by evenings and mornings; because it was the *evening and morning sacrifice*, that they most lamented the loss of. Some make the morning and the evening in this number to stand for two, and then 2300 evenings and mornings will make but 1150 days, and about so many days it was that the daily sacrifice was interrupted, (that is,) by Antiochus Epiphanes."

Whether 2300 days, or 1150 as I suppose, are intended, makes no difference whatever in my argument against

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SECTION 6.—*This time fulfilled in the duration of the persecutions of Antiochus Epiphanes, at Jerusalem.*

Now let us inquire whether the time during which the daily sacrifices were taken away did actually agree with this prediction, thus understood.

Dr. Prideaux informs us that in the year B. C. 168, when Antiochus had issued a decree commanding all his subjects to conform to his own religion, "he sent into Judea and Samaria, one Athenæus, an old man, who being well versed in all the rites of the Grecian idolatry, was thought a very proper person to initiate those people into the observance of them. On his coming to Jerusalem, and there executing his commission, *all sacrifices to the God of Israel were made to cease*, all the observances of the Jewish religion were suppressed,

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Mr. M.'s doctrine. I think, however, that the latter number best agrees with the words, and with the history of Antiochus' persecutions. Those who make it 2300 entire days, reckon not from the time "*the daily sacrifice was taken away*," but from the beginning of the troubles, the first defection of Menelaus, the high priest, which was rather over six years before the cleansing of the sanctuary by Judas Maccabæus.

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and the temple itself was polluted and made unfit for God's worship. The Syrian soldiers under this overseer were the chief missionaries, and by them this conversion of the Jews to the king's religion was effected. Having thus expelled the Jewish worship out of the temple, they introduced thither the heathen in its stead, and consecrated the temple to the worship of the chief of their false gods, Jupiter Olympus, erected his image upon one part of the altar of holocaust, and upon another part, just in front of the image, built another lesser altar, whereon they sacrificed to him."

This image was erected on the 15th day of the month Casleu, (answering partly to November and partly to December,) and on the 25th of the same month they there began their sacrifices to Jupiter. (See Maccabees, 1 : 54, 59.)

Exactly three years from this time, when Judas Maccabæus had conquered and expelled the soldiers of Antiochus, the pious Jews having purified the temple, and made a new altar of incense, solemnly dedicated the temple anew to the worship of Jehovah, on the 25th of the month Casleu, (see I. Mac. 4 : 52,) the very same day on which three years before the sacrifices to Jupiter had commenced.

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The half of 2300 days, as we have seen, is three years and 55 days. We are not informed by any historian exactly how many days elapsed between the time when Athenæus stopped the daily sacrifices, and the 25th of the month Casleu, when Jupiter was worshipped in the temple. Had we been thus informed, I have no doubt that we should find that time to be exactly 55 days; and thus that "the daily sacrifice was taken away" for 2300 evening and morning offerings, and the worship of Jehovah in his temple abolished for 1150 days, or three years and 55 days.

The account given by the author of the Maccabees of the feelings of the patriotic Jewish army, when, after their victory, they beheld their much loved temple, is beautiful and affecting. (I. Maccabees, 4 : 36). "Then said Judas and his brethren, behold our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up into mount Zion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; they rent their clothes and made great lamentation, and

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cast ashes upon their heads, and fell down flat to the ground upon their faces."

Their patriotic and pious joy when they re-dedicated the house of their God, is no less beautifully described (verses 52 to 58).

"Now on the five and twentieth day of the ninth month, which is called the month Casleu, they rose up betimes in the morning, and offered sacrifices, according to the law, upon the new altar of burnt-offerings which they had made. Look! at what time, and what day the heathen had profaned it, even in that was it dedicated with songs, and anthems, and harps, and cymbals. Then all the people fell upon their faces worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away."

After reading the above account, it will not appear surprising that Josephus, the Jewish historian, should say in his Antiquities of the Jews, (Book

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X. chap. 11, sec. 7,) after mentioning this prophecy of Daniel's about "the little horn," "And indeed, so it came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, and what he wrote many years before they came to pass."

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CHRONOLOGICAL TABLE.

In order the better to understand the statements in this section and the following chapters of this work, I have compiled the annexed table of dates of events referred to, principally from the chronology of Archbishop Usher.

B. C.

677. Manasseh is carried a prisoner into Babylon, but upon his repentance, is afterwards restored to his kingdom.—2 *Chron.* 33 : 11, 12, 13.

643. Death of Manasseh. Amon, his son, succeeds, and reigns 2 years.

641. Murder of Amon. Josiah, his son, succeeds, and reigns 31 years.

629. Jeremiah begins to prophecy, in the 13th year of Josiah.—*Jer.* 1 : 2.

606. Commencement of the 70 years captivity in Babylon, by Nebuchadnezzar, in the third year of Jehoiakim.—At this time Daniel and his friends were carried into Babylon.—*Dan.* 1 : 1, 2, 3.

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598. Jehoiachin, or Jeconiah, with a great number of the Jews, is carried to Babylon by Nebuchadnezzar.

594. Ezekiel begins to prophecy, being a captive in Babylon, in the fifth year of Jehoiachin's captivity.—*Ezek.* 1 : 2.

588. Jerusalem taken and destroyed by Nebuchadnezzar. Zedekiah, the king, taken captive, and himself carried to Babylon, where he remains a prisoner till his death.

555. Belshazzar begins to reign in Babylon.

553. Daniel has the vision of the ram and he-goat, the four horns and the little horn (c. 8).

538. Belshazzar sees the writing on the wall (c. 6). Cyrus takes Babylon, slays Belshazzar, and constitutes his own uncle, Cyaxares, or Darius, king of Babylon.

537. Daniel cast into the den of lions (c. 6). The same year, has the vision of the seventy weeks (c. 9).

480. Xerxes, king of Persia, invades Greece with a mighty army.—*Dan.* 11 : 2.

464. Artaxerxes Longimanus ascends the Persian throne.

457. Artaxerxes sends Ezra to Jerusalem.—*Ezra* 7. The commencement of Daniel's 70 weeks or 490 years.—*Dan.* 9.

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331. Alexander the Great conquers Darius, king of Persia, and thus overthrows the Medo-Persian empire, and establishes the Grecian empire, or the kingdom of the he-goat.—*Dan.* 8 : 5, 21.

301. After the death of Alexander, his kingdom is divided into four kingdoms, among four of his chief captains. This is the rise of the four notable horns.—*Dan.* 8 : 8, 22.

175. Antiochus Epiphanes ascends the throne of Syria.

170. Antiochus, hearing that the Jews rejoiced at a false report of his death, takes Jerusalem, kills 40,000 people, and plunders the temple.

168. Antiochus causes the daily sacrifices at Jerusalem to cease, and sets up in the temple a statue of Jupiter, to which sacrifice is first offered on the 25th of the month Casleu. The same year the Romans, having conquered Perseus, king of Macedon, in Greece, put an end to that kingdom, which was one of the four that sprung from Alexander's.

165. Judas Maccabæus overcomes the armies of Antiochus, expels the Syrian soldiers from the temple, and re-dedicates it to the worship of Jehovah, on the 25th of the month Casleu.

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SECTION 7.—*Examination of Mr. Miller's date for the commencement of the* 2300 *days or years.*

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—*Dan.* 8: 13, 14.

It has already been remarked, (see page 17,) that the foundation stone of Mr. Miller's doctrine of the coming of Christ in the year 1843, is, his placing the commencement of the 2300 days, which he considers to mean 2300 years, at the same time with the commencement of Daniel's 70 weeks, or 490 years.

He then brings us to the year 1843, by a very easy process, thus:

Whole time of the prophecy,	2300 years.
Prophecy commences, before the crucifixion,	490 years.
	1810
Age of Jesus Christ at the crucifixion,	33 years.
Bringing us to the year A. D.	1843

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as the date of the completion of the prophecy, which Mr. Miller supposes will be the year of Christ's coming to judgment.

The reader is already aware that I do not regard the "two thousand three hundred evenings and mornings" as prophetical days or years. As, however, some of my readers may suppose that years are possibly intended by the 2300 days, I shall proceed to show that *even upon the supposition that this is the case*, Mr. Miller is still egregiously in error, in the date of their commencement, and consequently, in that of their termination.

Let it be remembered that Mr. Miller acknowledges (p. 49) that the kingdom of the he-goat (Dan. 8: 8) means, the establishment of the Grecian empire under Alexander the great, and that this event occurred in the year B. C. 331.

Let the reader also remember that Mr. M. acknowledges in the same page, that by the four notable horns explained by the angel (v. 22) as meaning four kingdoms, we are to understand the division of Alexander's dominions into four kingdoms under four of his principal captains, and that this division took place, B. C. 301. Now the prophecy says (v. 23) that *in the latter time of their kingdom*, a king of fierce countenance shall arise, &c. By him (v. 11, 12) "the daily sacrifice was

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to be taken away, &c. In the 13th verse, it is asked, for how long a time this vision shall last, and the daily sacrifice be taken away, &c., and the answer is, "Unto two thousand and three hundred days."

Now let the reader observe that notwithstanding the above admissions, Mr. M. places the commencement of these 2300 days (years) in the year B. C. 457, that is, more than a century before the he-goat or the four notable horns or the little horn had any existence! Is it not the very height of absurdity, to fix the date of the beginning of these calamities, (which the prophecy says were to occur *in the latter time* of the four kingdoms which sprung from Alexander's,) more than a century before Alexander was born, and 126 years before the establishment of Alexander's Grecian empire? To express this in the symbolical language of the prophecy, Is it not somewhat extraordinary, that this "little horn" (whatever was meant by it) should spring out of one of the four horns upon the head of the goat, more than a century before the goat had any existence?

And yet this is the absurdity upon which Mr. M. builds his whole theory of the coming of Christ in 1843. Had not Mr. M. expressed himself on this point in language which cannot be misunderstood,

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I could scarcely have believed it possible that he would think of placing the horn which was to spring from the head of the goat, before the time when the goat began to exist! or, in other words, that he would be guilty of the absurdity of placing a king or kingdom which was to spring from another kingdom, before the commencement of the parent kingdom! The goat only began to exist, that is to say, Alexander's kingdom only arose in the year B. C. 331, and if we were to date the commencement of the little horn, even here, supposing the 2300 days to be years, it would bring the termination of them not before A. D. 1969.

Thus, 2300
331 Before Christ.

A. D. 1969

But the true date is the date of the taking away the daily sacrifices in the temple by Antiochus Epiphanes, B. C. 168, and *if* the days meant years, this would bring the termination of them down to A. D. 2132.

2300
168 B. C.

A. D. 2132

Either of these dates is, of course, far too distant for Mr. Miller's scheme, and therefore he places

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the commencement of the 2300 days, B. C. 457.

2300
457

A. D. 1843

But the reader who has not read Mr. M.'s book, will inquire, Does he place the date so far back, without a shadow of a reason? I reply, I have read his third lecture very carefully, to discover whether he has any reason whatever, for placing the commencement of the 2300 years at the same time as the commencement of the 70 weeks; and I can discover none, except a most singular inference he draws from the words in Daniel, 8th chap. 21st verse, "the man Gabriel whom I had seen in *the vision*, at the beginning touched me, &c."

The inference Mr. Miller draws from the expression in this verse, "*the vision*," which, for the sake of emphasis, he has printed in italics seven times in one page, (page 57,) is that the vision of the 70 weeks, and the vision of the 2300 days, are only one vision, and that the former vision of 490 years is a part of the latter. But lest I should be supposed incorrectly to charge Mr. M. with an absurdity, which he does not maintain, I will give his own words to show that I do not misrepresent his views. On page 57, Mr. M. says, "We learn by

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the instruction of Gabriel that the seventy weeks were a part of *the vision.*" And again, "We think the proof is strong that *the vision* of Daniel begins 457 years before Christ; take which from 2300, leaves 1843, when *the vision* must be finished." And again, "Do you believe the Bible is true?" he asks the objector, "We do." "Then if the Bible is true, Daniel's 70 weeks are a part of *the vision*, and 490 years were accomplished when the Messiah was cut off; then 1810 years afterwards, *the vision* is completed, which would be fulfilled in 1843."

To these sage reasonings about THE vision, it is only necessary to remark, *firstly*, that the vision of the 2300 days, and the vision of the 70 weeks, were seen by Daniel at two separate times; the former in the third year of Belshazzar; the latter, 15 or 16 years after, in the reign of Darius; that they refer to entirely different events, and are therefore, not two parts of THE same vision, but two distinct visions; and *secondly*, that this emphatic THE, upon which so much dependence is placed, *is not in the Hebrew.* It is in the original merely "the angel Gabriel whom I had seen *in vision*, (Heb. be-cha-zōn,) at the beginning, &c." The Hebrew article *hai*, (THE,) is not there.

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If I were to bring forward any other argument to refute this absurd idea, I fear my readers would think me like the lawyer, who, in undertaking to prove that a certain deed had not been signed by a designated individual, began by stating that he had fifteen reasons to allege why the man in question had not signed the deed, and promising to state them in order, began by saying, "My *first* reason, is the unquestionable fact, that the man was dead before the deed was written; my *second*—" "Stop," said the judge, "if you can prove that, you may spare yourself the trouble of ennumerating your remaining fourteen reasons."

The reader of the foregoing remarks, will, I think, be satisfied that there are, at least, very strong grounds for believing (if not, as appears to me, the most positive proof) that the "little horn" means Antiochus Epiphanes.

Mr. M. supposes it to mean Pagan and Papal Rome; after quoting Rev. 11: 2, "the holy city shall they tread under foot forty and two months," he adds, "This last text only has reference to the Papal beast, which was the image of the Pagan, but the text in consideration, (viz.: Dan. 8: 13,14,) has reference to both Pagan and Papal." He explains the question, "How long shall be the vision, concerning the daily sacrifice?" by the fol-

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lowing words :—" That is, *how long shall the Pagan transgression and the Papal transgression tread under foot the sanctuary and the host?*" " This," says he, " must be the true and literal meaning of our text."

Now supposing it were granted that the " little horn" is the Roman government, still there is no reason for placing the commencement of these calamities in the year B. C. 457.

Upon the above supposition, we cannot suppose the Roman power to spring up from the head of the he-goat, or from Alexander's Grecian empire, before the latter was in existence. The Roman power could only, in any sense, be regarded as a horn springing from the head of the goat, when it should succeed to at least a portion of the dominions of the four kingdoms into which Alexander's was divided. This took place when the Romans at Pydna, in Macedonia, obtained a decisive victory over Perseus, the last king of Greece and the west, and reduced that kingdom, which was one of the four that sprung from Alexander's, to the condition of a Roman province.

Now it is a striking coincidence that this occurred in the very same year that Antiochus Epiphanes took away the daily sacrifices in Jerusalem, and erected the statue of Jupiter Olympus

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in the temple, (viz.: B. C. 168.) So that if Mr. M. is right, in supposing the 2300 days to mean 2300 years, and the little horn to mean the Roman power; still, the commencement cannot be dated before the Roman power became a horn of the he-goat, or in other words, a branch of Alexander's Grecian empire, by the conquest of Greece, B. C. 168.

Before passing to Mr. Miller's next position, I would remark, that the commencement of the 70 weeks, and that of the 2300 days, cannot be identical, because *the former* commences at an event among *the most joyful* in the history of the Jewish nation, viz.: "the going forth of the commandment to restore and to build Jerusalem," after their long and weary captivity in Babylon should have ended; and *the latter* commences at an event among *the most painful and calamitous* in their history, viz.: "the taking away of the daily sacrifice, setting up the abomination of desolation, and giving the sanctuary and the host to be trodden under foot."

This was an event calling for mourning and lamentation and tears, but *that* was an occasion of heartfelt joy to the pious and patriotic Jews, as all will confess, who peruse the account of its fulfil-

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ment, in the seventh chapter of Ezra, verses 6 to 10.

"In the reign of Artaxerxes, king of Persia, Ezra went up from Babylon: and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

The commandment or decree of Artaxerxes "to restore and to build Jerusalem, predicted by Daniel, and recorded by Ezra, was an instance of special favor towards the Jews, such as they have too seldom experienced from the kings of the earth. He not only permitted them to return to the much-loved city of their fathers, and encouraged them

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to raise from its ruins the temple of Jehovah, but also furnished them with silver and gold, exempted from tribute the Levites, singers, porters, and others connected with the service of the temple, and recommended them to the especial favor of the surrounding nations.

The following is the copy of the most important part of this decree:

"Artaxerxes, king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree; that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou canst find in all the province of Babylon, which the free-will offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem. The vessels also that are given thee for the service of the house of thy God, those deliver thou

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before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?"

After recording this memorable decree, the pious Ezra, at the close of this chapter, bursts forth in the joyful language of grateful thanksgiving:

"Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king and his counsellors, and before all the king's mighty princes; and I was strengthened as the hand of the Lord my God was upon

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me; and I gathered together out of Israel chief men to go up with me."

I need scarcely inquire of the attentive reader, after perusing this account of this most joyful event in the history of the Jews, from which the prophecy of the seventy weeks is to be dated,—Can this be the date of the beginning of those dreadful calamities, predicted in the vision of the 2300 days, when the daily sacrifice was to be taken away, the abomination of desolation to be set up, and the sanctuary and host to be trodden under foot?

The fact that the two visions predict events entirely opposite in their character, is of itself a proof abundantly sufficient, that the date of their commencement cannot be identical, or in other words, the vision of the 2300 days, does not begin in the same year as that of the 70 weeks. As this is the one single assumption, upon which Mr. Miller's theory of the end of the world in 1843 is founded, it must be evident, that with the failure of this proof, his whole system falls to the ground.

Every intelligent reader of Mr. Miller's book, will perceive that the commencement of his other prophetic periods is obtained, simply by subtracting them from this one, to ascertain the date of their commencement; consequently the disproof of this,

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is the refutation of all the rest. As this fact, however, is not mentioned by Mr. Miller, and as many may be struck with the apparent singular coincidences, arising from our author's making other supposed prophetic periods, besides the 2300 days, end in the same year 1843, I shall proceed, in the ensuing chapters, to examine his remaining imaginary proofs of the coming of Christ in that year.

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CHAPTER IV.

THE PUNISHMENT OF SEVEN TIMES.

"And if you will not be reformed by me by these things, but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times for your sins."—*Lev.* 26 : 23, 24.

LET the reader peruse this passage and the chapter from which it is taken, and then imagine, if he can, by what stretch of ingenuity Mr. M. draws from it a proof of the coming of Christ to judgment in 1843. That I may not be suspected of misrepresentation, I will state the process by which he performs this most singular operation in his own words.

He has chosen these verses as the text of his 17th lecture. He proposes to show, *First*—For what the people of God are punished. *Second*—Show how they are punished. *Third*—Show the time they will be punished.

Passing over his observations upon his two first heads of discourse, in which there are some good, pious remarks, let us examine what he says upon

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the third part of his subject, where he proposes "to show what is meant by '*seven times*' in the text."

"Seven times," says our author, "in Nebuchadnezzar's dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until *seven times* passed over him, and until he learned that the most high ruled in the kingdom of men, and gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogancy, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they too, like Nebuchadnezzar, must be driven among the beasts of the field, meaning the kingdoms of this world, (!) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will. That being a matter of history, and a sample only, was fulfilled in seven years; but this being a prophecy, will be fulfilled only in seven prophetic times, which will be seven times 360 years; which will make 2520 years." A little farther on, he remarks,—"Therefore, the sum and substance of the whole is, that the people

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of God would be among the beasts, or kings of the earth, seven times, i. e. 2520 years."

Having decided by this singular process of reasoning, that the people of God shall be punished 2520 years—which period, to make it agree with his previous conclusion, fixed upon by comparing the 2300 days and the 70 weeks, must end in the year 1843—our author has nothing to do but to subtract one number from the other, to fix the time of the commencement of this punishment.

Thus, 2520, whole period.
1843 after Christ.

677 before Christ.

He then looks into his bible chronology, and finds that in the year B. C. 677, one of the kings of Judah, named Manasseh, was carried a prisoner to Babylon. Here, then, says Mr. M. must begin this punishment of seven times. It would have answered his purpose, doubtless, much better had this subtraction happened to have brought out the number 606 B. C., the date of the commencement of the 70 years captivity of the Israelites in Babylon; but figures will not bend, and therefore, for want of a better, this date of Manasseh's being taken prisoner is adopted, though it was the mere captivity of an individual king, and not of the

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Jewish people, as the Babylonish captivity was, 71 years after.

Mr. Miller does not *inform* us of this mode of calculating backwards to ascertain the commencement of his 2520 years.

He tells us this punishment or captivity took place in the year B. C. 677, and then bids us take that number from the whole number of the years,

2520
677

1843

Remarkable coincidence! some may exclaim. We have arrived again at the very same date! But does not any person of reflection perceive, that the number 677 was obtained by Mr. Miller, by *calculating backward*, as I have before stated; and of course he understood subtraction well enough to know, that if 1843 taken from 2520 left 677, then 677 taken from the same number, would leave 1843. Surely there can be no mystery, nothing wonderful in this.

That he did not select the number 677 B. C. from choice, but from necessity, is very evident, from the fact that it is not a national captivity of the Jews, but only of a single king, who, after a period of imprisonment, was restored again to his

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throne. Besides this, the removal of such a king, who was a most wicked and cruel tyrant, even causing "his children to pass through the fire to Moloch," must have been a blessing to his subjects rather than a punishment.

Mr. Miller says, (page 262,) in reference to his 2520 years, "The proper question would now be, when did those years begin? I answer, they must have begun with the first captivity of the tribe of Judah, the inhabitants of Jerusalem, in Babylon." He then quotes *Jer.* 15: 4,—"And I will cause them to remove into all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem."

He adds, just after, "Then if Babylon was the nation which was to scatter the people of God, and this, too, *in the days of Manasseh*, I ask, when was this captivity? I answer, in the year 677 before Christ; see 2 *Chron.* 33: 9 to 13, and see also the bible chronology of that event."

In the above extract, a passage from Jeremiah, the prophet, is quoted, in which God says, "I will cause them to be removed into all kingdoms of the earth, *because of* Manasseh," &c., to prove that this captivity was to take place, to use Mr. Miller's own words, *in the days of* Manasseh."

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I cannot believe that Mr. Miller would be guilty of deception, even to establish a favorite date. I must conclude, therefore, that when he wrote the words above, he was ignorant of a fact of which almost any Sabbath school scholar would inform him, viz.: that *Jeremiah wrote that prophecy long after Manasseh was dead!*

Jeremiah did not *begin* to prophesy, as any person may see by turning to *Jer.* 1: 3, till the thirteenth year of king Josiah, who was the grandson of Manasseh, and consequently fifteen years after the death of Manasseh, who died B. C. 643.

Jeremiah began to prophesy fourteen or fifteen years from this date, or at the earliest, B. C. 629. This time, when Jeremiah *began* his prophecies, was therefore 48 years *after* the captivity of Manasseh in 677; and yet, who would believe it! this writer, who tells us, more than once, how many years he has spent in studying the prophecies, is found applying a prediction of Jeremiah, "*I will* remove them," &c., to an event which took place B. C. 677, and consequently 48 years before he prophesied at all, and probably many years before he was born! for Jeremiah, (see ch. 1: 6,) when he began to prophesy, was but young in years; he said, "Oh, Lord God! behold I cannot speak, for I am a child."

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In the prophecy of Jeremiah under consideration, the prophet certainly did allude to "the first captivity of the tribe of Judah, the inhabitants of Jerusalem, in Babylon," as Mr. Miller says; but unfortunately for Mr. Miller's dates and theory, this did not occur in the year B. C. 677, when Manasseh was made prisoner, for the inhabitants of Jerusalem were not carried captive with him; but in the year B. C. 606, *twenty-three years after* Jeremiah began to prophesy, and not, as Mr. M. makes out, *forty-eight years before.*

But Mr. M. finds this wonderful period of "seven years," or "times," or 2520 years, not only in Leviticus, but in Ezekiel, in the following words, which are found in chap. 39th, 9th verse:—"And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire "*seven years.*" "Ezekiel here gives us to understand," says Mr. M., "that by means of the people of God being driven out of their cities, and by the word of God, they would be enabled to destroy, or be destroying their enemies, and to spoil those who had been spoiling them, and rob those who had robbed them; and this too, would take seven years or 2520 days;

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and Ezekiel being commanded to reckon each day for a year, (4th chapter, 4th to 6th verse,) then it would be 2520 years. The proper question would now be,—When did those years begin?"

Mr. M. then goes on to answer,—in the year B. C. 677, as before, the date of Manasseh's captivity.

Here again our astonishment must be excited, at Mr. M.'s ignorance of the fact that Ezekiel delivered this prophecy *long after Manasseh was carried into Babylon, in* 677 *B. C., and half a century after Manasseh was dead!* Ezekiel was not called to the prophetical office till B. C. 594, in the fifth year of Jehoiachin's captivity. (See chap. 1 : 2.) This was, of course, 83 years after Mr. M.'s commencement of his pretended "seven times" or 2520 years. *If Mr. M. did not know* that Jeremiah and Ezekiel wrote their prophecies long after the time of Manasseh, he should not have undertaken to expound prophecy.

If he did know this fact, and yet applied these predictions: "*I will* remove them, &c."—(Jer.) "They *shall* go forth," &c., (Ezek.) to *an event already past*, as though that event were yet future when these prophets wrote, then Mr. M. must have been guilty of a most unwarrantable perversion of scripture, merely to serve a purpose, and

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establish a date. My charity forbids me to take the latter horn of this dilemma. But whichever is true, Mr. M. cannot be a safe guide in the interpretation of prophecy. No one should undertake to expound prophecy by history, who does not possess an acquaintance with even the alphabet of Bible chronology. I have merely pointed out these gross and palpable blunders, as instances of the abundant proofs found in almost every page of Mr. Miller's book, of his want of that kind of knowledge essential to one who undertakes to expound the prophecies.

Not that I should attach the weight of a feather to his most extraordinary calculations about the "*seven times*," either of Leviticus or of Ezekiel, even if his dates were free from objection. Every well instructed Sabbath school scholar knows, or might know by looking at his Union Bible dictionary, under the word *seven*, that "seven fold, seven times," and similar expressions, are used in the bible to denote *often*, *abundantly*, *completely*, and this very text (Lev. 26, 24) is referred to as an example. It is well known to Hebrew scholars, that the radical idea of the Hebrew word *sheva*, *seven*, is *sufficiency* or *abundance*, (see Parkhurst's Hebrew Lexicon,) and it is no wonder therefore that it is often used in the above sense.

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But there is another absurdity attached to this strange exposition of Mr. M. Let the reader turn to the passage in the twenty-sixth chapter of Leviticus, and read from v. 18 to v. 28, beginning v. 18, "And if ye will not for all this hearken unto me, then I will punish you *seven times more* for your sins," &c. Before he has read the verses, he has doubtless discovered what I charitably hope escaped the notice of Mr. M., as he does not mention it, and it would destroy his strange exposition altogether; namely, that this "seven times" is to be repeated four times over, (see verses 18, 21, 24, 28); so that if "seven times" means, according to Mr. M. 2520 years, then the whole period must be over ten thousand years. I leave it to Mr. M. to fix the date of its commencement, so as to bring the termination of these *ten thousand years* to his favorite date of 1843.

And are these the sort of *arguments* by which wondering crowds of people in their proper senses have been drawn together, and the minds of many have been shaken or troubled as though the day of the Lord were at hand? The bare statement of these absurd suppositions, to an intelligent person conversant with the history of the world, would be a sufficient refutation of them; and while I write. their absurdity appears so glaring, that I am

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almost ashamed to employ my pen in reply to them. To some persons, however, positive assertions, such as Mr. Miller indulges in, are mistaken for arguments, and though their minds are not convinced by the soundness of the reasons advanced, they are awed into submission by the confident tone assumed by the theorist. I have adopted as my motto the words of the apostle—"Prove all things, hold fast that which is good." If every body would rigidly observe this rule, when novel theories are presented for their consideration, there would be vastly less error in the world; and the present reply to such a mass of error as is contained in Mr. Miller's book, would have been needless.

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CHAPTER V.

THE THREE PROPHETICAL PERIODS.

Twelve hundred and sixty; twelve hundred and ninety; and thirteen hundred and thirty-five.

SECTION 1.—*The three periods compared.*

"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?—*Dan.* 12: 6.

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a *time, times, and an half;* and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—v. 7.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a *thousand two hundred and ninety days.*—v. 11.

"Blessed is he that waiteth, and cometh to the *thousand three hundred and five and thirty days.*"—v. 12.

HERE are three distinct prophetical periods. 1. In verse seventh; *a time, times, and a half,* mean-

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ing, says Mr. Miller, three and a half prophetical years, or three and a half times 360, making 1260 *prophetical days, that is years.* 2. In verse eleventh, *twelve hundred and ninety days.* 3. In verse twelfth, *thirteen hundred and thirty-five days.*

Mr. Miller understands the last of these three periods to end at the same time as his 2300 years, viz.: in 1843, and the other two periods to end 45 years before, viz.: in 1798. This 45 years is merely the difference of the two numbers, 1290 and 1335. He has nothing now to do, but to "*reckon back,*" by subtracting 1335 from 1843, to find out the beginning of this period.

1843
1335

508

Mr. Miller informs us, in the following extract from page 103, that Daniel was acquainted with this art of *reckoning back.*

"Now Daniel," says our author, after alluding to the instruction of the angel, "had all he could ask for; now he could understand the time, and length, and part of every division which the angel had given him in his instruction, so far as to fill up his division of 2300 years. He has now learned, that to begin and *reckon back* from the resurrec-

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tion, (Mr. M. means the resurrection at Christ's second coming,) which *he well knew* (?) would be 1810 years after Christ's crucifixion, (that is, A. D. 1843,*) he might find out when the daily sacrifice abomination would be taken away."

Mr. M. supposes that in the year A. D. 508, obtained by the above easy process, "the pagan abomination" was to come to an end. Because there is a difference of 30 years between the two numbers 1290 and 1260, he concludes that "The Papal abomination will be set up 30 years after 508, viz.: in A. D. 538." The reason of this operation is obvious. Mr. M., by taking 45 from 1843, had before decided that the 1260 years must end, or the Papal abomination fall, in 1798. He could not, therefore, commence his 1260 years in 508, for that would have brought the end of them in 1768.

508
1260
1768

This difficulty, however, must be removed. To effect this, Mr. M. decides, not, as would be most

* The reader will remember it has been shown, that according to the chronology which Mr. M. follows, the crucifixion occurred A. D. 29; consequently 1810 years after would be 1839. (See page 52.)

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natural, that the two periods 1260 and 1290, *end* 30 years apart, but that they *begin* thirty years apart, and end together. This of course supplies him with the 30 years wanted to make up the deficiency, thus:

30
508
538
1260
1798

If I am asked the question—As you reject the interpretation Mr. M. gives of these three prophetical times, can you furnish a better? I reply, I do not feel myself bound to furnish any. The termination of these periods is yet future, and I consider that prophetical times are the best explained by their fulfilment. "What is the precise time of the beginning and consequently of the ending of these three different periods,"—observes a most learned author, with a modesty which I should like to have discovered in Mr. Miller's lectures, "as well as what are the great and signal events, which will take place at the end of each period, *we can only conjecture; time alone can with certainty discover.*"—(Newton's Diss. p. 321.) I may, however, remark, that instead of the supposition, to which Mr. M. is forced by his dates,

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that the 1260 and 1290 end at the same time, I would much prefer the more natural opinion of the excellent Mr. Scott, who, without presuming positively to fix the dates when these periods shall terminate, (as Mr. Miller has done,) expresses his opinion, that the 1290 years and 1260 years are to be calculated from the same commencement, and consequently that the former will extend 30 years later than the latter. "The subversion of the kingdom of the Papal Antichrist, and of the Mahomedan delusion, will probably be at the end of the 1260 years; thirty years more may probably be taken up, in wholly extirpating every Antichristian power, which completes the 1290 years; and the last number of 1335 years, which reaches 45 years beyond that time, may predict the complete introduction of the MILLENIUM." Well may he be pronounced "blessed" in verse twelfth, who shall wait and live to see that time, if this ushers in the *millenium*. Not so, however, if it introduces the coming of Christ to Judgment in 1843, (as Mr. Miller supposes,) for doubtless, while there is a little flock of true believers, out of the nine hundred millions of people on the globe, which may and unquestionably will be considerably enlarged by 1843, to whom the coming of Christ would be a blessed event, yet there will without

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doubt be many who will be living three years hence, of whom it could not be said, if that solemn event were then to occur, "BLESSED is he that waiteth and cometh to the thousand, and three hundred and five and thirty days."

Though as remarked at the commencement of chapter II., it is not my intention formally to undertake the argument in disproof of Mr. M.'s doctrine of the priority of Christ's second coming to the millenium, I cannot but remark, in passing, that this one passage is sufficient, of itself, to overthrow that unscriptural theory. The scripture, undoubtedly, informs us that there will be wicked men on earth at the time of Christ's second coming, and Mr. Miller attempts to prove in his first lecture, that such at the second coming of Christ will be destroyed from the earth by fire. Surely such will not be "blessed," though they do wait and come to the thousand, and three hundred and thirty five days!—The conclusion is irresistible, that the completion of these years will not be immediately followed by that awful event. Hence it follows, that if the calculations of Mr. M., that this period will be completed in 1843, were correct, (which I by no means admit,) still it would not be the year of the second coming of Christ, but the commencement of the millenium, of which it

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might truly be said—Blessed is he that shall live to see that time! May the Lord hasten it, in his own time. Blessed be his name! in the appointed time it will come and will not tarry.

SECTION 2.—*The* 1260 *days.*

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until *a time, and times, and the dividing of a time.*"—*Dan.* 7 : 25. (3½ times 360 or 1260 years.)

"It shall be for *a time, times and a half;* and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—*Daniel,* 12 : 7.

"But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot *forty-two months.*"—*Rev.* 11 : 2. (30 times 42 is 1260 days or years.)

"And I will give power unto my two witnesses, and they shall prophecy, *a thousand, two hundred and three-score days,* clothed in sackcloth."—*Rev.* 11 : 3.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand, two hundred and three-score days.*"—*Rev.* 12 : 6. (See also verse 14.)

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"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue *forty and two months*."—*Rev.* 13 : 5.—(1260 years.)

I am happy to express my general concurrence with Mr. M. in the application of these passages to the papal antichrist, who has for so many centuries "spoken great words against the Most High," and "worn out the saints of the Most High."

Did it consist with the plan I have marked out, I should point out many places in his explanations of the above texts where I think he has manifested great inaccuracy and want of judgment, especially in his fanciful explanation of the two witnesses in his 13th lecture, in which he strives to show that the two witnesses who were "to be killed," and "whose dead bodies were to lie in the street of the great city," were the Old and New Testaments!

As my intention is, however, to confine myself chiefly to an exposure of the total inaccuracy of the dates he has chosen, as the completion of his various prophetic periods, I shall leave unnoticed most of what Mr. M. has said upon the above passages of scripture, as irrelevant to my argument, and proceed to examine his opinion of

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the completion and of the commencement of the period of 1260 years, so often referred to in the above cited passages of scripture. I believe, as Mr. Miller does, and indeed most protestant commentators, that the 1260 years denote the duration of the dominion of the papal antichrist. After comparing these passages, and the entire prophecies to which they belong, with the history and character of popery, I cannot doubt that this is the mystical Babylon, whose name is written in Rev. 17 : 5, and that when the 1260 years are accomplished, then "*shall that great city Babylon be thrown down, and* SHALL BE FOUND NO MORE AT ALL!"—*Rev.* 18 : 21.

Mr. Miller supposes that these 1260 years were completed in 1798; having before obtained this date, as we have seen in the last section, by subtracting 45 from his first discovered number 1843. Of course this will give 538 as the date of the rise and establishment of the Papal Antichristian dominion.

1798
1260
538

Now let us proceed to inquire whether the language of prophecy and the voice of history will

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give their testimony in favor of this, as the true date of the establishment of the Papal power.

In Mr. Miller's attempts to establish this date, he has manifested a most superficial acquaintance with ecclesiastical history.

On page 274, he says: "Some have fixed the time of the church entering into her wilderness state as early as A. D. 534, when the great controversy between the orthodox and arians, in the days of Justinian, shook the religious world into two great divisions." And again just after, other writers say that it was as late as A. D. 606, when the pope obtained civil and ecclesiastical power, and that he came out publicly wearing two swords. Between these two points, I believe *all* writers fix the time of the church entering into her wilderness state, "a place prepared of God, that they should feed her there 1260 days."

Now every one who is acquainted with ecclesiastical history, knows that "*the great controversy* between the orthodox and the arians" took place, not in 534, but between the years 320 and 400.

The following are the dates of the principal events in this celebrated controversy:

A. D.

325. The Arians were condemned at the *Council of Nice*, under the emperor Constantine.

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326. Athanasius chosen bishop of Alexandria.
335. Synod at Tyre in reference to Athanasius, who is banished to Treves.
337. Death of Constantine the Great. Arianism triumphs under his son Constantius, from 337 to 361.
355. Athanasius the orthodox bishop of Alexandria, is driven from Alexandria, by Constantius, who appoints an Arian, named George, in his stead.
363. Athanasius returns to Alexandria, upon the accession of Jovian to the empire.
370. The emperor Valens destroys 80 orthodox ministers, by burning a vessel.
381. The Council of Constantinople confirms the Nicene creed.

It is true that in the beginning of the sixth century, the Arian cause was maintained by the Vandals in Africa, and the Goths and some other nations. "The triumphs of Arianism were, however, transitory," says Mosheim, "and its prosperous days were entirely eclipsed, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian. One thing," adds the same author, "is certain, that from this period the Arian sect declined apace, and could never after recover any considerable degree of stability

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and consistence." This conquest of the Vandals, and consequent overthrow of Arianism, took place about the date above named in the extract from Mr. Miller's book. Of course I shall not be expected, *orthodox* as I claim to be, to admit that the overthrow of Arianism was the establishment of antichrist!

Nor, indeed, does Mr. M. quite fall into this absurdity; he places the latter event four years afterwards, viz. A. D. 538. It will be remembered that Mr. Miller had before fixed upon this date as the commencement of the 1260 years, to make it agree with his year 1843; that is, with the addition of the 45 years that he supposes are to follow the downfall of antichrist, thus,

Rise of the papal antichrist,	538
Prophetic period,	1260
Between the downfall of Popery and the end of the world,	45
	1843

To establish this latter date, therefore, *he must find some event* to correspond with 538, which he may explain as the commencement of the dominion of this Antichristian power; when, as we learn from the passages of scripture at the head of this section, "the saints were to be given into his hand

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for a time and times and the dividing of a time," the true church should fly from his persecutions into the wilderness for "a thousand, two hundred and three-score days," and power should be given unto him, to continue forty and two months."

Now I should be willing to challenge the ingenuity of any one of my historical readers to guess the event which Mr. M. has selected as the fulfilment of these prophecies, the commencement of the 1260 years.

What do my readers imagine is this event? *Risum teneatis, amici?*

It is the establishment of the Emperor Justinian's celebrated code of civil law to regulate the jurisprudence of his empire! ! !

Even this did not occur just at the date required, viz.: 538, but in 534. There is, however, no other event so near to 538, by several years, as this is, which can by any possibility be made to serve the purpose; and therefore, for want of a better, this must do.

Let not the reader who is acquainted with history, suppose that this notion is too absurd to proceed even from the *fruitful* mind of Mr. Miller! Here are his words (page 276). "We find that Justinian, emperor of Constantinople, formed a code of laws about A. D. 534, which were published and sanc-

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tioned, in the *Western Empire* (!) at Rome, about four years afterwards; *on which code of laws, the Pope has claimed his authority* (!!) to rule over kings, and punish heretics with confiscation of their goods, imprisonment or torture of body, and even death." Upon this strange statement, which every person, but moderately acquainted with history, will perceive to be the very essence of absurdity, I have only to remark, *first*, that the "*Western Empire*" *ceased to exist* in the year 475, more than half a century before the code of Justinian was ever framed, upon the conquest of Rome by Odoacer, king of the Heruli, and the deposition of Augustulus, the last of the Western Emperors; and *secondly*, this said code had nothing whatever to do with the Pope's ruling over kings and punishing heretics, but that his pretensions grew, in process of time, to this enormous height, from supposing himself to be THE VICEGERENT OF GOD UPON EARTH. This celebrated *Justinian code* of laws, was nothing more nor less than a digest of the numerous works on Roman jurisprudence, which had appeared before the age of Justinian. It was drawn up by the learned civilian, Tribonian, himself, as was supposed, a heathen, and nine associates; and it settled the civil and criminal law of the empire, pointed out the relations between

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fathers and children, husbands and wives, guardians and wards, &c., established laws in relation to property, inheritance, and succession, legacies, trusts, interest of money, &c., and settled what crimes should be punished with death, &c.

At the time this code was published, the city of Rome was in the power of the Ostrogoths. *Two years* (not "about four") afterwards, viz.: in 536, Belisarius, the general of Justinian, took the city of Rome, and added it to the empire of his master Justinian, when as a matter of course it was governed, as all the rest of the empire was, by the Justinian code of laws. But what has all this to do with the establishment of the papal dominion? "The magistrates appointed by the Justinian code were not subject to the authority of the church," as we are informed by the historian Gibbon (vol. 4, page 137). The pope, or bishop of Rome, who was at that time only a feeble priest, (of great *ecclesiastical* pretensions indeed, but with no *civil* power,) upon the approach of Belisarius to the walls of the city, humbly proffered his voluntary allegiance to Justinian, the emperor, his master. Surely this was not the time when "POWER was given unto him that he should continue forty and two months!"

In the extract before quoted from page 274 of Mr. M.'s book, after mentioning the year 534, he

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proceeds to inform us that some writers place the establishment of the Papal dominion "as late as A. D. 606, when the Pope attained *civil* and ecclesiastical power, and came out publicly *wearing the two swords.*"

This again is incorrect. The Pope had for many years before 606, been adding to his *ecclesiastical* power, which was finally established in that year; but it was many years after this, not indeed till 755, or at the earliest, in 727, that he obtained *civil* power, or *became a temporal prince.*

It is true the year 606 is a remarkable era in the history of Papacy, and one which many judicious expositors fix as the commencement of the 1260 years.

In that year the Emperor Phocas, one of the most wicked men and cruel tyrants that ever swayed a sceptre, bestowed upon Pope Boniface III. the title of *Universal Bishop,* and thus constituted him the supreme earthly head of the universal church. This title had been assumed by John, bishop of Constantinople, in 588. In consequence of this assumption, a fierce contention arose between the rival sees of Rome and Constantinople, which should be the greatest.

This quarrel was decided as above stated by the Emperor Phocas; and "when the bishops of

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Constantinople maintained," as we are informed by an ancient writer, "that their church was not only equal in dignity and authority to that of Rome, but also the head of all the christian churches, this tyrant opposed their pretensions, and granted the pre-eminence to the church of Rome." Thus was established *the supreme ecclesiastical dominion* of Papal Rome.

In proof of the above facts, and in disproof of Mr. Miller's assertion that the Pope obtained his *civil power*, as well as his ecclesiastical power, in the year 606, the reader is referred to Mosheim, Milner, Jones, and all the respectable writers on ecclesiastical history.*

Immediately after the words from Mr. M.'s book, last quoted, he adds (page 275), "Between these two points (that is between 534 and 606) I believe ALL writers fix the time of the church entering into the wilderness state, "a place prepared of God, that they should feed her there 1260 days."

Now let the reader peruse the following extracts from such respectable and well known writers as Scott, and Adam Clarke, the commentators, Milner, the ecclesiastical historian, and Newton,

* For some interesting particulars relating to the establishment of the Pope's supremacy, see Appendix A.

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author of the dissertations on the prophecies, (to which many more might be added, if necessary,) and then compare them with this assertion of Mr. Miller, and decide for themselves whether he is a man of such extensive reading, as to be qualified to publish to the world what ALL writers say on this subject!

FIRST EXTRACT.—(Scott's Notes upon Rev. 11: 2.)—"The pope became universal bishop, A. D. 606, and was fully established as a temporal prince A. D. 756. (Mosheim says, 755.) *Did we know exactly at what time to date the beginning of the 1260 years, we might show, with certainty, when they would terminate; but this would not consist with that wise obscurity, which always, in some respects, rests on prophecies, before they are fulfilled.* The beginning of these years, however, cannot well be fixed sooner than A. D. 606, nor later than A. D. 756."

I wish Mr. M. had imitated the modesty of this truly pious and learned man in the words I have italicised. He would not then have laid himself open to the charge, and the proof of these gross mistakes and inconsistencies.

SECOND EXTRACT.—The learned Dr. Adam Clarke, in his commentary on *Dan.* 7: 25, where it is said of the papal Antichrist, "he shall speak

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great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of a time," remarks in a note, "In prophetic language a *time* signifies a year, and a prophetic year has a year for each day. Three years and a half, a day standing for a year, will amount to 1260 years, if we reckon *thirty* days to each month, as the Jews do."

In his introductory remarks at the head of the same chapter, he says, "It will be proper to remark, that the period of *a time, times and a half*, mentioned in the 25th verse as the duration of the dominion of the little horn that made war with the saints, (generally supposed to be a symbolical representation of the papal power,) had most probably its commencement in A. D. 755 or 756, when Pepin, king of France, invested the Pope with temporal power. This hypothesis will bring the conclusion of the period to about the year of Christ 2000, a time fixed by Jews and Christians for some remarkable revolution, when the world (as they suppose) will be renewed, the wicked cease from troubling the church, and the saints of the Most High have dominion over the whole habitable globe."

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THIRD EXTRACT.—(Dr. Milner's church history, vol. 1, p. 557.)—"From the year 727, to about the year 2000, (calculating exactly it would be 1987,) we have the dominion of the beast, and the prophesying of the people in sackcloth, which was to continue 1260 years. We must now look for the real church, either in distinct individual saints, who, in the midst of popery, were preserved by effectual grace in vital union with the Son of God, or in associations of true christians, formed in different regions, which were in a state of persecution and much affliction."

FOURTH EXTRACT.—(Newton's dissertations, p. 617.)—"In the year 727, the pope and people of Rome revolted from the exarch of Ravenna, and shook off their allegiance to the Greek emperor. In the year 755, the pope obtained the exarchate of Ravenna for himself, and thenceforward acted as an absolute temporal prince. In the year 774, the pope, by the assistance of Charles the Great, became possessed of the kingdom of the Lombards. In the year 787, the worship of images was fully established, and the supremacy of the pope acknowledged by the second council of Nice. From one or other of these transactions, *it is probable* that the beginning of the reign of Antichrist is to be dated. What appears to be most probable, is,

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that it is to be dated from the year 727, when, as Sigonius says, 'Rome and the Roman dukedom came from the Greeks to the Roman pontiff.' Hereby he became in some measure, a *horn* or *temporal prince*, (see *Dan.* 7: 8, 20, 21, 24, 25,) though his power was not fully established till some years afterwards; and before he was *a horn* at all, he could not answer the character of *the little horn.** If, then, the beginning of the 1260

* This is not the same little horn as that in the eighth chapter of Daniel, which has been explained as referring to Antiochus Epiphanes. That *little horn* was to spring from one of the four Grecian kingdoms, which succeeded that of Alexander the Great. This, in the seventh chapter, was to arise among the ten horns, or ten kingdoms into which the Roman empire was subdivided.

"I considered the horn, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to

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years of the reign of Antichrist, is to be dated from the year 727, their end will fall near the year 2000 after Christ."

I have quoted the above extract at length from Bishop Newton, partly because it is an instance of that modesty, which will ever characterize a *truly learned* man, and partly because it expresses nearly my own views on the commencement of the 1260 years.

I think, with Newton, that one of the above dates is the true era of the establishment of the Papal power. I prefer, however, though without professing any certainty on the subject, the year 755, which is the true date of the Pope's becoming fully *a horn*, or temporal prince, to the year 727, which seems to be preferred by Newton, and also by Milner.

As I select the year 755, when the Pope became a temporal sovereign, as the most probable commencement of the 1260 years, it may be expected that I should state the circumstances which led to this memorable event. These circumstances were as follows. In the year 751, while Childeric II.

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change times and laws: and they shall be given into his hand until a time and times and the dividing of a time." —*Dan.* 7: 8, 23, 24, 25.

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was seated upon the throne of France, the celebrated Pepin, son of the great conqueror Charles Martel, was mayor of the palace to Childeric, and possessed of more real power than his royal master. Having conceived the design of deposing Childeric, and establishing himself on the throne, Pepin sent ambassadors to the Pope of Rome, with the inquiry, "Whether the divine law did not permit a valiant and warlike people to dethrone a monarch, who was incapable of discharging any of the functions of royalty, and to substitue in his place, one more worthy to rule, and who had already rendered most important services to the state?" Pope Zachary, with the hope of securing the protection of the powerful Pepin, and by his means enlarging his own power, readily gave an answer in the affirmative.

When this favorable decision of the Roman pontiff was known in France, Pepin found no difficulty in dethroning Childeric, and seizing upon the throne without the smallest resistance. Pope Stephen II., the successor of Zachary, who died soon after the above event, solemnly confirmed this decision; and though Pepin had been anointed king by Boniface, the Pope's legate, yet desiring that this unction should be again administered by the

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Pope himself, Stephen travelled into France, and anointed and crowned Pepin a second time.

Favors like these were not to pass unrewarded. In the year 755, Aistulphus, a bitter enemy of the Pope, having been entirely conquered by Pepin, a territory in the north of Italy, called the Exarchate of Ravenna, was taken away from Aistulphus, together with Pentapolis, and different cities, castles, and territories in the Roman dukedom, and delivered up to the Pope of Rome. Thus, in the year 755, the Pope became, *bona fide*, a temporal prince.*

I have come to the conclusion, that this is, most probably, the true commencement of the 1260 years, not to support any preconceived scheme, but simply from the terms of the prophecies, which describe the rise of the Papal government, especially that in Daniel, 7 : 23, 24, 25. "The fourth beast," (the Roman empire,) "shall be the fourth kingdom upon earth," (first great empire, Babylonian; second, Persian; third, Grecian; fourth, Roman;) "which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the

* For an interesting account of the rise of the temporal power of the Popes, see Appendix B.

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ten horns out of this kingdom are ten kings," (or kingdoms,) "that shall arise: and another shall rise after them;" (Papal Rome,) "and he shall be diverse from the first, and he shall subdue three kings," (or kingdoms, viz.: 1. The temporal power of the *State of Rome.* 2. *The Exarchate of Ravenna.* 3. *The Kingdom of the Lombards.* The two former, by grant of Pepin, in 755; the third, by grant of Charlemagne, the son of Pepin, in 774.)

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of a time."—*v.* 25.

If this prophetical period began in 755, then it will terminate in the year 2015. This would allow about 175 years from the present year (1840) for the downfall and ruin of Idolatry, Popery, Mahomedanism, and all the systems of falsehood and folly which still exist in the world, and the ultimate and complete triumph of the Cross in all lands. I would not be positive about the era I have stated—it may be later, and it may be earlier—whenever it shall be, I shall be satisfied it will usher in, not the coming of Christ to judgment, but the glorious millenial rest. If it ought to com-

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mence in 727, when the Pope and people of Rome revolted from the exarch of Ravenna, and when it seems reasonable to suppose the Pope obtained *some civil power*, (which date I think is second in point of probability,) then it will be completed in about 147 years, or in A. D. 1987. This is the earliest date that seems to me to be at all probable.

I have attempted to prove that Mr. M. has erred in fixing *the commencement* of the 1260 years in 538. I shall now endeavor to show that *the close* of this period to which his calculations bring him, viz. 1798, is no less inconsistent with historical facts.

In the year 1798, Mr. M. tells us, "the Pope lost his power to reign over the kings of the earth, &c. by being deprived of his civil power by Bonaparte." It is true that in that year Bonaparte triumphed over the Pope. This then, according to Mr. Miller, is the death of the papal antichrist, the downfall of this mystical Babylon. Now let the reader keep in mind that in 1814 the Pope was re-established in his temporal power, and that he continues to occupy "the seat of the beast," and to wear his triple crown, and then let him peruse the triumphal song over the fall of Babylon in the 18th chapter of Revelations, and decide

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whether it will apply to the temporary interruption of the papal government in 1798.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, say-

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ing, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. The merchants which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and SHALL BE FOUND NO MORE AT ALL. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard NO MORE AT ALL in thee; and no craftsman, of what-

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soever craft he be, shall be found ANY MORE in thee; and the sound of a millstone shall be heard NO MORE AT ALL in thee; and the light of a candle shall shine NO MORE AT ALL in thee; and the voice of the bridegroom and the bride shall be heard NO MORE AT ALL in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—*Rev.* 18: 1—5, 8—10, 15—24.

The application which Mr. M. makes of prophecies in the 11th chapter of Daniel to *Bonaparte and the Holy Alliance*, (!) is so exceedingly puerile, that I cannot bring myself to waste time and paper, in seriously exposing its absurdity. It must certainly be seen by all. I did not promise to follow Mr. M. through all his misinterpretations of prophecies, but only those which, in his view, go to establish his final date of 1843.

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CHAPTER VI.

THE NUMBER OF THE BEAST.

"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 three score and six."—*Rev.* 13, 18.

MR. MILLER commences his lecture on this passage by telling us that "rivers of ink have been shed to explain its meaning, brains have been addled in trying to find some great mystery which the wisdom of this world, as was supposed, could only discover; and in trying *to be wise above what was written*, men have lost their balance, and fell into absurdities, too ridiculous to mention." All this is, doubtless, in a great measure, correct, but we should hardly expect the writer to have proceeded immediately to increase these "rivers of ink," by writing and adding another, to the many solutions which have been given, which in point of "absurdity," in the opinion of many, is more than a match for most of its predecessors. Just afterwards, Mr. M. remarks, "I hope, my dear hearers,

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that you have learned that *if there is any mystery of God not explained by the bible, it is not for us to understand.* Therefore, in treating upon this subject, I shall endeavor to present the scripture on the point, and then leave you to judge whether we have light or not."

Would any one suppose, after having read the explanations given by Mr. Miller of the mystery of the "punishment of seven times," from the books of Leviticus and Ezekiel, landing us in the year 1843, that the above wise observation, printed in italics, could have proceeded from him? Yet it is even so. Such is the inconsistency of man. Mr. Miller then proceeds, in order to make good his promise, "to present the scripture on the point," to quote a number of passages of scripture in relation to the kind of wisdom spoken of in the text. "And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—I. *Cor.* 2 : 4. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,"—*v.* 13, and a number of kindred passages, beautiful and instructive indeed, but entirely irrelevant to the explanation which he gives of "the number of the beast."

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The reader will, doubtless, remember that Mr. M., by placing the commencement of the 1290 years, (mentioned in Daniel, 12 : 11,) thirty years before the beginning of the 1260 years, brings the commencement of the 1290 to the year 508 ; which he has before explained to be the year of the downfall of Pagan Rome.

Understanding therefore "the number of the beast" to signify in this place, the lifetime of Pagan Rome, he proceeds to show when it commenced, and when it ended.

"Let *a wise Daniel*," says he, (page 82) "or *him that hath the wisdom of God, like a Daniel*, or let him that hath understanding in the word of God, or him that will compare scripture with scripture, count the number of the beast, or the number of his name."

In pursuance of his design to perform this task, and to "count the number of the beast," Mr. M. adds, (p. 83,) "This power (Rome Pagan) would be taken away when his six hundred and sixty-six prophetic days should end ; and this brings us to show when those days began, and of course, when they ended."

He had before placed the downfall of Pagan Rome in 508, in order to make it agree with his other calculations in relation to the year 1843.

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He has now therefore nothing to do but to subtract one number from the other, to obtain the year before Christ when his Pagan Rome began, and he finds this to be B. C. 158.

Thus, 666
508 after Christ.

158 before Christ.

Mr. Miller does not tell us that he has obtained this number by his art of "reckoning backward," but well knowing that this must be the date to commence his number 666, in order to end it A. D. 508, he decides that the lifetime of Pagan Rome began B. C. 158. Everybody knows that Rome was founded nearly six centuries before this, viz.: in the year B. C. 753, and that it was "Pagan" from the commencement of its existence.

It is not so slight a circumstance, however, as six centuries, that will drive our author from a necessary date. The year 158 is wanted, and it must be had. Mr. M. finds that in this year, the Jews, harrassed by the Greeks, sought protection of the Romans, and concluded with them a treaty.

In consequence of this, Mr. M. sagely concludes that this is the commencement of "the number of the beast," or the beginning of Pagan Rome!

His own words are (page 84), "Then if this be correct, that Pagan Rome *began his power* in the

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year before Christ 158, and was to continue 666 years—take 158 from 666, and you will have 508. Then in the year A. D. 508, Paganism ceased."

What will the historian say to this? "Pagan Rome *began* his power in the year B. C. 158!" Had Pagan Rome no power in the days of Cincinnatus and Camillus, centuries before? or in the days of the great Fabius who, sixty years previous to this date, had triumphed over the mighty Carthaginian conqueror, Hannibal, beneath the walls of Cannæ? or in the days of the great Scipio, the hero of the second Punic War, who, forty-four years before, had carried the war into Africa, and humbled the pride of Carthage on the plains of Zama?

"The league between the Romans and the Jews," Mr. M. says, "was ratified and carried into effect, when *the Greeks*, under Bacchides, left besieging Jerusalem upon the command of the Romans, and as *Josephus and Maccabees tell* us*,

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* I quote *literally* Mr. M.'s words, "*Josephus and Maccabees tell us.*" This is not the only time our author seems to speak of this *Maccabees*, as a person. In another place he even applies the personal possessive pronoun to this said Maccabees, (page 257,) where, in confirmation of something which was stated, he says, "as *Maccabees tells* us in *his* first book." Does Mr. Miller

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never returned to trouble the Jews any more. This league then took effect when the third kingdom in Daniel's vision (i. e. *the Grecian*) *ceased harassing the Jews*, and the fourth kingdom (i. e. the Roman) began its rule over the Jews and the world."

For proof of this he refers us to I. Maccabees, chapters 8, 9.

Here too, Mr. M. displays his usual inaccuracy. It is not a fact, that in 158, the Grecian kingdom "ceased harassing the Jews," and never returned to trouble them any more. Nor does the chapter in Maccabees say so. "He" (that is, Bacchides) "returned and went his way into his own land, neither *came he* any more into their borders."

It is true that this one general, Bacchides, gave them no more trouble, but after his death, the Greeks under their kings Demetrius Nicator, Antiochus Sidetes, and others of the successors of

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need to be informed that these apocryphal books were not written by the same person, and he a person of the name of *Maccabees*, but by different individuals, Alexandrian Jews and others, and that they are so called in consequence of describing the exploits of a family who adopted this as a surname? We might, with as much propriety, speak of what Deuteronomy, or Judges, or Chronicles, tells us in *his* first book.

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Antiochus Epiphanes, did "return to trouble and harass the Jews;" and any one may read in Prideaux's Connections, (vol. 2, page 197,) that 23 years after 158, that is, in the year B. C. 135, Antiochus Sidetes came against the Jews and besieged and shut them up in Jerusalem, as his great uncle, the cruel Antiochus Epiphanes, had done thirty-five years before. So much for Mr. M.'s historical accuracy.

The truth is, the interpretation of the verse given by Mr. M., that "the number of his name," 666, denotes the duration of Pagan Rome, is a most far-fetched and improbable supposition, and can in no way be reconciled with truth. Were the date of its commencement, given by Mr. M., (viz.: 158,) correct, still the end would fall at the wrong time, for Pagan Rome ceased, not in 508, but nearly two hundred years before, at the conversion to christianity of the emperor, Constantine the Great, or at the latest, at the death of Julian, the apostate, in 363.

I will not imitate Mr. M., by adding another to the many interpretations of this text, which have been assigned. The passage is confessedly difficult, and where so many wiser men than Mr. Miller or myself, have erred, it becomes *us* to exercise humility and modesty.

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Instead of suggesting a new interpretation, I will present that of a far more learned man than either of us, and without mentioning an opinion of my own, will leave the reader to decide whether the explanation of Mr. Miller, or that of Faber, in his book on the prophecies, is the more probable.

"The Greek word *Lateinos*, (says the latter writer,) signifies *the Latin man*, or *the man of Latium*, from which city the Romans derived their origin and their language; and this word, according to the genuine orthography, contains in numerical letters exactly the number 666. The church of Rome is properly the *Latin* church, and they use the *Latin* language in every thing. But though the apostle wrote in Greek, he yet used a few Hebrew names in this book; so we may perhaps think he alluded to a name in that language, and it is most astonishing, that the word *Romiith* in Hebrew, which answers to *Lateinos*, signifying *Roman*, contains in numerical letters exactly 666. Now can any other two words be produced from two different languages, which so nearly agree together in meaning and exactly stand for the same number in numerical letters; the coincidence is most surprising.

As John could only refer to the Greek or the Hebrew language in this matter, and as the num-

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ber of the name of the *Latin man or the Roman*, in both languages is exactly the number of the beast, 666, I see no occasion to doubt, either about the beast or his number, especially as Irenæus, in the second century, put the same construction on it."*

It is a very easy matter to dispose of reasonings like the above, by sneering as Mr. M. does, at the commencement of his lecture on this text, at the "*Latin bookworms*" and "*their Greek brethren*," and to throw out a taunt about "all other nations being left without any wisdom, except what they borrowed from the learned Greeks and Latins." This is no answer to an argument, nor proof that Mr. Miller has fixed upon a better interpretation, and every reflecting person will call to mind that the New Testament was written in Greek, and that a knowledge of the language in which a work is written can, *to say the least*, be no obstruction to a correct understanding of the book. It is generally those who have not enough of learning to know the value of it, that affect to despise such as have a larger share.

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* See Appendix C.

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CHAPTER VII.

THE SEVEN EPISTLES, AND THE PARABLE OF THE TEN VIRGINS.

SECTION 1.—*The seven epistles.—Rev. chap.* 2, 3.

MR. MILLER regards these interesting and instructive epistles to the seven churches in Asia, "Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea," not as addressed to churches then in being, but as prophetical of successive periods in the history of the church. Mr. M. has two whole lectures devoted to the seven epistles, in which he endeavors to establish this fanciful idea. His principal reason is, because the book of Revelations is called a "*prophecy*," and because (ch. 1 : 1) it is said to be a revelation of things "which must shortly come to pass." "Not," says Mr. M., "things that have been."

In reply to this I would simply ask, did Mr. M. overlook the natural division of this book into three

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parts, in ch. 1: 19, where the evangelist John is directed to "write the things *thou hast seen*, and the things which *are*, and the things which *shall be* hereafter?" 1. *The things which thou hast seen;* that is, the wonderful vision which he saw of Christ in ch. 1. 2. *The things which are;* consisting of the seven epistles to the seven churches in Asia, in ch. 2, 3. These churches *were* then in being, and as pastor of the first named of them, the church at Ephesus, the venerable John, after his return from Patmos, spent the close of his long and useful life. 3. *The things which shall be hereafter;* that is, all the events, then future, which shall be found contained in the book.

Another reason which Mr. M. gives for explaining these epistles as prophetical of seven different periods, is a correspondence which he fancies he discovers between the signification of the names of these cities, and the state of the church in different ages.

For instance, he tells us that the word Ephesus signifies *desirable chief;* and he thinks this describes the state of the church in the apostles' days! He tells us again, the word Smyrna signifies *myrrh*, and he thinks the next age of the church might be compared to myrrh!!

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I will not try the patience of my readers by exposing these strange conceits, (for certainly there can be no need of it,) or by following him through the remainder of his ninth and tenth lectures, which are occupied in discussing this subject.

The last of these churches, that of Laodicea, Mr. M. tells us, represents the state of the church in the latter days. The *Laodicean* state he says began in 1798 and will continue till 1843, a period of 45 years.

On page 155, Mr. M. says, "This Laodicean church began about A. D. 1798, and will last forty-five years. When this dispensation will close, the judgment will set, and the books will be opened; the hypocrites be spued out of the church, and the sanctuary be cleansed."

I will not waste time in exposing the extravagance and presumption, exhibited in the preceding extract, by Mr. M., or any *uninspired* man, in presuming to fix the commencement, duration, and continuance of a prophetical period, when the prophecy itself (admitting it to be a prophecy) says not one word on the subject.—Read Rev. 3: 14, to the end. If this is not *being wise above what is written*, I know not what is.

But I would ask the reader, does the present state of the Christian church since 1798 correspond

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to the dark picture presented in the above verses? This epistle to the church at Laodicea has in it more of censure, and less of commendation, than any other one of the seven.

Is it true, then, that in this age of bible societies, Sabbath schools, and missions, the church of Christ is in a worse state that at any former period? The idea is too absurd to need refutation. Let the reader judge how consistent this representation of our author is, with what he says of the present age of the church in other parts of his book, and particularly in his fanciful explanation of the parable of the ten virgins, to which we will now proceed.

SECTION 2.—*The Parable of the ten Virgins.*

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

"And five of them were wise, and five *were* foolish.

"They that *were* foolish took their lamps, and took no oil with them:

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all those virgins arose and trimmed their lamps.

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"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

"But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us.

"But he answered and said, Verily I say unto you, I know you not.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—*Matthew*, 25: 1—13.

Mr. Miller brings in this solemn and instructive parable, to confirm his favorite doctrine. He represents it as a prophecy leading us down to the present time, and to his time of the end, when Christ shall come the second time.

He explains the "virgins trimming their lamps" to be a prophecy of the great diligence and wonderful success of Missionary Societies, Sabbath Schools, Tract Societies, Temperance Societies, &c. in these latter times!!

I cannot but feel pleased with the favorable manner in which Mr. M. speaks of these noble institutions of Christian philanthropy. But I would ask—can he really imagine, *in his sober senses*,

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that this parable is a prophecy of the establishment of those societies, &c.? To show that I do not misrepresent, I quote a few sentences from the sixteenth lecture.

Page 243. "The time of the fulfilment of this parable, is evidently come, in part at least. The world for a number of years have been trimming their lamps, and the wise and foolish have been engaged in translating the word of God, into almost every language."

Page 244. "What of our *Bible* Societies? are not these trimming the lamp for millions of human beings?"

On the next page, after speaking of *Missionary* Societies, he asks—"Who, then, can doubt but that the virgins, in this sense have, and are trimming their lamps, and the bride is making herself ready?"

"The *Sabbath Schools* and Bible Classes are but a part of the fulfilment of the parable, yet clearly an evidence that the virgins are now trimming their lamps."

"*Tract* Societies are of much use, and are an efficient means to help trim the lamps; like snuffers that take away the preventions to the light, so are tracts."

"*Temperance* Societies. These serve one purpose in trimming the lamps and preparing the way

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for the virgins to go out and meet the bridegroom. Perhaps this temperance society is the virgins' last resort. The Judge stands at the door; go ye out to meet him."

I make no comment upon the above singular interpretation of this beautiful parable, and strange perversion of its evident meaning. It would be an insult to the understandings of my readers, to suppose, for a moment, they needed any argument, to show that such an explanation is incorrect.

I will dismiss the subject, by requesting the reader to remember what Mr. M. says about the present dark and dreadful *Laodicean* state of the church, and these various societies "trimming the lamps," (to borrow his own words,) and then reconcile these two very different descriptions of the present state of the church if he can.

CONCLUDING REMARKS.

I have now gone through with all that I consider worthy of attention in Mr. M.'s book, in confirmation of his doctrine of the end of the world in 1843. I have passed over many things, because I considered them too puerile or too irrelevant to the subject to deserve any notice whatever, and in one or two instances, because time had shown

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the incorrectness of his calculations. It is true that, in a note on the last page, he corrects a date which the lapse of time has proved he had fixed too soon, and intimates that we are not to expect in the year 1839, as he before predicted, but in 1840, the overthrow of the Turkish empire, and the *persecutions of* "*Christians unto death*, when dens and caves of the earth will be their retreat," &c. (p. 109.) This is an easy way of surmounting a difficulty, and it would be equally easy, about the close of 1843, when time has shown him his error, for Mr. M. to make a similar discovery, that he had fixed his date a few years too soon.

The year 1840 has come, though it has not passed away, and blessed be God! that so far from this prediction of Mr. M. being fulfilled, about "the persecutions of christians, and their being driven into dens and caves of the earth" in the present year, christianity never enjoyed mightier triumphs than in this very year 1840, and the principles of civil and religious liberty never made speedier and surer advances in the world.

The signs of the times all indicate—not, according to Mr. M., the overthrow of empires, bloody persecutions of the church, "anarchy and confusion filling the world with horror and despair, murder, treason, and crime, becoming common

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law, and division and disunion, the only bond of fellowship," (see page 109,)—but the gradual, though certain approach of the millenium, the spread of religion, and the universal prevalence of peace, good-will, and holiness on the earth, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," and when men "shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Then "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together, and a little child shall lead them. They shall not hurt, nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

"One song employ all nations, and all cry
Worthy the Lamb, for he was slain for us,
The dwellers in the vales, and on the rocks,
Shout to each other; and the mountain tops
From distant nations catch the flying joy,
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

The consideration of this glorious millenial sabbath of the world, will be reserved for a distinct

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and closing chapter, in which its certainty, based upon the sure promises of Jehovah, the probable time of its approach, and its certain priority to the coming of Christ, will be pointed out.

As the closing chapter will be entirely independent of Mr. M.'s book, I now take my leave of him, and in doing so, I can say with confidence, that in the preceding pages I have endeavored to treat him with candor and fairness; to express all his sentiments, just as it appeared to me he meant them, and generally in his own words.

The cause of truth and the danger of error, has been my propelling motive; and if in any case, my language may have the appearance of sarcastic severity, it has arisen not from unkindness of feelings, but from the impossibility of exposing a system of egregious error, without presenting in a strong point of light the weakness of its author. My aim has been to elicit truth, not to obtain victory, for I should think it about as rational to triumph for a victory over *arguments* like Mr. M.'s, as to boast of my strength for demolishing a paper castle.

I have frequently been asked if I believe Mr. Miller to be sincere. I have invariably answered in the affirmative, accompanied with an expression

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of my opinion, that notwithstanding the weakness displayed in his book, he is a man of genuine piety, and very familiar with *the phraseology* of the bible. To the inquiry, how is it to be accounted for that a truly pious man should thus dogmatically proclaim doctrines so entirely destitute of the shadow of a foundation? I have only been able to reply, by adverting to the opinion expressed by the talented author of the Natural History of Enthusiasm, in the following extract from his chapter on the enthusiasm of prophetical interpretation:

"A confident and dogmatical interpretation of those prophecies that are supposed to be on the eve of fulfilment, has manifestly a tendency to bring forth the wonders of the unseen world, and to connect them in sensible contact with the familiar objects and events of the present state. And such interpretations may be held with so full and overwhelming a persuasion of their truth, that heaven and its splendors may seem to stand at the door of our very homes:—to-morrow, perhaps, the hastening crisis of the nations shall lift the veil which so long has hidden the brightness of the Eternal throne from mortal eyes; each turn of public affairs; a war—a truce—a conspiracy—a royal marriage—may be the immediate precursor

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of that new era, wherein it shall no longer be true, as heretofore, that 'the things eternal are unseen.'

"When an opinion—or we should rather say a persuasion, of this imposing kind is entertained by a mind of more mobility than strength, and when it has acquired form, and consistency, and definiteness, by being long and incessantly the object of contemplation, it may easily gain exclusive possession of the mind; and a state of exclusive occupation of the thoughts by a single subject, if it be not real madness, differs little from it; for a man can hardly be called sane who is mastered by one set of ideas, and has lost the will or the power to break up the continuity of his musings.

"Whether or not this explanation be just, it is matter of fact that no species of enthusiasm has carried its victims nearer to the brink of insanity than that which originates in the interpretation of unfulfilled prophecy. It need not be asked whether there is not some capital error on the side of many who have given themselves to this study; for the indications of egregious delusion have been of a kind not to be mistaken. There must be present some lurking mischief when the study of any part of the Holy Scripture issues in extravagance of conduct, and in an offensive turgidness of language, and produces—not quietness and

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peace, but a wild and quaking looking-for of impending wonders. There must be a fault of principle when the demeanor of Christians is such that those who occupy the place of the unlearned are excused when they say, 'ye are mad.'

"It is often not so much the intrinsic qualities of an opinion, as the unwarrantable confidence with which it is held, that generates enthusiasm. Persuade the dogmatist to be modest—as every Christian undoubtedly ought who thinks himself compelled to dissent from the common belief of the Church;—persuade him to give respectful attention to the argument of an opponent;—in a word, to surrender the topmost point of his assurance, and presently the high temperature of his feelings will come down near to the level of sobriety. To doubt after hearing of sufficient evidence, and to dogmatise where proof is confessedly imperfect, are alike the indications of infirmity of judgment, if not of perversity of temper; and these great faults, which never predominate in the character apart from the indulgence of unholy passions, seem often to be judicially visited with a hopeless imbecility of the reasoning faculties. Thus, while the sceptic becomes, in course of time, incapable of retaining his hold even of the most certain truths, the dogmatist, on the other hand, loses all

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power of suspending for a moment his decisions; and, as a feather and a ball of lead descend with the same velocity when dropped in a vacuum, so do all propositions—whether loaded with a weight of evidence or not, instantly reach in his understanding the firm ground of absolute assurance."*

I cannot but suppose, as I remarked in the commencement, that Mr. M. is a pious, well-meaning man. I would advise him, in conclusion, if he would escape the distress I know it would cause him in his old age, to have been unintentionally instrumental in the spread of infidelity, to go home and preach Christ crucified to perishing sinners, which I have no doubt he is qualified to do, and to waste no more of a life which might be valuable if rightly spent, in vainly attempting to make known those times and seasons which God hath wisely concealed from the ken of mortals, and "put into his own power."

The following striking circumstance is related in a recent number of the New-York Evangelist; and as some hints are appended to it which may be of importance to Mr. M. and not without value to others, it is here inserted:

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* Vide Natural History of Enthusiasm, Section 5.

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"Some years since, a clergyman who held a respectable rank among his brethren, became convinced that the time for the arrival of the great last day had approached; and from a careful examination of the prophecies, was enabled to fix upon the very Sabbath upon which the Judge would make his appearance. So deeply was he impressed with this important truth, that it gave a new impulse to his preaching, and prompted him to the most incredible labors and exertions. He went from congregation to congregation, and announced his message. He exhorted the impenitent with an eloquence which he never could command before; and his language awakened the thoughtless and interested the curious. He preached several times every day; he crowded on his journeys through storms and darkness, and acted himself under the full impression of the truth of his delusion.

"One evening he rode through the rain, as it fell in torrents, to meet an appointment in one of the villages in New-Jersey, where a congregation had gathered with great anxiety, to hear his announciations. He ascended the desk, and commenced his fervid exhortation. 'Three days hence,' said he, 'and you will behold the Son of

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Man coming in the clouds of heaven. Prepare to meet him.'

"The Sabbath came on; the house of God, not only in that village, but in the neighboring towns, was crowded; and all ears were open to hear, and all eyes awake to see.

"A venerable clergyman in the village to which we refer, informed us that he entered his desk that morning astonished at the excitement around him. He took his text in the Revelation, 'Behold he cometh in clouds, and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him.' He dwelt on the day of judgment—on its eternity, and its glory. He admonished his flock that this was no new doctrine. Year after year he had warned them of it; and yet, they were asleep under his admonitions. Now, when a man who is evidently deranged, comes, and fixing upon a day, tells you a falsehood, and gives you no evidence, how many are alarmed, and how much anxiety is manifest!

"It is not necessary to add that the prediction of the prophetic minister was not fulfilled. The Sabbath passed away with no unusual appearance, and the fears of the people subsided.

"This incident is not without its lessons of instruction.

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"1. It teaches us *to be careful in studying the prophecies*; *not to be certain on questions of a doubtful nature; and not to be too confident of our peculiar interpretation.* There is one rule about the day of judgment, in which we may confidently confide; it will come as a thief in the night; no man nor angel can reveal the day or the hour; the Saviour himself cannot disclose it to his most intimate followers. It will take the world by surprise.

"2. It teaches ministers, that if they realized the importance of eternal things as they ought, they could and would preach with greater eloquence and power."

Before closing this chapter, let me address a word to my *unconverted readers.* I cannot make the supposition that the coming of Christ to judgment will occur in 1843, as Mr. M. does, a basis for my exhortation to you, to prepare to meet your God, because I do not believe that such a supposition is sanctioned by the bible. Yet I can tell you that in three years, *eighty millions* of the inhabitants of this earth will have been summoned to give up their account; and they will know their eternal destiny as surely as if the Judge were

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to come in the clouds, seated on his great white throne. Beloved reader, whose eye now rests upon this page, THOU MAYST BE ONE OF THEM! Art thou prepared? Hast thou cast thyself as a lost, helpless and undone sinner, upon the mercy of Christ? If thou hast not, flee to him now! polluted and defiled as thou art, go and be cleansed in the fountain of his blood; destitute of righteousness as thou art, go and reach out the hand of faith, and receive the "robe a Saviour wrought" and wear it as thy white and spotless wedding garment!

Oh, remember that if thou shalt despise the invitation of a crucified Redeemer, calling to thee from his mediatorial throne, "come unto me, and I will give thee rest;" if thou shalt set at nought the perfect righteousness, and full atonement of the Lord Jesus Christ—whether it arise from enmity to the doctrines of the cross, or from going about to establish thine own righteousness, then wilt thou be found at last in the condition of the man in the parable who came to the marriage without a wedding garment.

"And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

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"And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth."—*Matt.* 22: 11, 12, 13.

Remember that he who depends not wholly and exclusively upon the sufferings and obedience of Christ for salvation, but trusts to his own righteousness, thereby voluntarily renounces the gospel and places himself under the law, and that the language of that law is "cursed is every one that continueth not in all things which are written in the book of the law to do them."—*Gal.* 3: 10. Hence the conclusion of the apostle in the same verse is irresistible—"as many as are of the works of the law are under the curse," for "all have sinned." Reader, let this one thought slay, at once and for ever, all thy hopes of salvation by thine own works; *the law requires perfect and perpetual obedience, and even wert thou to perform such an obedience in future, thou couldst never make atonement for past transgressions.* Hence all men, while unconverted, are under the curse, and they must remain under this curse for ever, unless they become new creatures in Christ Jesus, give them-

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selves up wholly into the hands and trust only in the merits of HIM who "hath redeemed us from the curse of the law by being made a curse for us." Beloved reader, if thou shalt thus believe and trust in the Lord Jesus Christ, then, whether the Judgment shall set to-morrow, or thousands of years to come, shalt thou be prepared to meet thy God, and take thy place among that blessed company, who have washed their robes and made them white in the blood of the Lamb; and who, therefore, are before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.—*Rev.* 7: 14—17.

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SUPPLEMENTARY CHAPTER,

ON THE SCRIPTURE DOCTRINE OF THE MILLENIUM.

THE word *millenium*, literally signifies a space of a thousand years. It is derived from the Latin words *mille*, a thousand, and *annus*, a year, and in this, its original signification, it may be applied to any period of a thousand years. Thus, it may be correctly affirmed, that about *four milleniums*, or four thousands of years, transpired between the creation and the birth of Christ, and that we are now within about 160 years of the completion of the *sixth millenium* of the world.

By general consent, this word appears to have obtained a definite application, confining it to a millenium yet future, during which, according to some writers, Christ will *personally* reign with his saints on earth; but in the opinion of others, among whom is the present author, the Lord Jesus, by the universal prevalence of true religion, shall establish his *spiritual reign* over all nations, and in

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the hearts of all the dwellers upon earth; when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," and "all shall know him, from the least even unto the greatest."

It is not my purpose to present an extended treatise upon this fruitful and interesting theme, which, of itself, would be more than sufficient to fill a volume like the present; but simply to state, as briefly as possible, what the scriptures teach us to expect on this subject.

I shall pass without particular notice, therefore, the doctrine of the ancient *millenarians*, who believed in a personal reign of Christ upon earth, a literal resurrection of the just, and a terrestrial paradise supplied with all that could minister to corporeal pleasure and sensual enjoyment; and which doctrine was strenuously opposed in the third century by the celebrated Origen, and his disciple, the learned Dionysius of Alexandria.

Nor shall I feel myself called upon to step out of my way to notice the numerous diverse and discordant theories which have been broached on this subject within the last 20 or 30 years.

The doctrine I hold in relation to the millenium, and for which I think I am indebted to the Bible, is—That the reign of Christ on earth will not be

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a personal but a spiritual reign; that it will be preceded by the overthrow of Popery, Mahomedanism, Paganism, and all false systems; that it will consist in the universal prevalence of righteousness and true holiness, throughout the whole world; that during its continuance, war, rapine, robbery, and oppression, shall be unknown; there shall be nothing to hurt or destroy, and universal love shall govern the actions of all mankind; that this glorious age shall pass away and be succeeded by a brief but dreadful period of wickedness, after which the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe."—2 *Thess.* 1 : 7—10.

For several of the extracts from different authors, which follow, I would acknowledge my obligations to Professor Bush, though I wholly dissent from his theory of the Millenium, in his work on that subject.

In 2 Pet. 3 : 8, it is said that "one day is with the Lord as a thousand years, and a thousand years as one day."

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Partly from this passage of scripture and partly from an ancient tradition among the Jews, the early christian writers supposed that as God created the world in six days, and rested the seventh, so there should be six Milleniums, or six thousands of years during which wickedness should prevail; but the seventh Millenium should be the glorious Sabbath of the world. This opinion, as we may easily conceive, was much strengthened by the account in the twentieth chapter of Revelations, of the binding of Satan for a thousand years.

Of the christian writers of the first century, who allude to this subject, Barnabas in his epistle speaks thus:

"'And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it.' Consider, children, what that signifies, *he finished them in six days.* This it signifies, that the Lord God will finish all things in six thousand years. For a day with him is a thousand years; as he himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be consummated. *And he rested the seventh day:* this signifies, that when his Son shall come, and shall abolish the season of the wicked one, (Antichrist,) and shall change the

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sun and the moon and the stars, then he shall rest gloriously in that seventh day."

Irenæus, who wrote in the second century, in his work against heresies, speaks as follows :—

"In whatever number of days the world was created, in the same number of thousands of years it will come to an end. And therefore the Scripture says, that the heavens and the earth were completed and all their embellishments. And God finished on the sixth day the works which he made. And God ceased on the seventh day from all his works. This is a narration of the past, and a prophecy relative to the future; for the day of the Lord is as a thousand years."

Cyprian, who wrote about A. D. 250, writes as follows :—

"Thus in the divine arrangement of the world seven days were at first employed, and in them seven thousand years were included."

I will only add from the early writers, the testimony of Lactantius, who wrote about A. D. 300.

"Since in six days the works of God were all completed, so through six ages, that is, through six thousand years, the world must remain in its present state. And again, since when his works were all perfected he rested on the seventh day and blessed it, so at the end of six thousand years all

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wickedness must be banished from the earth, and righteousness reign for a thousand years."

Among the moderns, this opinion has been often maintained. An extract from one will suffice. Johnston, in his work on the Revelations, (vol. 2, page 326,) commenting on 2 Pet. 3: 8, "Be not ignorant of this *one thing*, that one day is with the Lord as a thousand years, and a thousand years as one day," remarks:—"By this expression, '*this one thing*,' he plainly shows that it is not used as a general expression; for in that way it is as true, and might as well be said, that one day is with the Lord as a million of years. To show that he used the expression in a very particular sense, the apostle repeats it, 'that a thousand years are as one day.' It is highly probable, that it is in reference to some such division of time as the ages of the world into seven millennaries, and the seventh of these a sabbatism, that six days were spent in the creation of the world, and that the seventh was sanctified for a Sabbath. The Almighty Creator could have made the world in a moment, as easily as in six days; and for any thing which we know, another day or another proportion of time might have been as fit for a Sabbath as the seventh."

I advert to the above-named ancient traditions of a glorious sabbatical millenium in the seventh

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thousand years of the world's history, not because I consider these, or any other traditions, of binding authority, except as they are confirmed by plain scripture testimony; but, because they are interesting, as furnishing us with the view taken of this subject by some of the oldest christian writers.

Though we were to adduce a thousand proofs of the belief of the early Christians on this or any other important topic, still the question returns, and imperatively demands a reply, "What saith the scripture?" And he is not worthy the name of a Protestant who is unwilling to respond to this inquiry, and to abide by the decisions of the bible, as his ultimate appeal.

I. *The scriptures plainly predict the approach of a time when true religion shall prevail in all the world, and the church of Christ shall be raised to a state of prosperity, far greater than has ever yet been enjoyed.*

"I will perform the oath which I swear unto Abraham, thy father—and in thy seed shall *all the nations* of the earth be blessed."—*Gen.* 26 : 3, 4.

The apostle Paul refers to this promise, when he says, (Gal. 3 : 8, 9,) "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So

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then they that be of faith are blessed with faithful Abraham."

When, therefore, it is affirmed that all the nations of the earth shall be blessed in the promised seed, it means that all nations should be blessed in Christ, by becoming true believers in him. I need hardly add, that this period has not yet come, but will most certainly arrive before the second coming of Christ.

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee."—*Ps.* 22 : 27.

"Let the people praise thee, O God: let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—*Ps.* 67 : 5, 6, 7.

"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory."—*Ps.* 72 : 17, 18, 19.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be ex-

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alted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—*Isaiah*, 2: 2, 3, 4.

No one will assert that the glorious state predicted in these delightful prophecies and promises has yet arrived. Yet as certain as the word of the Lord shall stand for ever, so surely shall *all nations* flow to the mountain of the Lord's house—and so surely shall men beat their swords into plough-shares, and their spears into pruning-hooks, and *learn war no more*. The signs of the times, the increasing unpopularity of war, and the general desire among the nations of the earth to live in harmony, seem to indicate the dawn of that blessed day; yet the rumbling of the hoarse thunders of war in some parts of the old continent, the shrieks of the defenceless settlers in the south, under the

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scalping knife of the Indian, and the death-cry of the red man as he expires under the grip of the ferocious bloodhound, set on by enlightened America, tell us, alas! that the gentle reign of the Prince of Peace has not yet fully come.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Isaiah*, 11 : 9.

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—*Isaiah*, 52 : 10.

"His dominion shall be from sea to sea, and from the river, even to the ends of the earth."—*Zech.* 9 : 10.

"And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one."—*Zech.* 14 : 9.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD."—*v.* 20.

The above are but a specimen of the numerous passages scattered throughout the prophets in the Old Testament, which foretell the happy state of the world, and the glorious state of the church in the latter days. In the New Testament the proofs on this subject are equally abundant. Jesus Christ

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has foretold the universal spread of christianity in his parables of the grain of mustard seed, and of the leaven, as well as by many plain and unequivocal assertions.

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—*Mat.* 13: 31, 32.

In this parable Christ refers to the small commencement of his church, as contrasted with its greatness and glory in the latter days. In the verse which follows he advances yet farther, and shows that it shall go on increasing till it shall fill the earth. "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal *till the whole was leavened.*"—*v.* 33.

I can conceive of no parabolic representation, which can more appropriately represent the ultimate universal prevalence of the gospel, when all mankind shall be governed by its maxims and imbibe its spirit, and Jesus shall reign from sea to sea, and from the rivers to the ends of the earth.

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It will be sufficient to add from the New Testament, that Jesus plainly taught us to expect such a glorious period, when he commanded us to pray, "thy kingdom come, thy will be done on earth *as it is done in heaven*;" and the apostle Paul teaches the same doctrine, when, in the eleventh chapter of Romans, he so beautifully expatiates upon the gathering in of the Jews, with the fullness of the Gentiles, into the gospel fold.

The reasoning of the apostle in the chapter last referred to, reminds us of the many beautiful predictions scattered through the writings of the prophets of the Old Testament, foretelling *the conversion of the Jews* in the latter days, and perhaps their return to the sacred land of their fathers. I will quote but three or four of these passages, as a specimen of the whole.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—*Hosea* 3: 4, 5.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he

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shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."—*Ezekiel* 34; 23, 24.

In these texts the meaning must be, that Christ, of whom king David was a remarkable type, should be the shepherd and king of the seed of Israel in the latter days; because David, the son of Jesse, had long been numbered with the dead when these prophecies were written.

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. And there is hope IN THINE END saith the Lord, that thy children shall come again to their own border."—*Jer.* 31: 1, 17.

"Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their

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captivity to return, and have mercy on them."—*Jer.* 33: 24, 25, 26.

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."—*Hosea* 1: 10, 11.

That some of the above passages received a partial fulfilment in the return of the Jews from their captivity in Babylon, is readily admitted. That they were all completely fulfilled by that event in the history of the Jews, is wholly irreconcilable with the account of their return from that captivity, given by Ezra and Nehemiah. In combatting such an opinion, Marsh makes the following striking remark:

"When the people came out of Egypt, there were about *six hundred thousand* on foot, that were men, besides children. But when they came out of Babylon, the whole congregation was only forty and two thousand, three hundred and three score,

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together with servants, making in all *not quite fifty thousand.* It is impossible, therefore, to consider this diminished number as corresponding with the animated language of Hosea, whose prediction (c. 1: 9—11, the last quoted above) of the amazing increase, must refer, not to their return from Babylon, but to their final general restoration."*

No one who reflects upon the present condition of the descendants of Abraham, scattered and dispersed through all nations, a by-word and a reproach, and with but few exceptions inheriting the bitter hatred of their forefathers against Jesus of Nazareth, can suppose that these glorious promises have yet been fulfilled. A brighter day will soon arise upon the children of Abraham, and many wise and pious men think they perceive the dawn of that day in the increasing numbers of conversions among them on the continent of Europe and elsewhere, in the efforts made for their salvation by Christian missionaries in Palestine, and in the gathering of multitudes of this interesting race around the tombs of their fathers in the holy city of Jerusalem, and many other parts of the land of promise.

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* Vide Marsh's five letters on prophecy, page 40.

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The passages which have been cited under this head, though but a small part of what might be adduced, are abundantly sufficient to establish the position assumed, that the scriptures plainly predict the approach of a time when true religion shall prevail in all the world, and the church of Christ shall be raised to a state of prosperity far greater than has ever yet been enjoyed.

II. Let us notice the *events* by which the Scriptures teach us this glorious era must be preceded.

1. *The gospel must be first preached among all nations.*

In the fourteenth chapter of Revelations, and the eighth verse, an angel is heard exclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

This unquestionably predicts, as we shall presently see, the overthrow of the Papal Antichrist.

Immediately previous to this, (v. 6, 7,) an angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made

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heaven and earth, and the sea, and the fountains of waters."

I regard this angel, flying through the midst of heaven to preach the gospel unto all nations, as an express and beautiful prediction of the extension of evangelical truth through all the world, which, together with the downfall of Babylon, is to usher-in the Millenium. Is it not probable that this angel, since the revival of the missionary spirit in the last half century, has commenced his flight, and that he will not pause in his career till the triumphal song shall be heard in heaven, and echo throughought the regions of the earth, "Babylon the great is fallen, is fallen! Hallelujah! the Lord God omnipotent reigneth! the kingdoms of this world are become the kingdoms of our Lord and of his Christ!" Thus is this prediction applied by the excellent Andrew Fuller, who, commenting on this verse, about 25 years ago, says:—"The desire which has been kindled of late years to carry the gospel among the heathen does not appear to be an object unworthy a place in prophecy. It has engaged the attention of a large portion of the christian church, and excited more earnest prayer and disinterested exertion, than, perhaps, any thing which has occurred since the Reformation. Nor

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ought we to consider what has yet been done as any thing more than the commencement of the angel's flight. It has indeed for its *object* the evangelization of '*every* nation and kindred and tongue and people,' but at present this is far from being accomplished."

When the brazen rampart around the millions of China and Japan shall be melted before the rising rays of the Sun of Righteousness, and the gospel shall triumph not only in Pagan, but also in Papal and Mahomedan countries, then, and not till then, can the spiritual millenial reign of Christ be established in the world.

2. *Popery, Mahomedanism, and Paganism, and all other false systems must first be overthrown.*

In the twentieth chapter of Revelations we have an account of the binding of Satan for a thousand years, in order that he might deceive the nations no more till the thousand years should be fulfilled.

There can be no doubt that this Millenium, or thousand years, refers to the same glorious period as the passages which have been already cited, predicting the establishment of true religion throughout the whole world.

In the two preceding chapters of Revelations, we have an account of the destruction of mystical

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Babylon, i. e. Papal Rome. In the last verse of the 18th chapter, it is said:—"And in her was found the blood of prophets and of saints and of all that were slain upon the earth." From the feature presented in these words, as well as from the graphic and full description in the preceding part of the chapter, who can avoid recognizing in this Babylon the Great, a true picture of Papal Rome? In the song of triumph, sung by the heavenly hosts over her downfall, how is it possible to close our ears to the fidelity of the description? "And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications; and hath avenged the blood of his servants at her hand."—*Rev.* 19: 1, 2.

In the sublime description in chapter 19, verses 11—21, of the battle between the beast and the false prophet and the kings of the earth and their armies on the one hand, and the great captain of our salvation, seated on a white horse, and clothed with a vesture dipped in blood, on the other hand; we are to understand the last struggle for life which

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will be made by Popery, Mahomedanism, and other systems of fraud and falsehood, before their final and complete overthrow. The victory, however, is on the side of truth. The beast, and the false prophet are destroyed, and cast into the lake of fire, and the remnant are slain with the sword of HIM that sitteth upon the horse.

All these great and momentous events, so minutely, yet sublimely predicted in chapters 18 and 19, must be fulfilled before the binding of Satan, and the establishment of the Millenium described in the 20th chapter. Popery, so far as its temporal dominion is concerned, is but the shadow of what it was in the days of the Gregorys and the Innocents, and its throne already begins to totter to its fall. Mahomedanism, too, is on the wane. Pagan darkness is beginning to disappear before the light of truth. When the gospel shall be preached among all nations, the triple crown fall from the head of the Papal Antichrist, the crescent of Mahomet give place to the cross of Jesus, and the idols of the Heathen "be utterly abolished," then, but not till then, shall the Millenium arrive, and Satan be bound and cast into the bottomless pit, that he may deceive the nations no more till the thousand years are fulfilled.

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III. Let us inquire what the scriptures teach us about the most probable *time of the commencement* of this glorious era.

The only class of passages which afford us a clue to the probable date of the commencement of the millenium, are those which assign the period of 1260 years, as the duration of Papal Rome. For these passages, the reader is referred to pages 114 and 115, at the head of Chapter II., section 2, where they are cited at length. One of these texts is Daniel, 7 : 25, viz. : "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws : and they shall be given into his hand, until a time and times and the dividing of time."

The prophecy from which this is taken, is so clear and so easily understood, that I cannot conceive of any other explanation of this verse than the application of it to the duration of the Papal power.

With almost the plainness and perspicuity of history, this prophecy points to the successive great empires of Babylon, Persia, Greece, and Rome. The Roman empire is described as a "fourth beast, dreadful and terrible and strong exceedingly ; and it had great iron teeth, it devoured and brake in

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pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns."—*v.* 7.

The angel explains the meaning of this faithful but terrible description thus, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in peices."—*v.* 23.

The ten horns of this beast are the ten kingdoms into which Rome was divided, and which have been enumerated both by the opposers and the advocates of the bible.

Now in the eighth verse the prophet says, "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." In v. 24, 25, the angel explains most clearly what is meant by this little horn, which plucked up three of the others by the roots.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings.

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"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time, and times and the dividing of time."

It is true of the Papal power of Rome, and so far as I have ever discovered, in a somewhat extensive course of historical reading, *only of that power*, that exactly in accordance with this prediction, it did arise "after" the ten kingdoms which sprung from the Roman empire; that it was "diverse" from them in its nature, being partly an ecclesiastical and partly a temporal kingdom; that it did "pluck up three" of the other powers "by the roots," viz.: Rome, Ravenna, and Lombardy; that it did and always has spoken "great words against the Most High, worn out the saints of the Most High, and changed times and laws." As there is no other government which ever existed, concerning which all these particulars can be affirmed, I cannot avoid coming to the conclusion, that this is a prediction of the rise, the character, the duration, and the fall of Papal Rome.

Since the picture, therefore, is so true and so easily recognized, we have every reason to conclude that the time of the continuance of this persecuting power is equally true, viz.: *a time, times,*

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and half a time, which, we have before seen, is the prophetical designation of 1260 years.*

From the passages of scripture before referred to, on pp. 114, 115, the reader will perceive that this prophetical period of 1260 years, is mentioned no less than seven times, under different forms of expression, yet all precisely equivalent in meaning. The *time, times, and half a time; forty and two months;* or *twelve hundred and sixty days*, all denoting the same space of time. Whether, therefore, it is said, as in Rev. 13: 5, that "power was given unto him to continue," or as in Rev. 12: 6, that the

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* I have read attentively the attempt of a distinguished Hebrew scholar, in the Biblical Repository, to prove that *days* in prophetical language are always to be understood literally, and never signify years, but am by no means convinced by his arguments. The interpretation of the prophecies in which these expressions are found, is infinitely more improbable and inconsistent, upon his scheme, than upon that which understands in these passages, as Ezekiel was commanded, (ch. 4: 6,) "a day for a year." Even the weight of authority is vastly in favor of this latter interpretation. On the former side, are, I suppose, most of the Andover school of divines, sitting at the feet of their German oracles, from whom the doctrine advocated in the above article is imported; and on the other, such men as Sir Isaac Newton, Bishop Newton, Mede, Faber, Adam Clarke, Scott, Fuller, Robert Hall, &c.

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woman (i. e. the church) fled into the wilderness; or as in Rev. 11: 3, that the two witnesses should prophesy 1260 days, &c.; the events predicted are all contemporaneous, they begin and end at the same time.

If, therefore, we could ascertain the precise date of *the commencement* of the 1260 years, during which the Papal Antichrist is to continue, there would be no difficulty in fixing the year of his downfall, which is either to be contemporaneous with the commencement of the millenium, or else to precede this glorious era by a very few years.

According to the doctrine expressed in my introductory chapter, I believe that God has purposely veiled the commencement of the 1260 years in obscurity, as he did that of the seventy years captivity in Babylon, and the 490 years of Daniel, in order that the same obscurity may rest upon their termination, *previous* to their being accomplished. But as in those instances, the fulfilment of the time was pointed out with sufficient plainness to create a general expectation of the accomplishment of the prophecy, within a few years of the right date: so in this, there is sufficient to encourage the expectation that *about the end of the sixth millenium* of the world, which will correspond nearly to the completion of the second

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thousand years from the christian era, these predictions will be fulfilled. If the 1260 years should begin as some think likely, A. D. 606, when the Pope was declared universal Bishop, then they will end in 26 years from the present year, (1840,) viz.: A. D. 1866. If they should begin according to Milner, the ecclesiastical historian, in 727, when the Pope and people of Rome revolted from the exarch of Ravenna, then they will end in 147 years, or A. D. 1987. If, according to Adam Clarke, in 755, when the temporal sovereignty of the Popes was finally established, then they will end in 175 years, or A. D. 2015.

Which of these dates is the right one, or whether either of them will be the true epoch of the commencement of the millenium, I will not undertake to decide. My own opinion is in favor of the last, viz.: A. D. 2015, because I think it rests upon the most solid foundation; though I think it more consistent with my own views of the uncertainty of unfulfilled prophecy, to say that it will probably commence *about the year* 2000, than positively to fix upon any particular year. Without doubt, as in the instances before referred to, time will decide the question, and the true date of the commencement of the 1260 years will be fixed by that of their actual termination.

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The reader is left to judge whether the opinion I have ventured to offer, that the millenium may be expected about the year 2000, receives, or does not receive, additional confirmation from the ancient tradition, that there shall be six milleniums, during which, wickedness shall prevail on the earth, corresponding with the six working days of the week, and that the seventh millenium, or thousand years, shall be an era of sabbatic rest and joy, corresponding with the Sabbath.

O, it a thought calculated to fill the bosom of the true believer with sacred and holy joy, that in a space of time, little more than twice the appointed age of man, the long desired jubilee of the world may arrive, and the knowledge of the Lord cover the earth, as the waters cover the sea!

Yet, on the other hand, a feeling akin to disappointment, may be experienced by some spiritually-minded and ardently pious people, that this shall not be in their day; but that a century and a half must probably elapse before the glorious millenial day shall arise upon the world.

Dejected and sad at the spectacle of wickedness and consequent misery that meets them on every hand, these pious believers have long looked forward to that blessed period of holiness, and peace,

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and joy, and expressed their ardent wishes in the words of the poet—

> "O, long expected day, begin!
> Dawn on these realms of pain and sin!"

Animated and encouraged at the success which has attended the missionary efforts of the past half century, and at the glorious and extensive revivals of religion, by which the past few years have been distinguished, and more especially by the large number of conversions since the commencement of the present year, they have been ready to conclude that the millennium was just at hand. When they have been informed of the renunciation of cast, and the crumbling to pieces of the adamantine wall of early prejudice in Hindostan; of the prohibition by law of the practice of infanticide, and of the still more horrid suttee; of the translation of the bible into the language of the three hundred millions of China, comprising, together with other idolatrous nations, who may now read in their own tongues the wondrous works of God, more than two thirds of the whole heathen world; when they have been told of the wonderful revolution that has taken place in the islands of the south seas; and above all, when they have heard of the happy deaths of converted heathen, resigning

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their ransomed spirits into the hands of Jesus, and exclaiming with the exultation and triumph of an apostle, "O grave! where is thy victory? O death! where is thy sting?"—then, they have felt that "as cold water to a thirsty soul, so is good news from a far country." Enraptured with this soul-cheering intelligence, and perhaps limited in their knowledge of the extent of ground to be occupied, and the magnitude of the work yet before the church they have been ready to conclude that the work was well nigh done, and have been almost impatient to hear the chorus of heaven resound through a regenerated world—"Hallelujah! for the Lord God omnipotent reigneth! the kingdoms of this world are become the kingdoms of our God and of his Christ!" Borne away from the region of cool reflection and sober calculation, by their ecstatic joy over the conversion of souls, they have come to the conclusion that a few years will suffice, *if we advance as we have done*, to usher in that glorious era, when "all shall know the Lord from the least even to the greatest." They have hoped and expected to live to see that day. Produced, as this earnest desire and expectation undoubtedly is, by ardent zeal for Christ and his cause, it seems almost cruel to dash this cup of joy from the lips of these truly pious people, by the

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intimation that these blessings are reserved for a generation yet future, and that both they and their children will, in all probability,

"Die without the sight."

A broad and comprehensive survey of the missionary field, and a correct understanding of the small proportion which the few thousands of converted heathen bear to the hundreds of millions that are yet in the darkness of idolatry, will tend to rectify these unfounded and extravagant expectations. It is computed by the Rev. Howard Malcom, that the present number of converted heathen, from the best data that can be obtained, may be safely estimated at about one hundred thousand. "In addition to these thousands of converts, now shining as lights in dark places," says Mr. Malcom, "we must not forget the thousands who have died in the faith. In the case of Serampore, out of two thousand baptized, only six hundred survive. We ought, therefore, probably to add *another hundred thousand* for converts deceased."*

* Vide Malcom's Travels, vol. 2, page 243. I would take the present opportunity of recommending this valuable work to the attention of all who wish to obtain a fair and candid statement of what has already been

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These results of modern missions, *considered absolutely*, and in connexion with the incalculable worth of one immortal soul, are infinitely more than sufficient to compensate for all the toil and suffering that has been expended, in carrying on the missionary enterprise; especially, when it is remembered that in many places where but few, if any, genuine converts have been made, the way has been prepared for future missionaries, by the languages which have been reduced to writing, the grammars, dictionaries, and other helps, which have been prepared, and by the translations of the scriptures in whole or in part, which have been made into nearly a hundred languages, embracing the vernacular tongues of *more than half the human family*.

Still the measure of success which has resulted from missionary efforts, *considered relatively*, and in comparison with what remains to be done, is

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accomplished, and of what remains to be done in the missionary field. It is got up in two volumes, 12mo., in the best style of Gould, Kendall, and Lincoln, of Boston. The last two chapters of the second volume, one on the measure of success which has attended modern missions, and the other on the mode of conducting missions, are alone intrinsically worth more than the price of the work.

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far from sufficient to warrant the expectation that the millennium is just at hand.

According to Malcom, above referred to, there are at present 100,000 living converted heathen, the results of the modern missions which commenced about half a century ago; but as there have been far more conversions during the last year, among the heathen, than in any preceding year, suppose we reckon them at 150,000.

What proportion then does this number bear to the *six hundred millions* of souls enshrouded in the darkness of pagan superstition and idolatry? Alas! delightful as it is to reflect upon the conversion of so many from dumb idols to serve the living God, the total number of living converts, the results of the labors of the past 50 years, is but one *four thousandth part* of the whole six hundred millions! If our success in future years should not be vastly more extensive than heretofore, it would take, not merely the 160 years, yet remaining of the present thousand years, but many thousands of years to convert the world. Blessed be God! we may confidently expect that a vastly greater measure of success will be realized in future than in past years. This heavenly enterprise is destined to advance in geometrical progression; the converts from heathenism shall themselves

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become missionaries, and following in the footsteps of the departed pioneers in the missionary enterprize, our Careys, our Morrisons, and our Martyns, shall carry on, as instruments in the hands of God, the building of the spiritual Jerusalem in heathen lands, till the last stone shall be brought forth with shoutings of grace! grace unto it!

"Though it may seem long," remarks an eloquent and pious writer,* "to those whose bodies must moulder in the grave before it arrives, the time is brief, when compared with the past duration of the world, until the era shall commence, when the veil shall be rent which is spread over the face of all people. According to the sure word of prophecy, allowing for the variety of interpretation, before the oak which was planted yesterday shall have reached its full maturity, the whole earth shall have become the garden of the Lord. The fulness of the gentiles, in every sense, is at hand. The earth will soon be full of people, and full of knowledge; the desert is beginning to bloom, and the darkness to disperse, and the minds of men are ripening for, and expectant of, the greatest change which, as yet, has passed over the

* James Douglas, of Scotland.

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earth. Numbers are ready to join in the sublime supplication of Milton,—

"'Come, therefore, O thou that hast the seven stars in thy right hand, appoint thy chosen priests, according to their orders and courses of old, to minister before thee, and duly to dress and pour out the consecrated oil into thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the earth to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say, that now certainly thou hast visited this land, and hast not forgotten the utmost corners of the earth, in a time when men thought that thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages. O, perfect and accomplish thy glorious acts; for men may leave their works unfinished, but thou art a God, thy nature is perfection.' 'The times and seasons pass along at thy feet, to go and come at thy bidding; and as thou didst dignify our fathers' days with many revelations, above all their foregoing ages, since thou tookest the flesh, so thou canst vouchsafe to us, though unworthy, as large a portion of thy spirit as thou pleasest: for who shall prejudice thy all-governing will? Seeing the power of thy grace

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is not passed away with the primitive times, as fond and faithless men imagine, but thy kingdom is now at hand, and thou standing at the door; come forth out of thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed."

We need not believe, therefore, as we must, *if we graduate our expectations by the scale of past success,* that the church must wait for thousands of years, before she sees the entire fulfilment of all the glorious predictions, upon which the hope of a millennium is based. Nor, on the other hand, should we be thought to limit the Holy One of Israel, if, as it has taken fifty years to bring to the knowledge of the truth, about 150,000 living converts from heathenism, we suppose it probable that it may take not less than three or four times that number of years to convert four thousand times as many people. Let it be remembered, that to effect this glorious result by the end of the present thousand years, (even supposing the population of the world to continue at its present number,) instead of one hundred and fifty thousand living converts in fifty years, there must be, upon an average, up-

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wards of *three millions of conversions among the heathen, every year.* In other words, besides the conversions to God of the three hundred millions of nominal Christians, Jews, and others, not included in the six hundred millions of heathen, there must be upon an average for the next 160 years, more than *three times* as many heathen converted to God *every day*, as the average number *that has been converted in a year*, for the last half century; or about as many conversions every two weeks, as there have been altogether since the commencement of modern missions, fifty years ago, in order that the millennium may arrive by A. D. 2000.

If the translation and circulation of God's holy word, accompanied by the preaching of the gospel, is to be the means of filling the earth with the knowledge of the Lord, and not supernatural or miraculous agencies, I see not how we can expect this glorious consummation at an earlier period. It is true that God, if he saw fit, might convert the whole world in a day; he might write his will in streaks of living light upon the starry firmament above us; or he might give to Gabriel, or some other bright angelic messenger, a shape visible to mortal eyes, and a voice audible to mortal ears, and send him forth literally to "fly through the midst of heaven, having the everlasting gospel to

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preach to all nations," and thus force conviction upon the minds of all, and by the accompanying influences of the Holy Ghost, at once subdue the enmity of every heart. But he has no where taught us to expect such miraculous agencies. He has made his believing people the light of the world, and by means of them will he fill the earth with his glory. Accordingly, immediately after the beautiful prediction of Isaiah, before referred to, that "the mountain of the Lord's house shall be established upon the top of the mountains and exalted above the hills, and all nations shall flow unto it," it is added, that "many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for *out of Zion* shall go forth the law, and the word of the LORD *from Jerusalem*."

If it be true, then, that the church is the appointed instrument of converting the world to Christ; if prophecy bids us hope that a little more than a century and a half will suffice to establish the spiritual reign of Christ "from sea to sea, and from the river to the ends of the earth;" O, what a powerful incentive to labor in the missionary field, knowing that in due time we shall reap a glorious harvest, if we faint not!

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I am happy, in confirmation of my own views, that the millennium may be expected about A. D. 2000, to add the following extract from the late Rev. and venerable Dr. Bogue, for many years tutor of the theological institution, for the preparation of young men for the missionary field, at Gosport, in Great-Britain :—

" Without taking upon me to name the precise year of the commencement of Antichrist's reign, shall I suppose it will have ceased and the millennium commence about the two thousandth year of the Christian era ? Should I say there appears a greater probability that the longed-for event will take place at that time than at the period (1866) which has been before mentioned, and the seventh thousand years of the world's existence prove a glorious sabbatic day of rest, and peace, and joy ? perhaps it would disappoint the ardent hope of its earlier approach which some fondly entertain ; and I think I can perceive the disappointment expressed in your sorrowful looks. But if you view the subject with attention, there will be no cause, either for disappointment or for grief, but infinitely much for gladness and rejoicing. You have not even the shadow of a reason for ceasing from your benevolent exertions in despondency, but the best and most forcible of reasons for proceeding in your

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endeavors to hasten on the glory of the latter days. Let it be granted that nearly two hundred years must yet revolve before the millennium begin, immense is the mass of labor which must, during that whole space, without intermission, be employed to bring it into existence. Eighteen centuries have already elapsed since the coming of the Saviour into the world, but in the two that are yet to come, more remains to be done than in all the eighteen which are past. The religion of Jesus in its purity is not yet even professed by a twentieth part of the inhabitants of the earth. Judge, then, what a Herculean labor it must be, in the space of two hundred years, to convert the other nineteen parts to the faith of Christ. Were we to be told, that for a long course of time, four millions of souls were annually brought to the knowledge of the truth, what a wonderful, as well as what a delightful event we should conceive it to be! But on an average for near two centuries to come, more than this number must be converted every year, before the whole world can be brought into subjection to the Redeeemer."*

IV. Let us proceed briefly to inquire into the nature and duration of the millennium.

* Vide Bogue on the Millenium, page 608.

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"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

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

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—*Rev.* 20 : 1—6.

We have aleady seen that there are numerous prophecies both in the Old and New Testament, foretelling a time of universal holiness and peace in this lower world. The chapter from which these verses are taken, not only predicts that glorious era, but informs us of its duration, and pre-

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sents us with a regular and consecutive detail of the grand events that shall follow to the end of the world. Immediately after the destruction of all opposing powers by ONE seated upon a white horse, and clothed in a vesture dipped in blood, and whose name is called the Word of God, described in the preceding chapter, an angel is beheld coming down from heaven, having the key of the bottomless pit, and a great chain in his hand. This mighty angel, (the description of whom can only apply to the Lord Jesus Christ, the angel of the covenant,) lays hold on the old serpent, the Devil, and binds him a thousand years; by which we are to understand that for this period he shall be permitted no more to disturb the churches, harass the people of God, and go about "as a roaring lion seeking whom he may devour," till the thousand years are fulfilled. In verses 4, 5, 6, is a figurative, but beautiful description of the full establishment of the kingdom of Christ upon earth. At the close of the millennium, it is intimated, (v. 3,) that Satan must be released for a little season, after which (v. 7—10) he shall once more go out to deceive the nations, and again succeeding in spreading wickedness through the earth, he will gather together the enemies of the church to engage in one fearful but final conflict

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with Christ and his saints. Then God will interpose in behalf of his people, fire will come down from heaven and devour the enemies of the Church, and the devil that deceived them, will be cast into the lake of fire where the beast and the false prophet are; not, as before, to be bound for a thousand years, but to be "tormented day and night for ever and ever." Then (v. 11—15) the general judgment shall follow. The great white throne shall appear with ONE sitting upon it from whose face the earth and the heaven shall flee away; the dead, small and great, shall stand before God; the books shall be opened, and the dead be judged out of those things written in the books, according to their works.

It has frequently been asserted, of late, by those who reject a millennium, that the first four verses of this chapter is the only passage of scripture that can be adduced in proof of such a glorious period, previous to the judgment. In reply to this, it is acknowledged that so far as relates to the *designation* of this period, viz.: *millennium*, or a thousand years, it is derived from this single passage. At the same time, I maintain, without fear of contradiction, that were these verses stricken from the bible, still, there would be abundantly sufficient left to establish most firmly the belief of a glorious era of happiness and joy,

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when "all the ends of the earth shall see the salvation of the Lord," and Jew and Gentile be gathered into the gospel fold. Were this passage wanting, that expected period would be called by another name, and the time of its continuance would be wholly unrevealed; still, the promise of its approach would stand upon record, as it does now, in a multitude of passages, to animate the hopes of the church and to encourage the people of God in the work of spreading the gospel in all lands.

The doctrine of an expected latter-day glory does not, therefore, rest upon this one passage, as all, I think, must be convinced, who have read the texts cited under the first head of this chapter. I do not regard these verses as establishing a doctrine not elsewhere revealed, but merely as confirming other predictions which point to the same time, with the addition, in this place, of some particulars not elsewhere mentioned in the bible.

There are two or three questions arising from these verses which deserve our candid attention:

1. *Is the resurrection of the saints, spoken of, a literal resurrection?*

2. *Is the reign of Christ on earth, a personal or spiritual reign?*

3. *Is the thousand years to be understood as denoting a literal thousand years, or* 360,000 *years,*

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(*a year for a day,*) *or an indefinite long space of time?*

1. In reply to the first of these questions, *I cannot believe* the resurrection of the "souls" of the martyrs means a *literal resurrection* of their bodies. It is to be remembered that the whole of the prophetical parts of this book are highly *figurative*, and abounding with emblems, to interpret which emblems literally would introduce the greatest confusion. What absurdity, for instance, would be produced by understanding literally, the "white horse," the "sharp sword," the "fowls," or the "beast," in the preceding chapter. Nor can the seal, the key, and the great chain with which Satan is bound, mentioned in the first verse of this chapter, be understood literally. Besides, it may be added, that supposing we understand the resurrection literally, there is nothing said about the *bodies* of the martyrs rising, without which, there can be no literal resurrection, but only the *souls*—"I saw the SOULS of them that were beheaded for the witness of Jesus." Scott, the commentator, well remarks on this passage:—"It is unaccountable that '*the souls*' of the persons raised, should be exclusively mentioned, if the literal resurrection of their *bodies* was meant: for this rather implies, according to the enigmatical style of the book, that their souls re-

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animated *other bodies;* that is, *they appeared to live again in Christians of the same spirit.* Nor can we conceive how it could add to the felicity of those who, being absent from the body, are present with the Lord, to come again from heaven to dwell on the earth."

The resurrection of the souls of the martyrs therefore is, doubtless, to be understood as referring to those who should live in the time of the millennium, possessing the same spirit of holy love and ardent zeal for Christ, as Stephen, or Paul, or Peter; Polycarp, or Ignatius; Huss, or Jerome; Ridley, or Hooper, who, in different ages, won the martyr's crown by suffering for "the testimony of Jesus." According to the same rule, the "rest of the dead living not again till the thousand years were fulfilled," is to be understood of the enemies of the church living again at the end of the thousand years, when Satan should gather them to battle against the church; i. e. men and women possessing the spirit of the Pagan or Papal persecutors of the saints, of a Nero, a Decius, a Sapor, a Bonner, or a Queen Mary.

2. The *reign of Christ on earth,* for the same reason, it appears to me, is to be understood *figuratively: not of a personal reign,* during which he shall establish a local throne at Jerusalem, or some

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other spot on the globe, as some have supposed; but of *a spiritual reign*, consisting in the universal spread of his gospel, and establishment of his dominion in the hearts of men.

The only passage which I shall cite in opposition to the personal reign of Christ on earth during the millennium, is Heb. 9 : 27, 28. "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." In this passage, the coming of Christ to judgment is said to be the *second* time; but if he should personally come at the millennium, his coming to judgment would be the *third* time, and not the second.

3. With respect to the *duration* of the millennium, there are three suppositions. Some think it will be a literal thousand years, others 360,000 years, and others, a long, but indefinite period. Very respectable writers have advocated each of these hypotheses; nor does it seem a matter of very great importance to be able to determine the question previous to its fulfilment. The majority of writers, including Dr. Hopkins, Andrew Fuller, Scott, and most of the commentators, adopt the *first* supposition, viz. : that it will be a literal thousand

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years. Those who adopt the *second*, understand it in the same way as the other prophetic periods, i. e. a day for a year. Those who adopt the *third* supposition, probably feeling themselves embarrassed which of these two extremes to choose, prefer to consider the expression, "a thousand years," as denoting a long but indefinite period of time.

It would appear from the following beautiful extract from a sermon of the celebrated Robert Hall, on the inscrutability of the ways of God, that the second of these two opinions, was held by that distinguished orator and writer:—

"The light of prophecy dispels many of those clouds which would otherwise obscure, for the present, the government and the throne of the Deity. We are assured that in the latter day the gospel will be more widely disseminated, that its influence will be more extensive and efficacious, that the superstitious prejudices and vices by which it has been so long opposed will give way; that the desert and the wilderness shall become a fruitful field, and "shall blossom as the rose;" that all the kingdoms of the earth shall bring their riches and glory into the church, the whole earth shall be full of the glory of the Lord, and there shall be peace unto the ends of the earth. At what period this glory of the latter day will com-

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mence is not for us to determine; it is generally agreed the time draws near; how long it will last is, again, not easy to tell. The thousand years are perhaps to be calculated upon the same scale as other prophecies, wherein a day stands for a year, which would make them more than three hundred and sixty thousand years. Be this as it may, at that period the Spirit will be poured down from on high; the potsherds of the earth that have been striving will be dashed to peices; the great Proprietor will come to fashion them anew: then "the fruitful field will be as a forest," and the forest "as the garden of God;" none shall destroy in all God's holy mountain; the sacred influence of piety will bring us back to a paradisaical state; the love, the harmony, the plenty which will abound will fill every heart with gladness; the temple of God shall be among men, the marriage of the Lamb will come; and the universal song will be—'Hallelujah: for the Lord God omnipotent reigneth!'"*

Notwithstanding the opinion of this great man thus incidentally expressed, I prefer, upon the whole, the first of the above three interpretations, and without professing certainty on this subject,

* Vide Hall's Works, Vol. III, page 370.

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think that the most probable duration of the millennium will be a literal thousand years. This number is mentioned no less than six times in the compass of a few verses, and for this reason, it would seem probable, that a definite, and not an indefinite number of years is intended. For the same reason, as well as the improbability of supposing that so long a period as 360,000 years must pass away before the coming to judgment of him who has said, "Surely, *I come quickly*," I should reject the supposition that a year is to be reckoned for a day. The idea, that the world was to continue 366,000 years, only 4000 of which had elapsed, in the age of the apostles, seems also to be inconsistent with such passages as the following: "God hath in *these last days*, spoken to us by his Son."—*Heb.* 1 : 1. "Now once *in the end of the world* hath Christ appeared," &c.—*Heb.* 9 : 26.

It is easy for an inquisitive and speculative mind to suggest a variety of questions in reference to *the nature* of this blessed period. Thus it may be asked, whether there shall then be any need for civil rulers, magistrates, and judges; whether there shall be any form of civil government, and if so, what that form will be; whether trade and commerce shall then form a part of the occupations of men; whether the world will then be vis-

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ited by storms, earthquakes, and volcanic eruptions; whether epidemic diseases shall be known, or whether the bodies of men shall be at all subject to disease; whether the earth shall then bring forth spontaneously, or require the cultivating hand of the husbandman, &c.

In reply to all such questions, which are much more easily asked, than answered, we only say, "Secret things belong unto the Lord, but the things that are revealed belong to us and our children."—*Deut.* 29:29. It *is plainly revealed*, that then Satan shall be bound, and his power to tempt and deceive mankind effectually restrained; that consequently "the people shall be all righteous," so that even "upon the bells of the horses, it shall be written, HOLINESS TO THE LORD;" that violence, oppression, wasting, destruction, and war, shall be known no more; that men, though in former ages like savage beasts of prey, ravaging the earth and destroying one another, shall then be harmless, benevolent, and kind. (See Isa. 11:6—9.)

This blessed period will not only be a time of holiness and peace and joy, but a time of universal light and knowledge. "In the representation of that glorious period usually styled the millennium," remarks the eloquent Robert Hall, "when religion shall universally prevail, it is mentioned as a con-

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spicuous feature, that *men shall run to and fro, and knowledge shall be increased.* That period will not be distinguished from the preceding by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High. It will be a period of remarkable illumination, during which *the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days.* Every useful talent will be cultivated, every art subservient to the interest of man be improved and perfected; learning will amass her stores, and genius emit her splendor; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love."

"O scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
* * * * * *
Come then, and, added to thy many crowns
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood."

V. Let us notice the momentous and solemn events which are to succeed the millennium.

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In verses 7—10, we have an account of the loosing of Satan; his success in deceiving the nations; the vain attack of the wicked upon the saints, and their final destruction by fire from heaven: plainly teaching us that after the millennium, and prior to Christ's coming to judgment, there shall be a brief period during which wickedness shall again prevail on the earth to a fearful extent. The names Gog and Magog are probably employed *figuratively* to denote the collected multitude of fierce enemies of the church who will be gathered together from the four quarters or "corners" of the earth to make war upon the saints.

In reply to the inquiry,—"where could these enemies of the church come from, if all were righteous during the millennium?"—it is not necessary to suppose, as a few writers have done, that some remote nations will continue idolaters during the whole term of the millennium, who will at its close, rise up as persecutors of the church. The passage admits of a very easy and natural explanation, without such an improbable supposition. I do not suppose, that during the millennium men will be *born* into the world *holy*, but that they will be made so by *regeneration*, which work of the Spirit of God, will probably take place in most instances, at a very early age. Towards the

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close of that period, many will probably grow up without being converted to God, whom Satan, being released, will be permitted to seduce to open rebellion against God, and hatred and violence against his saints. A few years will then suffice to fill the world with wickedness and infidelity. The triumph of the enemies of the church will, however, be but brief, for fire shall come down from God out of heaven and devour them.—*v.* 9.

The doctrine taught in this chapter, of a short period of wickedness *after* the millennium, and *before* the coming of Christ to judgment, seems to be confirmed by the Saviour himself, when he declares that "as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, so shall also the coming of the Son of Man be."

Immediately after the account of the destruction of the enemies of Christ, and the confining of Satan to his prison of darkness for ever, follows a most sublime description of the coming of Christ to Judgment, seated upon his "GREAT WHITE THRONE," and "the dead small and great standing before God, to be judged according to their works."—*v.* 11—15.

Reader, THOU wilt be one of those who will then stand before that GREAT WHITE THRONE, to give an account of the deeds done in the body. Art thou

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prepared? If thou art living in impenitence and unbelief, "What wilt thou do in the day of visitation? to whom wilt thou flee for help when HE whom thou hast despised and rejected shall appear on his throne of judgment and call thee before his righteous bar? *Now*, Christ, from his throne of MERCY, addresses thee in accents of kindness—Come unto me, though guilty and miserable, though weary and heavy laden—and I will give thee rest! *Then*, if thou shalt continue to reject the invitations of his love, thou shalt see him on his throne of JUSTICE, and hear him address thee in tones of righteous vengeance—Because I called and thou refusedst, I stretched out my hand, and thou didst not regard; therefore, will I laugh at thy calamity, and mock now thy fear hath come!—Then, impenitent sinner! shall thy fear come as desolation, and thy destruction as a whirlwind; then shall distress and anguish come upon thee; then shalt thou call upon him, but he will not answer—thou shalt seek him, but thou shalt not find him. (See Prov. 1: 24—28.) O listen, before it is too late, to the entreaty of Christ himself—"Strive to enter in at the strait gate." *Now* he promises that they who seek shall find. *Then* he informs us that many shall seek in vain. (See Luke 13: 24, 25, reading the two verses together.) "For many, I say

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unto you, will seek to enter in, and *shall not be able when* ONCE *the master of the house hath risen up and shut to the door.*" While Jesus yet invites, O let me entreat thee to approach his THRONE OF GRACE; look on HIM whom thou hast pierced by thy sins and mourn for thy past ingratitude and unbelief. Then, when he shall come on his THRONE OF JUDGMENT, and the wicked shall shrink from his approach as that of their righteously offended Judge, thou shalt hail him as thy Redeemer, thine Advocate, thy Friend!

"Yes! Christ
Has said! and he will visit earth again!
But not the homeless orphan of the world,
To wander on, in pain and woe, and weep,
And die upon the tree; but on his car
Of lightning; rolling from th' unfathomed depths
Of heaven! while spirits, robed in radiant light,
Brandish their glittering banners o'er his throne;
And all the clouds, like burning billows, flash
And bound beneath his feet! The trump shall peal
That dead-awakening blast more full and deep,
Than thunder in its maddest roar! The sea
Shall yawn, and all her buried hosts arise;
The graves burst open, and the dust unite
Into a living form!—and then shall come
THE JUDGMENT, AND THE EVERLASTING DOOM."

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APPENDIX.

Note A.—Page 124.

RISE OF THE POPE'S SUPREMACY.

The following extract, giving an account of the controversy between the bishops of Rome and Constantinople, which resulted in the establishment of the Pope's ecclesiastical supremacy, is taken from Jones's Church History.

"The claims to supremacy, which, during the preceding centuries, had been asserted by the bishops of Rome, were at first faintly urged, and promoted by artful and almost imperceptible means. They now, however, began to insist upon superiority as a divine right attached to their see, which, they contended, had been founded by the apostle Peter; and this arrogant claim, which had appeared conspicuously enough in the conduct of the bishops of Rome of the preceding century, was now no longer concealed, or cautiously promulgated. But, however violent their claims, or extensive their authority in affairs both ecclesiastical and civil, they still remained subject, first to the jurisdiction of the Gothic kings, and,

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upon the retaking of Rome, to the emperors of Constantinople.

"A station so elevated, which lay open to the ambition of numbers, was eagerly contested, and often obtained by fraud, chicanery, or the practice of whatever was most opposite to the spirit of the gospel.

"The advantages attendant upon the acquisition of such enormous power, induced the bishops of Constantinople, who were scarcely less arrogant and ambitious than their brethren at Rome, to refuse acknowledging their pre-eminence, and prompted them to lay claim to similar authority. The arrogant pretensions of these rival sees involved them in continual dissensions; which were prodigiously increased by the conduct of John, the faster, a prelate distinguished for his authority; who, in a council held at Constantinople in the year 588, assumed the title of *Universal Bishop*, which was confirmed to him by the council. This appellation, which implied a pre-eminence difficult to be endured by those who were as ambitious as himself, was opposed vehemently by Pelagius II. then bishop of Rome, who called it an execrable, profane, and diabolical procedure; but his invectives were disregarded, and he died soon after. In the year 560, he was succeeded by Gregory the Great, as he is usually termed; a voluminous writer, and, though superstitious in the extreme, not altogether destitute of talents. His works are still extant, and in high reputation with the Catholics. The following extracts of a letter written by him to the emperor Maurice, at Constantinople, in consequence of John, the patriarch of that city, assuming the name of "Universal Bishop," casts so much light upon

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the history of that age, that it cannot, without injury to the subject, be omitted.

"'Our most religious Lord, whom God hath placed over us, among other weighty cares belonging to the empire, labors, according to the just rule of the sacred writings, to preserve peace and charity among the clergy.

"'Therefore our most pious sovereign hath been prudently careful to place the church at unity, that he might the better compose the tumults of war and join their hearts together. This verily is my wish also, and for my own part I yield due obedience to your sovereign commands. However, since it is not my cause, but God's, it is not myself only but the whole church that is troubled, because religious laws, venerable synods, and the very precepts of our Lord Jesus Christ, are disobeyed by the invention of a proud and pompous speech.

"'My desire is, that our most religious sovereign would lance this sore, and that he would bind with the cords of his imperial authority the party affected, in case he makes any resistance. By restraining him the commonwealth will be eased; and by paring away such excrescences the empire is enlarged. Every man that has read the gospel knows that, even by the very words of our Lord, the care of the whole church is committed to St. Peter, the apostle—the prince of all the apostles. For to him it is said, 'Peter, lovest thou me? Feed my sheep.' 'Behold, Satan hath desired to winnow thee as wheat; but I have prayed for thee, that thy faith should not fail.' And, 'thou being at the last converted, confirm thy brethren.' To him it is said, 'Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not pre

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vail against it; and to thee I will give the keys of the kingdom of heaven, and whatsoever thou bindest on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven.' Behold! he hath the keys of heaven, and the power of binding and loosing is committed to him; and yet he is not called 'Universal Apostle'—though this holy man, John, my fellow priest, labors to be called 'Universal Bishop!'

"'I am compelled to cry out, 'O the corruption of times and manners!' Behold the Barbarians are become lords of all Europe; cities are destroyed—castles are beaten down—provinces depopulated—there is no husbandman to till the ground*—Idolaters rage and domineer over Christians; and yet priests, who ought to lie weeping upon the pavement, in sackcloth and ashes, covet names of vanity, and glory in new and profane titles. Do I, most religious sovereign, in this plead my own cause? Do I vindicate a wrong to myself, and not maintain the cause of Almighty God, and of the church universal? Who is he that presumes to usurp this new name against both the law of the gospel and of the canons? I would to God there might be one called *universal* without doing injustice to others.

"'We know, that many priests of the church of Constantinople have been not only heretics, but even the chief leaders of them. Out of that school proceeded

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*Gregory here seems to refer to the irruption of the Goths into the Roman empire, and its total subversion by those Barbarians.

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Nestorius, who, thinking it impossible that God should be made man, believed that Jesus Christ, the Mediator between God and man, was two persons, and went as far in infidelity as the Jews themselves. Thence came Macedonius, who denied the Holy Ghost, consubstantial to the Father and the Son, to be God. If, then, every one in that church assumes the name by which he makes himself the head of all good men; the catholic church, which God forbid should ever be the case, must needs be overthrown when he falls who is called UNIVERSAL.

"'But, far from Christians be this blasphemous name, by which all honor is taken from all other priests, while it is foolishly arrogated by one. It was offered to the bishop of Rome by the reverend council of Chalcedon, in honor of St. Peter, prince of the apostles; but none of them either assumed or consented to use it, lest, while this privilege should be given to one, all others should be deprived of that honor which is due unto them. Why should WE refuse this title when it was offered, and another assume it without any offer at all? This man (John) contemning obedience to the canons, should be humbled by the commands of our most pious sovereign. He should be chastised who does an injury to the holy catholic church! whose heart is puffed up, who seeks to please himself by a name of singularity, by which he would elevate himself above the emperor. We are all scandalized at this. Let the author of this scandal reform himself, and all differences in the church will cease. I am the servant of all priests, so long as they live like themselves—but if any shall vainly set up his bristles, contrary to God Almighty, and to the canons of the Fa-

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thers, I hope in God that he will never succeed in bringing my neck under his yoke—not even by force of arms. The things that have happened in this city, in consequence of this new title, I have particularly declared to Sabinianus, the deacon, my agent. Let therefore my religious sovereigns think of me their servant, whom they have always cherished and upheld more than others, as one who desired to yield them obedience, and yet am afraid to be found guilty of negligence in my duty at the last awful day of judgment. Let our most pious sovereign either vouchsafe to determine the affair, according to the petition of the aforesaid Sabinianus, the deacon, or cause the man so often mentioned to renounce his claim. In case he submits to your most just sentence, or your favorable admonitions, we will give thanks to Almighty God, and rejoice for the peace of the church, procured by your clemency. But if he persist in this contention, we shall hold the saying to be most true, 'Every one that exalteth himself shall be abased.' And again it is written, 'Pride goeth before destruction, and an haughty spirit before a fall.'

"'In obedience to my sovereign, I have written to my brother priest both gently and humbly, urging him to desist from this vainglory. If he gives ear unto me, he hath a brother devoted unto him, but if he continue in his pride, I foresee what will befall him—he will make himself *His* enemy of whom it is written, 'God resisteth the proud, but giveth grace to the humble.'

"It is difficult," says Mr. Jones, "to determine whether the *finesse* of the politician, or the envy of the priest, be most prevalent in this artful letter. It does not, how-

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ever, appear to have produced any good effect. John, indeed, was soon afterwards removed by death from his archiepiscopal dignity; but Cynacus, who succeeded him as bishop of Constantinople, adopted the same pompous title as his predecessor. Having had occasion to despatch some agents to Rome, in the letter which he wrote to the Roman Pontiff Gregory, he so much displeased him by assuming the appellation of 'Universal Bishop,' that the latter withheld from the agents somewhat of the courtesy to which they considered themselves entitled, and, of course, complaint was made to the emperor Maurice of the neglect which had been shown them.

"This circumstance extorted a letter from the emperor at Constantinople to the Bishop of Rome, in which he advises him to treat them, in future, in a more friendly manner, and not to insist so far on *punctilios of style*, as to create a scandal about a title, and fall out about a few syllables. To this Gregory replies, 'that the innovation in the style did not consist much in the quantity and alphabet; but the bulk of the iniquity was weighty enough to sink and destroy all. And, therefore, I am bold to say,' says he, 'that whoever adopts, or affects the title of UNIVERSAL BISHOP,' *has the pride and character of Antichrist*, and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order. And, indeed, both the one and the other seem to split upon the same rock; for, as *pride makes Antichrist strain his pretensions up to Godhead*, so whoever is ambitious to be called the only or Universal Prelate, arrogates to himself a distinguished superiority, and rises, as it were, upon the ruins of the rest."

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It is worthy of notice, that a Pope held in so high estimation as Gregory the Great always has been by the Catholics, should pronounce a decision which so plainly stamps his successors with the character of Antichrist, as do the last two sentences of this epistle, which was written by Pope Gregory, only a very few years before the title in dispute, viz.: that of UNIVERSAL BISHOP, was solicited and obtained by Boniface III., the next Pope to Gregory, for himself and his successors.

"Though Gregory artfully disclaimed for himself, and refused to his aspiring brother the title of Universal Bishop, he exercised an authority," says Bishop Hurd, "that can only belong to that exalted character. Gregory died in the year 604, and was succeeded by Pope Boniface III., who had no scruples about adopting this proud title. He readily accepted, or rather importunately begged it from the emperor Phocas, with the privilege also of transmitting it to all his successors. The profligate emperor, to gratify the inordinate ambition of this court sycophant, deprived the bishop of Constantinople of the title which he had hitherto borne, and conferred it upon Boniface, at the same time declaring the church of Rome to be the head of all other churches. A. D. 606."

Note B.—Page 131

The following particulars relating to the enormous increase of the power and possessions of the Roman Pontiffs, which eventually resulted in their *temporal sove-*

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reignty, is taken from Mosheim's Ecclesiastical History of the eighth century.

"The honors and privileges, which the western nations had voluntarily conferred upon the bishops and other doctors of the church, were now augmented with new and immense accessions of opulence and authority. The endowments of the church and monasteries, and the revenues of the bishops, were hitherto considerable; but in this century a new and ingenious method was found out of acquiring much greater riches to the church, and of increasing its wealth through succeeding ages. An opinion prevailed universally at this time, though its authors are not known, that the punishment which the righteous judge of the world has reserved for the transgression of the wicked, was to be prevented and annulled by liberal donations to God, to the saints, to the churches and clergy. In consequence of this notion, the great and opulent, who were, generally speaking, the most remarkable for their flagitious and abominable lives, offered, out of the abundance which they had received by inheritance, or acquired by rapine, rich donations to departed saints, their ministers upon earth, and the keepers of the temples that were erected to their honor, in order to avoid the sufferings and penalties annexed by the priests to transgression in this life, and to escape the misery denounced against the wicked in a future state. This new and commodious method of making atonement for iniquity, was the principal source of those immense treasures, which, from this period, began to flow in upon the clergy, the churches, and monasteries, and continued to enrich them through succeeding ages down to the present time.

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"But here it is highly worthy of observation, that the donations which princes and persons of the first rank presented, in order to make expiation for their sins, and to satisfy the justice of God and the demands of the clergy, did not merely consist of those *private* possessions, which every citizen may enjoy, but the church was also endowed with several of those *public* grants, which are peculiar to princes and sovereign states, and which are commonly called *regalia*, or royal domains. Emperors, kings, and princes, signalized their superstitious veneration for the clergy, by investing bishops, churches, and monasteries, with princely possessions.

"It was esteemed by princes, a high instance of political prudence to secure the favor of the bishops, as they expected, by their powerful influence, to check the seditious and turbulent spirits of their vassals, and maintain them in their obedience from fear of those spiritual thunderbolts, which, rendered formidable by ignorance, struck terror into the boldest and most resolute hearts.

"This prodigious accession to the opulence and authority of the clergy in the west began with their head, the Roman pontiff, and spread gradually from him among the inferior bishops. The barbarous nations, who received the gospel, looked upon the bishop of Rome as the successor of their chief *druid*, or high priest. And as this tremendous druid had enjoyed, under the darkness of paganism, a boundless authority, so the barbarous nations, on their conversion to Christianity, thought proper to confer upon the pope the same honors and the same authority that had formerly been vested in their arch-druid.

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"This conduct of a superstitious people swelled the arrogance of the Roman druid to an enormous size, and gave to the see of Rome, in civil and political affairs, a high pre-eminence and a despotic authority, unknown to former ages. Hence, among other unhappy circumstances, arose that monstrous and most pernicious opinion, that such persons as were excluded from the communion of the church by the pontiff himself, or any of the bishops, forfeited thereby not only their civil rights and advantages as citizens, but even the common claims and privileges of humanity. This horrid opinion, was a fatal source of wars, massacres, and rebellions without number, and contributed more than any other means to augment and confirm the papal authority."

Note C.—Page 145.

THE NUMBER OF THE BEAST.

THE learned Dr. Bloomfield, in a note on Rev. 13 : 18, in his valuable edition of the Greek Testament, gives the following rule for interpreting this difficult passage :

"This passage is to be explained from the *Cabbala* of the Jews. It means the number which is made up by reducing the numeral power of each of the letters, of which the name is composed, and bringing it to a sum total. That art was, in the time of the Apostle, held in great honor, not only among the Jews, but also the Greeks."

"It hath been the usual method in all God's dispensations," says Bishop Newton, "for the Holy Spirit to ac-

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commodate his expressions to the customs, fashions, and manners of the several ages. Since, then, this art and mystery of numbers was so much used among the ancients, it is less wonderful that the beast also should have his number, and his number is six hundred and sixty-six."

According to the rule of interpretation thus stated by Dr. Bloomfield; the learned Faber, Bishop Newton, and others, discover in this Greek name LATEINOS, and the corresponding Hebrew term ROMITH, the exact number of 666. That the English reader may understand this, it is necessary to remark that in those languages each letter stands for a certain number, as follows. (For want of Greek and Hebrew types, Roman letters are used.)

GREEK.		HEBREW.	
L. or *Lambda*,	30	R or *Resh*,	200
A. or *Alpha*,	1	O or *Vav*,	6
T. or *Tau*,	300	M or *Mem*,	40
E. or *Epsilon*,	5	I or *Yodh*,	10
I. or *Iota*,	10	I or *Yodh*,	10
N. or *Nu*,	50	Th or *Thav*,	400
O. or *Omicron*,	70		
S. or *Sigma*,	200		666
	666		

Whether this be a true interpretation or not, the coincidence is very striking, and it would be exceedingly difficult to discover another instance of a Greek and Hebrew word, of the same signification in both languages, the letters of which would make up the same number.

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