

# The Second Advent of Christ.

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## Review of O. B. Dagget's Sermon ON "TIME OF THE END UNCERTAIN."

BY E. BEISS.

The December number of the "National Preacher," contains a Sermon, entitled, "The time of the End uncertain," by Rev. O. B. Daggett, pastor of the South Congregational Church, Hartford, Ct. The object of this discourse appears to be, to prove that we can never know with any certainty, the time of the Second Advent; and therefore, that no confidence can be placed in any of the evidence upon which the near approach of that event is predicated. It is singular that while a century ago, the whole Protestant church were endeavoring to acquire all the light possible upon the prophecies of Daniel and John, yet, now, the same church is equally anxious to throw darkness upon those prophecies.

The discourse under review has for its text, Acts 1: 6, 7. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power."

It is ably written, and, as far as we can discover, contains none of the bitterness, which too often characterizes the writings of our opponents.

The author does not discuss the questions of a temporal millennium, the return of the Jews, &c., or attempt any exposition of the prophecies in opposition to the views of the believers of the Second Advent. Of the time of that event he says, "I am not to show that it will not take place at any particular time, whether in the next century, or next spring, or to-morrow; but only that we do not know when." P. 266. As he has confined himself to that question, and does not attempt to show that it will not take place at any particular time, it follows, that there can be nothing in this argument, but what will be equally valid the day before the Advent—however near, or distant in the future, that day may be—as it was the day it was written.

If this position is correct, that we cannot know when the time of the Advent will be, it will follow, that the present movement in expectation of that event may end in disappointment. We will therefore, briefly examine the arguments by which that position is sustained, believing that we may know the time of that event.

He admits that "it may be possible to know something of its approach," that "there may be reasons for expecting it within one, or two centuries;" and that "for aught they know, it may come a month after the present." With these admissions, for aught that can be proved to the contrary, the adherents of Mr. Miller may be perfectly right in their expositions of prophecy, with the exception of an absolute knowledge of the fact.

"That it is not for us to fore-know the time when his dominion will end, or Christ's glorious reign on earth will begin," he argues—

1. "From the analogy to be found in other great events under the government of God, and especially the event of death."

He says, "if it be found that in administering his government over this world, God has often revealed the certainty of great events, yet commonly concealed their dates, we would properly expect to find the same thing true as to the most signal deliverances of his people, or judgments against his enemies, yet to be experienced. Turn, then, to these two classes of events already recorded." p. 267.

To this we agree; and would also add, that if it be found that the dates of great events have often been revealed, "we would properly expect to find the same thing true as to future events. We are therefore willing to abide in the decision of this question, by "the analogy found in other great events in the government of God." The first event to which our attention is called, is that of the flood; an event, of which our Saviour said, "thus shall it be in the day when the Son of Man is revealed." We are willing to rest the question on the analogy to be found in this event alone. Mr. D. admits that "God revealed to Noah his purpose to deluge the earth, and to save him only with his family, from among mankind; and with this announcement, the patriarch received minute directions for the building of the ark." The precise time he thinks was not revealed to Noah; or if we suppose it

was, that it does not appear to have been made known to others.

He says "some understand Gen. 6: 3, 'his days shall be an hundred and twenty years,' of the interval predicted to the flood;" and adds, "but how could that be possible, when Noah's three sons were living, and probably married at the time of the prediction, yet were born after he was five hundred years old, and therefore were not over one hundred years old at the flood which was in his six hundredth year!"

That such was the case when the command was given to build the ark as recorded in Gen. 6: 14, is evident; but it is not so clear, that the prediction in Gen. 6: 3, was not given that length of time before the flood. In the connection as it there stands, there is no reference in the whole paragraph to the children of Noah. With the 6th verse of Gen. 6th, evidently begins a new paragraph, which seems to have no connection with the preceding one, and bears the impress of being a more full prediction of the same event, given at a subsequent period of time, when it had pleased God to reveal his plans and purposes to Noah more fully. In the 5th chapter is "the book of the generation of Adam," and his genealogy is continued till the time is brought to the sons of Noah, independently of the history of other events. When the record of that genealogy is completed, down to the time of the flood, then Moses begins the sixth chapter, with, "When men began to multiply," &c., "and God saw that the wickedness of man was great." If therefore, men began to multiply on the face of the earth, and God saw that the wickedness of man was great in it before the birth of Noah's sons, it may also follow that the prediction in the 3d verse, being in the same connection with the record of the other facts, was also made prior to their birth. We are satisfied that it is so to be understood; and thus all difficulty is removed, and the "juggled card" is equally set aside, as with the other interpretation.

The other view of this passage, that "refers it to the reduced age of mankind," is encompassed with still greater obstacles; for it cannot be shown to have been thus applicable. Individuals can be referred to, whose ages were about or were precisely 120 years, but it does not appear from the Bible, and that is the only authentic authority we have on this point, that this was ever the average length of the age of man. We find that for a long time after this prediction was made, the age of man was extended far beyond this limit. Shem attained the age of 600 years; Arphaxad lived 438; Salah lived 433; Eber lived 464; Peleg lived 239; Reu lived 249; Serug lived 230; Nahor lived 148; Terah lived 180; 205; Abraham lived 175; Isaac lived 180; Jacob lived 147; Joseph lived 110, Moses was 120 when he died; and Joshua was 110. Thus it appears that for about 1000 years after this prediction was made, the great majority, of whose age we have any knowledge, attained a much greater longevity. After the flood, the age of man appears to have gradually decreased, until it reached the limit of three score years and ten. There appears to have been no sudden cutting short of the age of man, from 900 to 120 years, as we should expect to find, if this prediction could have had such an application. Nor, as we should also expect, do we find any period when this was the usual limit of man's life. From these considerations we can see no propriety in applying this prediction to the reduced age of man; while the evidence to our mind is clear, that it denoted the time that elapsed from the prediction to the flood.

If such is the case, the "analogy" that is to be found in the event of the flood, is most striking. Thus, let, we find that at one time God only revealed the time when he would destroy the world, without revealing the manner.

2. Afterwards, the manner of that destruction is given, with a more full relation of the event.

3. As the time draws nigh, and there are but seven days to the flood, the very day of the event is given.

4. Every individual soul, that is saved, is looking for the event at the very time, otherwise they would not have gone into the ark, and been saved.

5. Many who perished had an opportunity

to know that God had purposed to drown the world, for if Noah did not reveal the time, the ark itself must have warned them, and it is in vain to suppose that they were ignorant of Noah's expectations; therefore every plank that was added to the ark was an admonition, that the time of its completion was drawing nigh, and when it was completed, and ready for the reception of its inmates, they then might know that no longer delay was necessary for the accomplishment of God's purpose.

We should therefore expect in the second destruction of the world, that God would not reveal at any one time the whole of his purpose, respecting the time and manner of its accomplishment; but that it would be revealed a little here and a little there—in one place the time, and in another the manner;—in language so plain, that the way-faring man, though a fool, need not err therein; and yet, such language so direct, and explicit, but that those disposed might have an abundance of plausible reasons on which to predicate their doubts. Even the time itself, we should expect from the analogy, would be given in such a manner, that it might be contended with some show of reason, not to denote the duration of time, but only the deficiency of the temple by Antiochus; as the prediction of the time to the flood is also applied to the reduced age of mankind. We should also expect that as the time of the event drew nigh, that all who would be saved would have a more clear conception of the great event; and when the time had about expired, would all be in the attitude of expectation of the event; even the day itself might be known seven days previous. On the other hand, we should also expect, that those who will perish, would, many of them, have an opportunity to acquaint themselves with the time and manner of the end, but would none of them believe in the reality of it—would know not until the door of mercy is closed—in other words, that the wicked would do wickedly, and none of the wicked would understand, but that the wise, who are to shine as the brightness of the firmament, would all understand.

From the "analogy" we should expect all this. And even if the prediction in Gen. vi. 3, was not a prediction of the time to the flood, the analogy would teach us, that it would not come as a thief in the night upon any of those who escape the sad catastrophe, for as the building of the ark was a warning to the old world, so when we see the signs predicted by our Saviour, we may know that it is near, even at the doors. The "analogy," therefore, in this event, is most clear and satisfactory.

The second event alluded to is the destruction of Sodom and Gomorrah. Here it is said "The hour was not foretold; and we know not how much time elapsed between the first announcement, and the visit of the two angels, which was the evening before they lasted away Lot." p. 267.

Here again, we find that all who were saved, were apprised of the event a sufficient time previous to enable them to escape, and also to warn some of those who perished, unto whom Lot seemed as one that mocked.—The "analogy" would therefore teach us that before Christ comes, all the truly righteous will be apprised of the fact, and know that it is so near, that they must be "up," "for the Lord will destroy this city," and yet they may not know the very "hour," until God takes them by the hand to save them. We also learn by this, that some of the family impenitent will be faithfully warned, but that they will look upon those who warn them, as misguided fanatics, and men "that mock." As it was in the day of this event, so our Saviour assures us "it will be in the day when the Son of man is revealed."

"Again," he says, "when the descendants of Jacob were to endure a cruel bondage in Egypt, they were not told when it would begin, nor how long it would continue, for that service lay between the death of Joseph and their departure under Moses, about 144 years, and was therefore only a part of the time indicated in the prediction to Abraham, and other passages; while yet the prediction gave them a right to expect deliverance; and the time of the event was revealed to them by its accomplishment." p. 267.

In this case it was predicted that the seed

of Abraham should "be a stranger in a land not their's," 400 years; and afterward they should come out with great substance. This, with Abraham's own sojourn, made 430 years. The children of Israel therefore, could, at any time during their captivity in Egypt, have calculated the time of its termination, by adding 400 years to the time when the seed of Abraham began to be afflicted in a strange land. We also find that "at the end of the 430 years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt." Ex. xii. 41.

Notwithstanding it is so clear, that the time was revealed before their captivity in Egypt commenced, yet it is also evident that the predicted period had nearly elapsed before the children of Israel were aware of its near completion; but before its end, they did understand, and made all necessary arrangements for securing the "great substance," that it was predicted they should carry out.

There was also fine opportunity, for any who felt disposed, to doubt respecting the time; as they might with much show of reason, have contended, that the 400 years were to be dated from the time that Jacob and all his children removed to Egypt; or it would have been plausible to have supposed that it was to be dated from the time that "another king arose that knew not Joseph," and who evil entreated them,—the same as many now contend, that the rise of Paphy should not be dated from the commencement of its power, but only from the time it became quite formidable, or from the zenith of its power.

The "analogy" in this case would therefore lead us to expect, that the period which is to elapse before the end of the world would be a matter of prophecy—a definite prophetic period—but that it would not be fully understood until about the time of its termination, that there might be a question from what particular epoch it was to be dated; but that as the period drew near its termination, the time of the end would be more clearly understood, and at its termination those who are delivered would be all expecting immediate deliverance; nor would those not delivered be all ignorant that such was an expected event. There is also in this case a most striking "analogy."

Again he says, "When at length they began their march through the wilderness, they could not learn how long it was to continue; and in the same ignorance they remained probably not far from two years, till by their wanderings, they both tired and learned the measure of their wanderings." p. 267.

If there is any "analogy," between their knowledge of the end of their wanderings, and our knowledge of the Advent of Christ, then surely, those who are delivered may have a definite knowledge of "the time of the end" of our wanderings during the last 33 years of their continuance.

In all these events, the time of their fulfilment appears to have been "closed up and sealed," till about "the time of their end," when the time of the end was more clearly seen, and expected by those delivered. He says "their captivities were of unknown dates, so far as I have observed, with the exception of the 70 years in Babylon." pp. 267-8.—There however appears to have been an expectation of deliverance just immediately before their termination, and the "analogy," of the 70 years, certainly indicates a like predicted period to the end of time.

He says, "The promise of a Redeemer we trace back to the very scene of the first transgression; but nearly fifty recorded generations, more than a hundred such as we reckon now, or about 3500 years, followed the transgressors before the time of his first coming could even be conjectured." p. 265.

This is all very true, and yet we find that for 635 years previous to his coming, the very year of his death was a matter of prophecy.

The "analogy," of this event would teach us, that although ages might roll away, and man be ignorant of "the time of the end," yet before the event itself takes place, the seal would be broken, so that the wise, who are to shine as the brightness of the firmament, may understand.

As in all the events to which we have alluded, the time has been revealed, for either a longer or shorter period before its completion, so "we would expect a similar procedure as

to the end of the present dispensation of the world."

The last "analogy" to which we are referred is the "analogy" found in the event of death." He says "of all the events that can befall mankind, none is more certain than this, if the world continues as it has been; yet nothing is more uncertain as to its date."

Here again the "analogy" is not unfavorable to the supposition that we shall have some knowledge of the time of the end.

It is true, that death sometimes overtakes its victim, without a moment's warning; but this is not usually the case, if it were, the "analogy" would be against us. Death, however, usually admonishes us of its approach. During our whole existence, unless we are of those who will be changed at Christ's coming, death stands before us as a certain event, while we know not how far it may be from us. As we approach the verge of life, sickness and pain, and disease, admonish us that there is a probability that death is very near us. As our disease gains the mastery over us, and hope of life vanishes, we know that the time has come when we must shortly die; and soon we are informed that we have not a day or hour to live, and then we close our eyes, and all earthly scenes fade forever from our mortal sight.

The "analogy" therefore to be found in the event of death would teach us, that while the end of time is far in the future, we should only be enabled to know that it is a certain event which will one day, we know not how soon, overtake the world; but as the event draws nigh, evidence would be exhibited which would convince us of the probability of its being near; then would be seen the signs by which we might know that it was nigh even at the doors; and then we might realize that time had nearly reached its farthest limit.

Thus "from the analogy to be found in other great events under the government of God, and especially the event of death" we argue that "the wise shall understand;" and that the righteous will not be "in darkness that that day should overtake them as a thief." We also argue, that all who are thus overtaken, will be in the condition of those who would not heed the warning of Noah and Lot; who despised, and wondered, and perished.

"That it is not for us to fore-know the time when this dispensation will end, or Christ's glorious reign on earth will begin," he argues,

2. "From the fact that such knowledge, on the part of man, does not seem desirable," p. 269.

He admits "that this consideration, like the last, could not stand against any clear declaration of the Bible;" but gives weight to it, where "the Bible does not explicitly determine beyond all suspense or doubt."

This argument will therefore be set aside, if we can show that there is explicit evidence from the Bible that that day will not overtake the truly righteous as a thief. This we shall hope to do. For the present, we shall only endeavor to show that without such express declaration, it can be no argument.

If it is sound reasoning to argue that the event will not be fore-known, because such knowledge would be undesirable, it would be equally so, to argue that the event itself will never take place, because it is undesirable; and the same reasoning might be extended to any event. To a person under sentence of death, the knowledge of that fact would not seem desirable; but that would not prevent his receiving such knowledge.

Again, if we could argue that if such knowledge were undesirable, it would not be fore-known, we might also argue, on the same principle, that if it were desirable it would be fore-known. That this event will be fore-known to any who do not desire it, we do not believe; but we do believe that all who do desire to arrive at a knowledge of the truth, will be led in the way of all truth.

That it is right to endeavor to obtain a knowledge of the events which are a subject of prophecy, and will soon take place, we have abundance of evidence. God has in sundry times and in divers manners revealed to man a knowledge of future events: if all such knowledge was wrong, it would not have been thus revealed; and yet "the things which are revealed, are unto us and our children forever." God has assured us that he "will be inquired of." And the apostle says that the "prophets inquired and searched diligently, who prophesied of the grace that should come unto you; searching what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister

the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into"—1 Pet. 1: 10, 12. Daniel had so earnest a desire to be instructed in the things of the future, that he hesitated not to fast "three whole weeks;" and his request was granted. He also, with his three friends, desired "mercies of the God of heaven concerning the secret" of Nebuchadnezzar's dream, and "the God that revealeth secrets," gratified that heathen monarch with the knowledge of the thoughts of his heart; so "what should come to pass hereafter." Daniel also thanked and praised the God of heaven, that he had made known to him the king's matter. But had Daniel taken the position that such knowledge was undesirable, is it probable that he would have been thus enlightened?

We are assured that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. If all scripture is profitable for any purpose, it must be understood; and any portion of scripture of which we can have no knowledge cannot be profitable to us. It is therefore desirable that we should have a knowledge of all that God has revealed in his word.

The Apocalypse is called "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy," are pronounced blessed; and surely our Saviour would not bless that which is undesirable to be known. This prophecy not only commences, but it also closes with a blessing upon those that keep the sayings of the prophecy of this book. This blessing cannot be obtained without a knowledge of these sayings; this knowledge therefore cannot be undesirable.

He argues, p. 269, that if the event in question were "the universal spread of holiness," the knowledge of the time would not be desirable, from the fact that if such knowledge should reveal to us that the event was far in the future, it would be neither a "pleasure or profit;" and that if near, although the prospect might "be to us delightful," yet "we are only a small part of all who have lived, and we cannot pronounce that knowledge on the whole desirable, which must have deferred their hope, merely because it would hasten ours." This argument is based upon the supposition that if it is revealed in the scriptures, "it has been discoverable there, in all its remoteness, for many centuries." But does it follow that every thing now revealed was equally discoverable in the time of Daniel? If so, the prophets who searched diligently what manner of time the Spirit of Christ which was in them did signify, would not have been told "that not unto themselves, but unto us they did minister the things which are now reported unto you." And when Daniel inquired, "O my Lord, what shall be the end of these things?" had it been discoverable then, he would not have been told that the words were "closed up and sealed till the time of the end;" and yet that was "sealed up," which at "the time of the end," "the wise shall understand." This knowledge therefore might be revealed to us, and "hasten our hope," without "deferring" the hope of those who lived long since.

Mr. D. also argues, that "There is reason also to fear that such prospect, however pleasing, might now operate instead of invigorating the hearts of good men; as the near prospect of success in any enterprise, where men have a part, often relaxes their vigilance and activity, more than all difficulties and delays they have encountered."

It is believed that this has not been found to be the case in the political world; then why should it be in the religious? If any thing could give vigor and energy to any effort, it would seem that a prospect of certain victory would accomplish it. And it would seem that nothing would chill and dampen one's energy more than doubt and uncertainty.

He says, "supposing, however, the time in question to be not merely the commencement of prevailing holiness on earth, but Christ's personal coming to raise the righteous dead, and to destroy his foes," the foreknowledge of it must then appear still less

desirable. Make the supposition, that God has purposed the event shall take place in the next century, would it be best for the world to know that it will not come before? Yet if God had revealed it in his word, then, wherever that word has been read in ages past, the righteous might have been made to despond and the wicked to exult in the prospect."

We reply to this argument, that it could not be the case if such revelation were "closed up and sealed till the time of the end;" and we have the testimony of Daniel, that such is the case respecting the revelation in question.

"Or," he says, "make the supposition that God has purposed the event shall take place the next year. Do you rejoice in believing that probation will cease, while not more than a fragment of the whole adult human family will have been saved, rather than in believing that it will continue for an indefinite period, during which, by the greater spread and prevalence of the Gospel, the number of the saved may, on the whole scale of time, come to exceed that of the lost?" p. 270.

We reply that the event itself does not depend upon our choice respecting a knowledge of it, and the infinite wisdom of God will do that which is for the best. Besides, we can find no evidence in the word of God that religion is thus to spread and save the majority of the human race, and to hope for the contrary of what God has revealed, would argue a distrust of his wisdom and goodness. The world, when the Son of man is revealed, is described to be in the condition of the world before the flood, and like Sodom and Gomorrah before their destruction. Our Saviour assures us that the tares and the wheat will grow together till the end of the world; and Daniel is told that the "little horn" will make war against them until the Ancient of Days shall come. The saints are also said to be redeemed out of every nation, and kindred, and tongue, and people. These, with other considerations, convince us that when Christ does come, precisely the same scenes will have to be enacted, as will occur if he comes in 1843; so that what would cause us to desire the delay of his coming one year, might cause us to desire it to be delayed forever. Neither can it be delayed for an indefinite period of time, for Daniel is assured that "at the time appointed, the end shall be."

Any loss of happiness to those who can never have an existence because probation is cut short before their time, can not weigh in this case; whereas the misery which will be thus averted from multitudes who would be born, die, and go to perdition, were time to continue, is quite a consideration. And when we consider that the majority of those who are born, die in their sins—that the great majority of those now alive would all probably die before the world could be converted—that the number of those who are yearly born far out number those who are yearly converted, and that this melancholy proportion would continue to swell the tide of human beings rushing to destruction, so long as probation continues, benevolence and humanity would force us to pray, "Come, Lord Jesus, come quickly."

Again, it is asked, "But looking at the supposed event by itself, and not as compared with universal holiness preceding it, would the foreknowledge of it, so soon to arrive, be pleasant and profitable to good men? It must be pleasant to a Christian," say some, "because he will soon see his Saviour." But this may be said of death, also, and this was the reason Paul gave for desiring death—not for desiring the end of the world—having a desire to depart and be with Christ, "counting it gain to die," though to him "to live," was "Christ." Yet surely every Christian is not of course eager to die. On the contrary, this world is desirable for him during his allotted years, and Christ's intercession for his followers was "that they should not be taken out of the world, but that they should keep them from the evil." Because the vision of Christ himself appears inviting, whether by means of death or of his personal coming, we cannot infer that either event would make his people happy any other than the appointed time, and still less that it would be desirable for them to foreknow that time."

It is certainly our duty to wait here our appointed time, until our change comes; nor have we any right to rush unbidden into the presence of our God. We cannot meet Christ either by a natural death, or by his personal coming, before our appointed time, and therefore we shall not discuss the question, whether such a meeting would conduce to happiness; but none can question but that such a meeting, at the appointed time, would be a happy one. We may therefore desire to know that such appointed time is near. Paul desired death that he might be with Christ, then why may not every Christian desire death for the same reason? We have no right to set our affections on the things of this world, nor to lay up our treasures here, for where our heart is there we shall receive our portion. We are but strangers and pilgrims here, and have no right to look upon this world as our home. Death is however, a very different affair from the personal coming of Christ. To die and go into the world of spirits will bring us near to Christ, but the personal coming of

Christ will restore all who are his to the earth, restored to its Eden state, in accordance with the covenant God made with our father Abraham, to give him and his seed the land, for an everlasting possession. "This is the appearing to which Paul referred when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 8. Is it not natural that we should desire the approach of that day in which ALL THE RIGHTEOUS are to receive their crowns? And can we truly love his appearing without desiring the approach of that day? That appearing cannot be our death, as some contend, for in the 1st verse, the apostle says that Christ will "judge the quick and the dead at his appearing and his kingdom."—To be continued.

ORFELIN, March 27, 1843.

DEAR BR. FITCH—A friend handed me, a few minutes since, the last No. of the "Second Advent," in which I find a few very touching and appropriate lines on the death of our little boy, from your pen. I knew, brother, that you could and would sympathize with us. None but those who have been called to similar trials, can touch the cord that vibrates in the souls of those who have been called to part with the objects of their fondest hopes.

"Not long will your loved one sleep in dust," &c. That thought has been a cordial to my soul. The day after our boy died, while reflecting upon the dispensation of God's providence towards us, I exclaimed to my wife, in the bitterness of a wounded spirit, "Why has my father driven the iron so deep into my soul?" Turning around, soon, my eye fell upon the large chart, which I had hung up behind the bed of our little boy, to divert his mind, while living, and the wound was healed—the iron was extracted. I exclaimed from my inmost soul, "Blessed Jesus! Now I love thee more than ever! Thou hast taken my child to thine own bosom!"

I would have written some account of the Lord's dealings with us, ere this; but my incessant watching over our sick boy, with our tedious journey home, has prostrated my health, so that I have not been able.

Your notice of my labors, is, perhaps, sufficient. I want to say a word in reference to my Second Advent experience. I have been thinking less or more on the subject, for more than four years. About one year ago, my attention was called anew to the investigation of it. Last summer I listened, day by day, to the other side. I kept my mind uncommitted to any theory—examining, as I had opportunity, the "literal" view, and when you visited Berlin, I was in a complete state of non-committal—heard you through, pondered, prayed, and hesitated—was unhappy, because in darkness; prayed on, determined not to force my mind, or make any effort to believe it, or any other doctrine, but to wait on the Lord, day by day, believing that he would lead me into the old path, and the good way. I continued this about three months, when the Spirit of the Lord led my mind so into an understanding of the truth, that I became settled and happy.

Immediately the fire began to burn within my bones. I longed to "preach the acceptable year of the Lord, and the day of vengeance of our God," to others. I saw the desolation—I saw the darkness, that reigned over a large part of our State; and I said, "Who will go?" I looked at my little family; it might be at a sacrifice if I went—but, who will go? was the demand again; I said, I will; send me, Lord.

I went. Has the sacrifice been too much? My child might have died, had we staid at home. But if not, is it too much? God spared not his only son, but delivered him freely up for us all; and shall I make no sacrifice for perishing souls? It is not too much. I have laid all on the altar. There! let God dispose of it. I feel stronger than ever in the faith; yes, the ancient, primitive faith of the saints. I long, I sigh, to be perfected with them. Often, while watching over the dying pillow of my precious boy, I have looked out at the window, and wished that I might see the sign of the Son of Man in the heavens, before I saw another sun rise. I longed for it more than they that "wait for the morning." I shall not wait long in vain. Jesus will come, and will not tarry. Not long will that little ch-rub harp with the one hundred and forty and four thousand, ere I shall be permitted to hear the strains celestial; and though I cannot learn them, I may join in the chorus, and swell the symphony of heaven, in everlasting praise to God and the Lamb.

G. NEEDHAM.

# THE SECOND ADVENT OF CHRIST.

CLEVELAND, APRIL 5, 1843.

## DOUBLE NUMBER.

Subscribers will understand that the last number was double, and will answer for Nos. 9 and 10.

## FIRE WOOD.

A few loads of wood might be used, if friends wish to furnish means to publish the paper in this way.

## EARTHQUAKES.

There was a shock of an earthquake in Vermont on the 17th ult. It was very sensibly felt at Burlington and the neighboring towns. It was so heavy that rockery was jarred in the houses, and some houses rocked as though they would go over. A second shock was felt about 24 minutes after the first.

A Second Earthquake took place at Guadaloupe, W. I. on the 2d ult. It shook a vessel, which was off the north part of the island, so that it was with difficulty the crew kept on their feet. A dense cloud of smoke ascended from the vicinity of Bassaterre. It was quite sickly at Point Petre.

The comet was seen at St. Thomas on the 2d of last month; it caused considerable alarm to the inhabitants. A shock of an earthquake was also felt at St. Thomas on the 5th inst.

## DISTRESS OF NATIONS.

We have not room to notice the multitude of facts respecting the state of things throughout the world. The peculiar feature of the foreign news is that throughout the countries of Europe and Asia, Gloom hangs over trade, a feeling of despondency prevails, and while money is abundant, a frightful mass of positive destitution and misery exists, and no present prospect of any improvement. Those who live in this country need not be told that there is a general prostration of business all over the land; nor be reminded that thousands are availing themselves of the general bankrupt law. Truly there is perplexity.

## ILIAD NOTES.

The editor of the Morning Star, a Western paper, says he has had to decline the offer of a cow and calf in Indiana, in payment of one dollar in advance, on subscription, because he had no way of realizing that amount of cash from it.

## INSANITY.

The insanity of a Mr. Eales, mentioned in the Cleveland Herald, was supposed to have been occasioned by the preaching on the Second Advent. It has been ascertained, however, that he has long been subject to insanity. He talks a good deal on this subject, just as others do, being the subject uppermost in his mind. The Herald has since corrected the statement.

PELVICITY.—In Guayaquil 1500 persons have died in one week, by an unknown plague.

The Chapel of the Mission Institute at Theopolis, near Quincy, Ill. has recently been burned by slaveholders. A day of reckoning is very near at hand.

## BLIND GUIDES.

We have had frequent occasion recently, to express our utter astonishment at the course of those who are writing in opposition to the doctrine of the near coming of our Saviour. The great aim seems to be to perplex and throw darkness upon almost every point upon which they write. This is especially conspicuous in the articles of Dr. Weeks. Leaving the main pillar of our argument almost entirely untouched, he has been pulling at nearly every claspboard in the edifice.

The grand argument upon which we base our expectation of Christ's near coming is the 2300 days of Daniel, 8th chapter. Instead of attempting to answer our arguments, he insidiously quotes from Mr. Miller to show that Mr. M. considers the visions of the 2d, 7th & 8th chapters of Daniel one vision, and then undertakes to prove THEREFROM that the vision of the 8th chap.—the ram, he goat and little horn—commences back in the Babylonian empire, dating from a certain point of which kingdom, he shows that the 2300 years ended about the time of the Reformation under Luther. He also dates the commencement at other points, part of which end before, and part after the time fixed upon by Mr. M. In this way he has endeavored to destroy our light, without even attempting to give us a better. Can that be an honest mind, that seeks to misrepresent an opponent, in order to sustain a theory? Mr. Miller does consider these three visions as representing the same things as far as they go; but he never has intimated that the vision of the 8th chapter extended farther back than the Medo-Persian empire.

In an article which was copied into the last Cleveland Plain Dealer, Mr. Alexander Campbell takes the position that the Little Horn represented "the person who was to decay the sanctuary and to tread down the host for 2300 days." In other words the Little Horn represented the "vision," the "daily," and the "transgression of desolation." In other words still,

he understands that the vision concerning which the question was asked, "How long?" consisted of the acts of the Little Horn alone. If Mr. Campbell had consulted Dan. 12: 11, he would have ascertained that that part of what Daniel saw in the eighth chapter was to be accomplished in "a thousand two hundred and ninety days," 45 days after which (v. 12, 13) Daniel was to "stand in his lot."

Now this argument is very specious. The translator has inserted the word "concerning," (Dan. 8: 13,) in italics, showing that it is not in the original. It was probably this word in the question that led Mr. Campbell to suppose the vision consisted only of the "daily" and the "transgression of desolation." Let us look at the question as it stands in the original, St. 13: "How long the vision, the daily, and the transgression of desolation, to give the sanctuary and the host to be trodden under foot?" Here are three distinct points, viz:

1. The "vision," or the ram, he goat, &c. which Daniel saw.
2. The "daily," or that which was to be taken away and the place of his sanctuary cast down.
3. The "transgression of desolation," or that which was to destroy.

It may be summed up thus. How long shall the sanctuary and the host be trodden under foot? Or, how long shall it be from the commencement of the vision till the sanctuary shall be cleansed?

Now, with what propriety can Mr. C. say that the vision consisted only of the last two points, when it embraces the whole scene which was presented to the mind of Daniel, commencing with the ram and he goat, and extending down to the time when the Little Horn should be "broken without hand?" With his reputed erudition, I am at a loss to find an answer.

The vision then began with the Medo-Persian empire, and where the vision began, there the 2300 days began, and must reach from that period to the end of indignation. Our Saviour pointed in the 24th of Matthew to the transgression of desolation as then future, which is proof that the 2300 days were not fulfilled in literal days, and are therefore symbols of years.—Indignation upon the people of God has not ended.—The Jews were under indignation till they were cast off—and the Gentiles were grafted in, and the church has been under indignation or tribulation till this time, and will be till the end of the 2300 years. But thanks be to God, all opposing powers have done their work on the saints, and the time is now at hand for the saints to possess the kingdom with Christ. The 2300 years are within a few days of their termination.—Lift up your heads ye saints, and rejoice, for your redemption draweth nigh.

## THE COMET.

We have purposely delayed an account of the Comet till we could get a correct account of it. The following observations are by Prof. Loomis, of the Western Reserve College, at Hudson, Ohio:

I have computed the elements of the comet's orbit from the observations of March 11th and 21st, combined with the best estimate I could form of its position Feb. 25th, according to the loose newspaper statements. The following is the result:  
Perihelion passage Feb. 24, 1843 Greenwich mean time.  
Longitude of perihelion 7° 31'  
Longitude of ascending node 180 5'  
Inclination of orbit 36 4'  
Perihelion distance 2.227  
Motion direct.

Computing the comet's places from these elements the accordance is exact for the extreme observations; but for the intermediate time the error is about four degrees. There seems then good reason to believe that the comet was actually seen Feb. 28, but not precisely in the place assigned it. According to my observations of March 25th the error of this orbit is about three degrees. The above orbit then is but a coarse approximation, yet will suffice to give a general idea of the comet's motion. When first discovered Feb. 24 the comet had just passed its point of nearest approach to the sun, being at its perihelion distant from the sun twenty millions of miles, and a hundred and fifteen miles from the earth. It is now more than eighty millions of miles from the sun, and about the same distance from the earth. Calling the apparent diameter of the head two minutes, its real diameter must be over 40,000 miles. Its tail has length of about sixty millions of miles. The comet is now receding both from the earth and sun, and ere long will disappear forever from our view. Its angular distance from the sun has been constantly increasing since first observed, but at a diminished rate. It will probably soon reach its greatest elongation, and afterwards slowly return towards the sun in his rays.—The above elements do not sufficiently resemble those of any recorded comet to justify the belief that this one has ever been seen before. This is then a new comet added to our list, making now one hundred and fifty.

"THE LATTER DAY WITNESS, devoted especially to the Refutation of Millerism," a new paper just started in Boston, says:

"At the very threshold of our enterprise, we protest against the course pursued by many in relation to Mr. Miller and his adherents. We protest against the numerous falsehoods uttered against them, the unchristian ridicule cast upon them, and the absolute abuse that is sometimes applied to them. The Miller people, many of them are far better men than those who treat them in this manner."

## SECOND ADVENT CONFERENCE.

To be held at Akron, (if the Lord does not come before that time) on Wednesday, April 19th, 1843, at 10 o'clock A. M. Friends from all quarters are invited to attend. Cannot brother Litch be present?

## PHENOMENA.

The Cincinnati Ledger says that a Meteor burst over that city on the 10th of Nov. 1842. The editor says:

"On looking up we discovered, in the air, large fragments of fire, flying in different directions—each of which looked to us as if they were particles of a star that had burst asunder. The moon became black as ink, and the stars all seemed as if they had dwindled away, and ought could be seen but the fiery fragments flying about the sky. These burnt for a few moments, and then gradually died away, until they could be seen no more. A few moments after the explosion took place, the earth shook like an aspen, and the moon when she again shone forth, seemed trembling from the effects of the shock."

The Vincennes Ia. Gazette thus describes an extraordinary appearance which was seen there on the 18th of December last:

"Shortly after the rising of the moon, two luminous appearances, similar to sun dogs, were observed near the planet, and in a few minutes after, the form of a cross, similar to that of a Greek cross, was distinctly and clearly seen, extending from the top, bottom, right and left, making the moon a centre. This continued about half an hour."

An English Journal mentions a splendid illuminated Meteor that passed over the county of Nottingham recently.

"It resembled a great body of fire of a blood red color, assuming various shapes. Its apparent height was trifling, but its velocity could not be less than 50 or 60 miles in a minute. Those who observed it, although many miles asunder, fancied it fell within a short distance."

About ten days since, we observed a bright half-circle nearly overhead, between 4 and 5 o'clock in the afternoon. It resembled the rainbow in its color—the sky was clear in the region of it—and what rendered it curious was the fact that the convex part was turned towards the sun, instead of having the sun for its centre. A bright sun-dog appeared in the N. W. at the same time.

The Cincinnati Daily Sun of March 27, has a column occupied in giving an account of a wonderful sight seen by the Pilot of the steamboat Wm. Penn, (Mr. Wm. Francis) on Tuesday night, March 21, on the Ohio river, between Rising Sun and Aurora, about eleven o'clock at night. The sky was clear.—The Pilot was startled by an exceeding bright light which suddenly flashed. He at first thought it was lightning, but the brightness continued. In the southeast he saw the outlines of a serpent in the sky. It turned to a livid red. In a few minutes after it formed itself into the letter G, afterwards into an O, and again into a D, each letter very distinct. It then faded away. The Pilot says he is "no Millerite."

The Captain, James Pratzman, saw a part of it. This wants confirmation.

## CHRONOLOGY.

The last Christian Reflector publishes a Chronological Table, prepared by that Baptist clergyman who emancipated all his slaves, William Henry Brisbane. At its close, he says: "I have made my examinations with great care." The Table makes the world 6,000 years old in 1843.

## FALSE STATEMENTS.

Our limited space will not permit us to notice the thousand and one false statements respecting the effects of "Millerism," so called. The death of Mr. Shortridge, of Portsmouth, by jumping from a tree is contradicted on good authority. So long as there can be found individuals ready to believe any thing but the truth, just so long stories will be coined for their especial benefit.

Dr. CRAW has made inquiry of Bro. Hunt, who has charge of the Retreat for the Insane, in Hartford, and says:

"He informed me that of the ninety-one patients now in the Retreat, there were NONE whose insanity could be ascribed in any way to this doctrine; and furthermore he had never known an instance where this had been the cause of derangement."

The N. Y. Daily Pebian thus contradicts one of the terrible effects of Millerism's effect:

"Mrs. Leverich, of Newark, who committed murder upon herself and two children, is said to have been of a family afflicted with hereditary insanity; and is said to have never attended any Miller meetings or had any connection with the Second Advent Association."

For the "Second Advent."

## Reflections

On the last instructions to Daniel—The attending circumstances with which they are introduced significant of their transcendent importance.

The visits of the heavenly messengers to man, most generally have had a paralyzing and overwhelming influence. No instance is recorded of an effect of this kind to the extent of that of which Daniel was the subject at his last interview—and hence we enter in the closing of the series of messages to the prophet, the amazing and solemn import of the communication about to be made.

It appears when Daniel was carried captive to Babylon in the first year of Nebuchadnezzar, that he is thought to have been from twelve to twenty years of age. About ten years after this event, Ezekiel ranks him with Nahn and Joh, for his piety. He was a young man when he interpreted Nebuchadnezzar's dream, perhaps 26 to 28 years. He had the visions of the 7th chapter 48 years after interpreting Nebuchadnezzar's dream; 50 years after, that of the 8th chapter; 65 years after, the events of the 9th chapter, and 70 years later, the events of the 10th, 11th, and 12th chapters; at which time he would have been upwards of 90 years old.

Before proceeding directly to the consideration of the 10th chapter, where these last instructions begin, it may be proper to remark, that when any new, important, or special information is about to be communicated to his people, by the Lord, the circumstances, preceding or attending such communication, are peculiar and significant. When the Lord would call Moses to lead his people out of Egypt, his attention is arrested while leading Jethro's flock, by the "great sight" of the burning bush. When Israel was to be brought forth it was preceded by "signs and wonders in the land of Ham." When he was about to give "tables of stone, a law and commandments," Sinai's towering rock quaked to its base, and its cloud cap top was invested with "thick darkness," and now blazing with "deavouring fire." When the Saviour was about to make his advent, Gabriel, who, 5000 years before, had been sent to Daniel, comes to the priest-officiating Zacharias, and "the handmaid of the Lord," on errands of glad tidings. Man is permitted to listen once for a moment to the songs of heaven, bearing down to earth the descending Saviour. When the Gentiles are to have preached to them a common salvation, Peter is informed by suitable indications of the Lord's will. John's visions are introduced by a view of Christ in the first chapter of Revelation, described with great sublimity.

We will look at those cases of visions or the appearance of heavenly messengers, which are the most remarkable for their effects, noting the precise language in which those effects are described. In the instance of Ezekiel, first chapter, he "fell upon his face."

When Gabriel came to Daniel the first time, in the 8th chapter, he "fell upon his face" and "was in a deep sleep, with his face toward the ground." The keepers at Christ's tomb, for fear of the angel, "did shake and became as dead men." The women at the sepulchre were afraid and bowed down their faces to the earth at the presence of the two angels. And John, when he saw one like to the Son of man, "fell at his feet as dead." But the account in the 10th chap. of Daniel, of the effect of the appearance of the heavenly messenger upon him, is without a parallel. It is supposed this is, as in the first of Revelations, the Lord Jesus Christ—the descriptions being very similar. It appears that Daniel in this instance, mentions in what part of the year these things transpired. Before, he had given the date of his visions only as in such a year of the reigning king. But now, he gives the month, and day of the month. We can imagine how the first month, "the beginning of months," was regarded by a Jew. We can perhaps see why Daniel in this month should give himself to a season of protracted fasting and devotion. It was in the first month that Ezra went up to Jerusalem, and that Christ hung upon the cross. The events related in this 10th chap. seem to have occurred in the day time, by the side of the river Hiddekel. Daniel says of the men that were with him and who saw not the vision, that a great quaking fell upon them, so that they fell—that those remained no strength in him—his comeliness or vigor was turned into corruption—and when he heard the voice of his words was in a deep sleep on his face toward the ground. Then a hand touched him that set him upon his hands and knees, and he was told to stand upright—then he stood trembling. When the angel had spoken further

er, Daniel set his face toward the ground and became dumb—then his lips were touched and he opened his mouth and said he retained no strength—not was any breath in him. Then he was touched again, and strengthened, and told to be strong—then he was strengthened. The whole account shows the great efforts, even of the angel, to strengthen Daniel. The like is nowhere found. From all analogy on this point in the bible, we ask, what meaneth these things—this overpowering effect upon Daniel's mind and body? What is it but the revealing of things to transpire in the last end of the indignation—the time of the end—the end itself.

There is a direction in chap. 12: 4, to shut up the word and seal the book to the time of the end. Are we to infer therefore that the words are never to be understood? There is an express promise (10th v.) given in all the form of the most solemn asseveration while he who was clothed in fine linen upon the river has uplifted "his right hand, and his left hand unto heaven swearing by him that liveth for ever and ever" that "the wise shall understand!" Can we not truly say, "this day is this scripture fulfilled in your ears." If Daniel is not now understood when will he be?

It is remarkable that when the great periods of time in Daniel are given, there are just at that moment two or more heavenly messengers present in his vision. In the 8th chap. it is the "wonderful numberer" who gives the 2300 days, in answer to the question of the other "Saint." And in the 12th chap. "three stood other two" when the period of time are given. Let not this most extraordinary fact be forgotten.

From the time he addresses the angel, 10th chapter 19th verse, Let my Lord speak, Daniel becomes a profound listener to all the angel says, and never after does he reply, nor does a single word break from his lips till, in the progress of these instructions, another significant, august and very solemn scene is presented of two additional heavenly messengers, one of them himself enquiring, "How long to the end of these wonders?" (into which things the angels desire to look.) At length Daniel becomes moved—his bosom swells and seems to respond to the same enquiry. He witnesses this now and amazing scene—a scene of most solemn import in the scriptures; and as he beholds, the profound silence he has observed is broken by the strong emotions of his soul, poured out in the last and the only words he utters, in the deeply pathetic and interrogative exclamation, "O, MY LORD—WHAT SHALL BE THE END—OF THESE THINGS." And here dies on Daniel's lips the part he had taken in this dialogue of earth's drama, so deeply interesting to him, so undescribably momentous to all. The heavenly messenger closes, his hands still uplifted, with the assurance to Daniel, that he shall stand in his lot at the end of THE DAYS. This event we believe transpires in 1843.

The time, times and a half—the 1290 days—the 1335 days—the 2300 days of the time present are now about wasted and just ready to crumble and fall into that gulf that swallows up all probation.

The phrase "the End" occurs 7 times in the 12th chapter and its equivalent "at that time" five times more. Every thing about the manner of the closing of the message to Daniel is full of meaning, and it seems as if the angel would proclaim with trumpet voice, the End, the End, the End—the End, the End—the End.

Dr. Scott thinks that when the 1290 days are ended the millennium then begins, and when the 1335 days are complete it is fully set up. Now we agree with the doctor as to the time of this event, only we differ from him in regard to the character of the event, & this difference is a chasm no mind can span.

As connected with the 2300 days, we observe, that Jerusalem, rising from its ruins in the time of Bars at the commencement of the 2300 days, was most emphatically typical of the New Jerusalem, "the beloved city," at the other end of the scale. See Rev. 20: 9. At the time of Barso, was fulfilled Isaiah's prophecy, concerning the scattered and exiled Jews over the "hundred twenty and seven provinces" by the decrees of Persian kings, permitting their return. "And it shall come to pass in that day that the great trumpet shall be blown and they shall come which were ready to perish." And this was as typical of the great event at the opposite end of the 2300 days when the Son of Man "shall send his angels with great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other." A. PENFIELD.

## Review of Dr. Weeks.

BY L. D. FLEMING.

I have been induced to make a brief review of Dr. Weeks' Lectures, lately delivered in the Presbyterian Church, in Newark, N. J., not from any substantial reasons which he has adduced against the arguments on which are based the expectations of Christ's speedy coming, but because many suppose that all the Doctor says must be just so, because he is a man of reputed learning; therefore they take for granted all he says, without examining the matter for themselves. But I must say, that I have seen no formal effort made to oppose the claims of the Advent doctrine, that possesses less point, or is more vulnerable, than the position assumed by Dr. Weeks.

Were it not entirely throwing away time, to show that Dr. Weeks has made just as many *men of straw*, as he accuses Mr. Miller to have made mistakes; after he has reared them, he has gone to work to tear them to pieces. And O! how he has made the straw fly; but not a drop of blood; for Mr. Miller's arguments remain untouched. The Dr. has laid down in the very commencement, false premises, which have produced a tissue of blunders from beginning to end, in his lectures on the chronology. This being the case, the work of a review will be short. For if I can show that his premises are false, the issue must be false of course.

The Doctor makes the following extract from the introduction of Mr. Miller's Chronological table, as published in the Daily Midnight Cry, No. 5, from which he lays down his premises, which premises are utterly false: "The world will be 6000 years old in 1843, if we reckon its age by the common Chronology, except in the Book of Judges; and for that time follow the plain reading of the Book (of Judges) itself." After making the above isolated extract, the Dr. says, "This implies that Mr. Miller has followed the common Chronology, meaning the Chronology printed in the Common English Bible, except in the Book of Judges. But it is not so. I have discovered several instances in which he differs from it."

It is proper to remark, that the little article from which selection is here made, was written by the junior editor, in the haste required to issue a daily paper. In giving the substance of the article for the weekly paper of Jan. 27, it was written thus, as it should have been originally:

"The world will be six thousand years old in 1843, if we reckon its age mainly by the common Chronology, except the time from the death of Moses to the building of the temple, and then follow the Bible in its plain reading."

The paper containing this corrected paragraph was sent to Dr. Weeks before he delivered his first lecture on Chronology, and if he had noticed the insertion of the word "mainly," which was carelessly left out when the paragraph was first written, he would have been saved the trouble of pointing out a great many unimportant things, which, to the deceiving of his readers, he has magnified into great mistakes. But let us look at the original paragraph, and see if he was justified in trying Mr. Usher's standard.

"Bible Chronology.—Two things are generally impressed on the public mind: first, that the world is about 5,846 years old; and second, that it must continue about 6000 years in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to appeal FROM Archbishop Usher, (the great standard in Chronology) TO the Bible."

I ask, does the above "imply that Mr. Miller has followed the common chronology?" Dr. Weeks says so. But so far from it, it says, "He (Mr. Miller) resolved to appeal FROM Archbishop Usher." &c. Why did the Dr. thus misrepresent facts? Let him give us a solution, if he has one! Dr. Weeks says Mr. Miller has essayed to follow "the chronology as found in the margin of the common English Bible, except in the book of Judges," while the article from which he tries to prove it, says the very reverse of that. Mr. Miller appeals FROM the common chronology to the Bible, but the Doctor tries him by the common, or Usher's chronology; and in every instance where Mr. Miller differs from Usher, the Dr. sets it down as a mistake. Thus the Dr. proceeds, comparing Mr. Miller with Usher, Josephus, Rollin, John, Ferguson, &c., and whenever he finds a difference between them and Mr. Miller, he sets it down as a "mistake."

Now, that the reader may be prepared to

judge of the true merits of the Doctor's pretensions and arguments, it will be necessary to state Mr. Miller's true position, on chronology. His chronology is gathered from the Bible, and out of more than 70 collected items, he has given the proof from the Bible in every instance but five. He has quoted Josephus once and Rollin four times. In every other instance he has given book, chapter and verse of the Bible. And Dr. Weeks, in making out his 60 errors in Mr. Miller's chronology, has pretended to find but few in relation to the Bible; one or two of which, perhaps, claim a passing notice.

The 14th ERROR in the Doctor's numerical order, is, that Mr. Miller "leaves out Samson altogether," &c. Now did not the Dr. know, that Samson's time is included in the 40 years given to the Philistines? If he did know it, he is in fault for representing it otherwise; and if he did not know it, it is high time he learned it, as he might by reading the following verse: "And he judged Israel, in the days of the Philistines, twenty years;"—Judges 15: 20. The days here mentioned are doubtless those 40 years, (13: 1,) in which the children of Israel were "delivered into the hands of the Philistines," as the history of Samson clearly shows they were during his life.

In error 16, the Dr. finds fault because Mr. Miller gives only 5 years to Jehoram while it should have been 8, according to 2 Kings, 8: 17, where it is said, "He reigned eight years in Jerusalem." Jehoram began his reign in the 5th year of Joram, king of Israel; Jehoshaphat being still king of Judah, 2 Kings 8: 16. Joram, king of Israel, began his reign in the 18th year of Jehoshaphat, 2 Kings 3: 1. Jehoshaphat's whole reign was 25 years, and the 5th year of Joram must have been nearly 3 years before they ended. Jehoram, therefore, reigned but 5 years alone, and three with his father. The Dr. could not have been ignorant of this fact.—Why, then, does he make an ERROR, out of what he evidently knew to be CORRECT!

Error 26 is made from Mr. Miller's giving to Joshua 25 years, while John gives but 17. Now, when Joshua came out of Egypt, he was a young man, Ex. 33: 11—he could not have been more than 45, which would make him 85 when he entered Canaan, and 110 when he died, leaving 25 years after entering Canaan. See Joshua 14: 7, 24: 29.

When Caleb and Joshua are mentioned together, the name of Caleb always stands first, from which we may well infer, that Joshua was not much older than he. We know that Caleb was only 85 years old some time after entering Canaan, for in a speech recorded in Joshua 14: 10, he says, "I am this day 85 years old." Joshua was 110 when he died.

Now we would very respectfully ask our readers if they can imagine any smaller business for a D. D., than trying to prove Mr. Miller mistaken because he does not agree with John, when he does agree with the Bible? The chronology on the margin of all the Bibles we have consulted gives Joshua 24 or 25 years. Thus Mr. Miller is right, according to the Doctor's own standard, and yet he sets up what he acknowledges a FALSE STANDARD, and because Mr. Miller does not agree with it, sets that down as an error.

Respecting John, we have only to remark, that as he had made Biblical antiquities his study, his authority stands high among theologians, on points where he had the means of getting authentic information. When, therefore, he says the Jews of China, who probably never heard of Paul's testimony, (and would have given it no weight if they had heard it,) agree with Paul in making the period of the Judges longer than the common Chronology, we consider that an important item of testimony. But because we take John's testimony as to a fact, must we be compelled to take him every where in opposition to the Bible? Our remarks respecting him as being "of the highest authority where the Bible leaves us in doubt," were intended to apply to his standing among Theological writers. We regard the authority of none of these rabbis, professors or doctors, when they merely give us their opinions. We appeal to the Bible, on all points where it gives us light.

[Here follows the extract from a letter from Elder J. C. Goff, respecting a Chronology made out at the La Fayette College, at Easton, Penn., which agrees with Mr. Miller's, published in the 6th No. of this paper.]

This examination covers the ground of one of the Doctor's strong objections, viz., on the fractions of years,—and still corroborates Mr. Miller's Chronology.

It would be diverting to take notice of the Doctor's mode of multiplying mistakes, which in a number of instances is done by repeti-

tion, if it were not for their evil tendency to those who regard the number of items in his catalogue, instead of the nature of those items. For instance, "Mistakes" No. 16, 26, 37, and 48, are all based upon what the Doctor calls a mistake of Mr. Miller in giving Jehoram 5 years instead of 8. Out of that one item, the Doctor makes four mistakes.

Mistakes 10, and 52 are the same thing, i. e. he makes two mistakes out of one item. Mistakes Nos. 17, 18, 19, 28, 30, 43, and 45, are all made out of the one disputed passage in 1 Kings 6: 1. Thus the reader will readily perceive how the Doctor has managed to begot such a progeny of "mistakes."

We might exhibit multiplied examples of the Doctor's *modus operandi*, in this respect; but this is sufficient to give the reader a sample.

By reading the first part of the Doctor's second lecture, one would be led to suppose, that Mr. Miller had based his Chronology almost entirely on the testimony of Josephus. The use he there makes of Josephus, is just calculated to make such an impression; when the fact is, Mr. Miller has quoted him in but one single instance. The course the Doctor has adopted, in reference to this author, to say the least, is calculated to give a wrong impression, and prejudice the minds of the people. A Professor of Theology has just called on us, who says he understood from Dr. Weeks' articles, that Mr. Miller alternated between Josephus and the Bible, for testimony, as it suited his convenience. Dr. Weeks quotes Mr. Miller as referring to what Maccabees tells us in his first book. This was written by Mr. Miller many years before he undertook to make out a Chronology, but it is No. 41 of the 60 mistakes. Suppose, in the hurry of writing, I once quoted what Timothy tells us in his first epistle, it would be a great blunder, and prove me to be ignorant or careless, in that expression, for we have no epistle of Timothy on record. But it would not weaken the truth of the Scripture I might thus quote, nor would it be impossible for me, ever afterward, to quote Scripture correctly. There are certain historical books bound up in the Bible, called Maccabees, because they record the exploits of the family surnamed Maccabees, [the hammerers] but no such explanation is given in any part of the Bible, and Mr. Miller made the above mistake in reference to them. Some years afterwards he enquires what the Bible teaches about time, mentioning chapter and verse for almost every item, and referring to the best histories which record the facts not settled by the bible, and among these authorities the books called the Maccabees are not mentioned. But the proofs are all nullified by the fact that Mr. Miller once made a mistake!

So much for Dr. Weeks' Lectures on the Chronology. In the close of his second Lecture, the Doctor says:

"I have not thought it necessary to make out a Chronology for myself, in order to determine in what year of the world is the present year, 1843. I think the Scriptures have purposely left it in uncertainty," &c.

Now, if the Doctor does not know what is the right computation, how, I ask, does he know what is wrong? This is certainly an anomaly. If a man accuses me of using false scales and weights, he cannot prove his assertion true, unless he has a perfect standard to try them by. And in just such a dilemma is the Rev. Dr. Weeks. He protests that Mr. Miller is wrong, and confesses that he does not know what is right.

It certainly could not be expected that a man of the talents, learning and erudition of Dr. Weeks, would have been so perfectly vulnerable in all his positions, had his cause been a good one. Such are the feelings of many, who are opposed to Mr. Miller's views, but since hearing Dr. Weeks, express themselves as constrained to think the claims of the Advent Doctrine are strong. God will even make "the wrath of man to praise Him."

## THE DOCTRINE IN ENGLAND.

Bro. Litch, writes from Pittsburgh:—"We have just seen a brother from England, who says, about seven years ago, a Wesleyan preacher, by the name of Miller, in Nottingham, England, preached to the people the identical doctrine we now preach, and had a large chart which he published and circulated, bringing out the visions of Daniel in 1843."

## TERMS.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to deliver or present, we have thought that quite as much money may be raised at this price as at 50 cts.