

A Refutation of
Rev. Wm. Miller's
DAY OF JUDGMENT
in
1843
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A Refutation of the Rev. Wm.
TITLE Miller's Day of Judgment
in 1843
AUTHOR Priest, Josiah

A REFUTATION

OF THE

Rev. WM. MILLER'S

DAY OF JUDGMENT,

IN

1843,

BY SHOWING THAT THE 2,300 DAYS OF THE BOOK OF DANIEL, WERE FINISHED
SEVEN HUNDRED YEARS AGO, AND THAT THE END OF
TIME CANNOT TAKE PLACE, AS YET, BY MORE
THAN ELEVEN HUNDRED YEARS.

BY
JOSIAH PRIEST,

Author of "The Expected Messiah Millennium," "American Antiquities," "History of
the Fallen Angels of the Scriptures," &c.

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We need to know, before we sow,
What kind of seed we're planting,
For men should say, in the harvest day,
Increase the fruit of ranting.

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1842.

ORDER OF THE WORK.

FIRST—To show that this earth and its heavens, or atmosphere, is to be totally destroyed and removed out of its orb, at the time of the final judgment, and a new one created in its stead, in *opposition to Mr. Miller's* opinion, that it is merely to be melted down, and then restored, remodelled and made known out of the original matter.

SECOND—To show that Mr. Miller's plan of the day of final judgment, taking place at the time of the *first resurrection*, next year, is exceedingly incorrect, and *subversive of the Bible's* statements on that appalling subject—in two sections.

THIRD—To show that Mr. Miller's calculation respecting the *date* of the 2,300 days of the prophet Daniel, is a one-hundred years mistake, and that they were accomplished in the year 17

FOURTH—To show from Scripture when it is likely the end of the time is to come, or the time to *destroy* the world by fire to cast it out of sight and remembrance, and to create the new heavens and the new earth, as stated *Rev. 21: 1*.

We hope the reader will bear with patience an investigation of the arguments of this little work, although the subjects are of the most dreadful description—justified, however, by the Book to which we all bow with the deepest reverence—THE BIBLE.

FIRST SECTION.

That a member of the universe of God, holding the character of a globe, should be taken from its orb and destroyed, is a thought of the most appalling character. But the power which governs the worlds, as well as the one now occupied by the family of man, is certainly able to remove any *one* of them, or even *all*, in a moment of time. Respecting the earth which we inhabit, it is said in certain very ancient writings, held to be *inspired*, that there is a time to come, when it is to be removed from its present location in the heavens, by a total destruction, and that by the element, *fire*.

To prove this, it will not be necessary to go largely over the whole Scriptures, as that would be too great a work for a small book like this, but shall bring to view those passages most conspicuous and plain to that point, and which have always been resorted to as proof of such an event, by the orthodox churches.

The most prominent among these writings, in relation to such a catastrophe, are the following.

2d. Peter, 3, 7, 10, 11, as follows: "But the heavens and the earth, which now by the same word, are kept in store, reserved unto *fire*, against the day of *judgment*, and perdition of ungodly men. But the day of the Lord will come, as a thief in the night, in the which the *heavens* shall pass away, with a great

noise, and the elements melt with fervent heat; the *earth* also, and all the works that are therein, shall be burned up. Looking for and hastening unto the coming of the day of God, wherein the heavens, being on *fire* shall be dissolved, and the elements shall melt with fervent heat."

These passages are extremely explicit as to the actual destruction and entire removal of the globe from its place in the heavens, which is seen in the expressions of "*Shall pass away*," the "*earth* also," and the works that are therein, shall be "*burned up*."

In this description, as above, we see nothing that looks like merely burning the earth over, or like melting it down *only*, as is contended by *Mr. Miller*, so as to purify it, and then after that to *re-fashion* and fit it up as the home of the saints after the day of judgment, for the words "*pass away*," and "*burnt up*," are not thus to be trifled with, as the whole statement is emphatically to the point, that the whole mass, earth, seas, atmosphere, works of men, &c., are *all* to be thus destroyed, and placed where they shall no more come into remembrance. Isaiah 65, 17.

That St. Peter thus understood it, we prove from his own words, in the same 3d chapter, 2d Peter, verse 13, where it is written: "Nevertheless we, according to his (God's) promise, look for *new* heavens and a *new* earth. See Isaiah 65: 17, where that promise to which he alludes is made, and also Psalms, 102: 25, 26. To renew, or to *re-fix* the old, by any process whatever, would not be producing a new world; it would be but reorganizing the ancient particles of the same earth. That this globe on which we live shall not thus be re-modelled, is shown also from the 102d Psalm, 25, 26, as follows: "Of old

hast thou laid the foundation of the earth ; and the heavens are the work of thy hands. THEY shall *perish*, but thou shalt endure, yea, *all* of them shall wax old like a garment ; as a vesture shalt thou *change* them, and they shall be changed."

The idea of the globe being remodelled is wholly unphilosophical, in relation to the end to be attained, which is, according to Mr. Miller, that it should become the final home of all the saints of the globe, in all time, as it will not be large enough to contain them, by a vast amount, seeing that at the resurrection bodies of the saints are to occupy *space*, tangibility and *location*, the same as does the resurrection body of Jesus Christ, now in heaven, as he ascended from Mount Olivet.

This is shown from Luke 24 : 39, where he has said of himself, " Behold my hands and my feet, that it is I myself : handle me and see ; for a spirit hath not flesh and bones, as ye see me have." This proves his tangibility of person and location. And that the saints, *after* the resurrection, are to have just such bodies as Jesus Christ had after *his* resurrection, is shown from Phil. 3 : 20, 21, as follows : For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

From this fact, that of the saints having bodies which will occupy space the same as to size as they did before death, it will follow, that the globe, if it is to be no larger after it is remodelled than it is now, will not be large enough to contain them by an amount of untold millions. On this account a new creation of a new heaven and new earth, which shall be almost infinitely larger, will be called for, on the philosophical principle of con-

venience, above that which *this* earth, in relation to its size, could then afford.

That *this* earth on which we now dwell, is actually to be removed and another created in its stead, of a more ample character, is shown from Isaiah, 65 : 17, as follows : " For behold I create new heavens and a new earth : and the former shall not be remembered, nor come into mind." And in the next chapter of the same writer, namely, the 66th, 22, the same thing is said again, as follows : " The new heavens and the new earth which I shall make, shall remain before me saith the Lord."

The same doctrine is held by the Revelation, see chapter 21 : 1, as follows : " And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea." And again, Rev. 20 : 11, the same thing is alluded to in the following words. " And I saw a great white throne, and him that sat upon it, from whose face the earth and the heavens fled away, and there was found no place (in the universe of God) for them."

Does this last passage, or any of the others above quoted, of the same class, look like vamping up the *first* earth, and the *first* heavens, when it is said in all these, that *this* very earth is finally to pass away, and to be removed, so as not to come any more into the remembrance of the inhabitants of the new creation, or the new earth, and the new heavens ?

But Mr. Miller's plan is merely to melt down the globe like a ball of lead in a pan over the fire, and then to refit or reform it again for the reception of the saints, after the first resurrection. But this idea is neither Scriptural nor philosophical, as we have shown above, on account of the new modelled earth lacking suitable dimensions.

That the earth, or globe, as it is, must be removed out of its present location in the heavens, is further shown from Rev 20: 14, as follows. "And *death* and *hell* were cast into the lake of fire." By the terms *death* and *hell*, it is agreed to on all hands, signifies the *earth*, and *hell* its internal parts, as it is *on* the earth where death takes place, and *in* the earth and sea that men are buried. The hell here spoken of in connexion with *death*, according to Scripture, is not the hell of the damned, in the lake of fire, where Satan is to be shut up during a thousand years, as said by St. John, chapter 20, and to where he is again to be sent *after* the *second* resurrection, see the same chapter; these terms relate entirely to the globe as it is.

To *this* opinion, namely, that by the terms *death* and *hell* are meant the earth we live on, Mr. Miller agrees, though it is likely that he did not foresee the result of such an admission in overthrowing his theory of the earth's *renewal*, after the time of the first resurrection, or the day of judgment, as *he* calls it. See Miller's "*Second Coming of Christ*," page 31, as follows: "By the *sea*, *death* and *hell*, I understand the *sea grave*, and place of punishment. The *sea* and the *graves* would give up the dissolved particles of the body, and *hell* or Hades, would give up their departed spirits, this would constitute the second resurrection."

On account of Mr. Miller's coupling these two, namely, *death* and *hell*, together, the same as the Revelator does, we presume *he*, as well as the inspired writer, meant that *hell*, or the place of departed wicked spirits, is in the interior parts of the earth, who are there to remain, their bodies on its surface, in their graves, and their spirits in the caverns of the interior parts of the

earth, to be thus held till the last resurrection, when *this death* and this *hell* are to be cast into another place, called, by way of distinction, a *lake of fire*. If this is not correct, it is hard to tell what either Mr. Miller or the Revelator means, as we can have no idea of casting *hell* into hell. But if *death* and *hell*, in that place, is to be understood as pointing out the globe, then we have a straight forward notion of the meaning of it, and can see how *this* world can be cast into another place, which is called a *lake of fire*, and is situated, God knows where, in the illimitable ocean of boundless space, far removed, no doubt, beyond the utmost bounds of the created universe, deep sunk in the great and immeasurable vortex of original darkness.

How, therefore, can Mr. Miller, or any body else, (as he is not without company in this opinion,) argue that the earth is merely to be melted down by fire, and then after that is to be fixed over again so as to become the future home of the saints after the day of judgment?

To *renovate*, *restore*, *remodel*, or *renew*, are all terms, far enough removed from being synonomous with *create*. That majestic word signifies always, in its primary meaning, to produce *entity* where there is a *nonentity*. Hence it is said, as in Gen. i. "God, in the beginning, *created* the *heavens* and the *earth*." Who ever thought that this language of Moses alluded to the gathering of the particles of matter, previously existing, out of which God made the world. If the word *create* signified primarily, when applied to the producing of the earth and its heaven, at *first*, how comes it that it is not to be understood in the same way when applied by St. John, to the subject of creating a new heaven and a new earth, *after this* heaven and this earth on which we live shall be taken away.

In relation to this matter, the very same language is made use of by Jesus Christ as was used by Moses, when the world was made at first. See Rev. xxi. 5, as follows: "And he that sat upon the throne said, Behold I make all things *new*. Write, for these words are true and faithful."

The same language is used by Isaiah as is used by the other inspired writers on this subject. See chap. lvi. 17, "For behold I *create* new heavens and a new earth." The word create never signifies to *renew*, in its primary meaning. Wherefore we see no ground, on reviewing the above texts and arguments, for the opinion that *this* earth is to be the one, which is called in the Scriptures the *new creation*, but rather that *this* globe is to be removed, to give place to a more ample and glorious *heavens and earth*, as the home of the saints, and the location of the *new Jerusalem*, after the great day of final judgment, and resurrection of the wicked dead.

As to the destruction of the earth by fire, it will be no new thing in the universe of God, because it is shown in the annals of Astronomy that within the last one hundred years no less than *thirteen* stars, in different constellations, have totally disappeared from the heavens, exhibiting some of them, even in the day time, all the signs of conflagration. Within the same period, there has appeared *ten* new stars, where there was nothing heretofore. *Forty* in the different constellations have changed their magnitudes, by becoming, some of them much larger, and others much smaller. Thus, it is seen, that *changes*, affecting even the entire mass of a system of worlds, are going constantly forward in the universe. With the *cause* of this we are not acquainted, and yet we may conjecture, that the worlds

which have disappeared have been destroyed, as *this* is to be, and that the ten new stars are so many new creations, and those which have become larger and smaller have been shifted, as to position, so as to preserve the *balance* of the worlds, by attraction and repulsion, and thus to sustain the equilibrium of the universe. That *this* earth on which we live is to be removed by fire, as the Scriptures declare, will not be, when it occurs, any new thing to the hosts of the invisible world ; nor the producing of the new heavens and the new earth. For an account of the changes in the heavens, as above spoken of, see “ God’s Book of Nature,” p. 35.

SECOND SECTION.

That Mr. Miller’s plan of the day of judgment next year is an error, manifests itself from another point of view, which is set forth in the twentieth chapter of Revelations. In this wonderful chapter John, like a skilful judge, has, with unerring discrimination, summed up, at the *end* of the Scriptures, the essence and *merits* of the whole, giving at a glance a *view* of the mystery of the procedure of God toward the human race, from the creation down to the end of time. In this chapter, as the closing account of Satan’s operations on the earth against the human family, it is there said—“ 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 that 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 (note this) lived not again until the *thousand years* were finished. 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*. And when the *thousand years* are expired, Satan shall be loosed out of his prison."

In the above seven verses, a period of time amounting to a thousand years; is said, shall take place between the *first* and the *second* resurrections, no less than seven times. This period of a *thousand years* is called the *Millennium*, and must take place before the day of final judgment or consumation of all things. The belief that *such* a period of *time* is to come has pervaded the Church in *all* ages of time, of both the Jewish and Christian dispensations. In the Jewish Church, a tradition has even prevailed, that the age of the earth is to be *seven thousand years*, and that the years of the Messiah are to be a thousand, meaning the years of his perfect triumph on the earth. This same idea is assuredly recognised by John the Revelator, in the twentieth chapter, in the most full and abundant manner.

That all the quotations which we have made out of the 20th

of Revelations are to be understood in the most literal sense, as to the terms a *thousand years*, is most evident, as there is no mystery, parable, allegory, or any such thing, found connected with that idea. The term *years* standing for just so many solar revolutions, or literal years, as are named in the chapter—namely, a thousand.

To *this* opinion Mr. Miller himself agrees. See his "Second Coming of Christ," p. 27, as follows: "And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. On this passage," remarks Mr. Miller, "If the (terms) *thousand years* had been used in this chapter, or any where else in the word of God, in a mystical, or figurative sense, it would have been some where explained, but as it is not, I consider we are to place upon it the most simple construction, and I shall, therefore, understand them *literally*."

On this admission of Mr. Miller, we propose to show the reader, that his newly invented theory of the day of judgment taking place at the *beginning* of the thousand years so often spoken of in the 20th Chapter of Revelations, is an error. In order for us to do this, we have only to examine the events foretold in that chapter, as they are to transpire. **FIRST**, then, a mighty angel from heaven binds and shuts up Satan in the bottomless pit; where he is to remain a *thousand years*, that he may not deceive the nations on the earth any more till the *thousand years* shall be accomplished. **SECOND**, when *this* shall be done, John says, he saw *thrones*, and those who are to sit upon them, as well as that he saw the *souls* of all who had died martyrs, to whom *judgment* was given, but was in *their* favor, as there is no law against the righteous, but the wicked only; and that these *lived*

again, after having been dead, and reigned with Christ a *thousand years*. This fact is, says the Revelator, to constitute the *first* resurrection.

Now, at the time when this shall take place, we do not know, but all those fearful things, or supernatural phenomena, spoken of in the Scriptures, which relate to a sudden destruction of the wicked over the entire earth, will then take place, which by the Divine power may easily be accomplished, and yet be very far from being the *end* of the world. What though, as St. Paul says, in Thes. 4, 16, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel and the trump of God," when the "dead in Christ shall rise," yet all this may be very far from being the end of time, and the burning of the world. In this passage, nor in the whole of that chapter, is there so much as a hint that the world is *then* to be destroyed.

But that some dreadful calamity will then befall the wicked is plainly stated in the next chapter, namely, the 5th of Thes. which is a continuation of the subject of the second coming of Christ, and of the *first* resurrection, as follows: "But of the *times* and *seasons*, brethren ye have no need that I should write unto you. For yourselves know perfectly, that the day of the Lord so cometh, as a thief in the night. For when they shall say peace and safety, *then* sudden destruction cometh upon them as travail upon a woman, and they shall not escape."

Such no doubt will be the horrible fact at the time of the first resurrection, yet this by no means justifies the idea of the world's then being burnt, as there is not a word to that effect in the whole account, as there given by St. Paul. Were there any

such statement, or even an intimation of the kind, it would be in exact contravention, to the 20th of Rev. by St. John, who there represents the earth as *remaining* as it is, as to its geographical divisions, in four quarters, &c. for a whole thousand years; and has nothing to say about its being burnt at the time, nor is *fire* introduced in the account until the thousand years shall have passed by.

Mr. Miller contends that at the time when the Ancient of days was to come, as Daniel has described Him in the 7th chapter, verses 9, 10, 11, 12, 13 and 14, is to be the day of final judgment, or the end of time.

The description is as follows, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garments was white as snow, and the hair of his head white as wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld, *then*, because of the voice of the words which the *horns* spake; I beheld even till the beast was slain, and his body given to the burning flame. As concerning the rest of the beasts, they had their dominions taken away: yet their *lives* were prolonged for a *season* and a *time*."

I saw in the night visions, and behold one like the son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

But how is this? If, when the Ancient of days shall come, in all the dread array described there by Daniel, is really the time of the first resurrection and the time of burning the world, how is it that the *lives* of these *beasts*—great enemies to Christianity, in the form of mighty secular powers—are to be allowed to continue for a season and a time, which cannot be true if the world is *then* to be burnt up? The thing is utterly impossible.

When the world is to be burnt up, God is described, in his appearance and approach to the earth, in a very different manner from that of Daniel's description. See Rev. xx. 11. "And I saw a great white throne, and him that sat on it, from whose face the *earth* and the heavens fled away; and there was no more place found for them." In Daniel's description, the Ancient of days does not appear on a great white throne, nor do the heavens and the earth flee away, but remain, and the people as they are, also. Just examine the passage for yourself, and the one just mentioned in Revelations, chap. xx. 11.

It is Mr. Miller's opinion, that at the time when the Ancient of days is to sit, at which time one like the son of man, who is Christ, is to come in the clouds of heaven, who is to be brought to the Ancient of days, and to receive a kingdom, with dominion and glory, and that all *nations*, *people*, and *languages*, are to serve him; that *this* time is to be the day of judgment, and that it is to take place next year. If so, we would inquire, as to the eternal and the immortal state, after the day of judgment in eternity, whether there will be in that world a variety of nations, at Dutch, English, Spanish, Portuguese, Hottentot, and Indian, all jabbering their various dialects. This must even be so if Mr. Miller's plan is correct, for Daniel says, chapter vii. 14, "That

all nations, people, and languages shall serve him,"—the Son of man—which fact supposes and maintains the idea of the various languages being spoken in eternity. The idea is too ludicrous even to laugh at.

Nay, nay, the time of the *first* resurrection will be the time when the *living* saints, who are then to be changed, will take the kingdom which it was designed they should take at the time when all power in heaven and earth was given to Christ, when he arose from the dead. At that time, which will be the beginning of the Millenium, and the time of the first resurrection, the righteous of all the nations, of all the earth, speaking all the various languages as they do now, will take the kingdom and commence their reign with Christ on the earth, which is to endure a thousand years, or till that great Sabbath shall have passed by.

This will be the time when the *stone* which Nebuchadnezzar saw, cut out of a mountain without hands (See Dan. ii. 35.) shall finish breaking in pieces all the opposing powers of the earth, and shall fill the whole world. This will be the time, when the prophecy of Daniel, chapter vii. 27, will come to pass in its most perfect fulfilment, which began at the time of Christ's resurrection, which reads as follows: *And the kingdom and dominion, and the greatness of the kingdom, under the whole heavens, shall be given to the people of the Saints of the Most High.*

This will be the time, when the watchmen shall see eye to eye, and all think alike as to the doctrines of religion, and when there shall be nothing to hurt or destroy in all the holy mountain of the millenium.—Isaiah 65, 25. That will be the time

when sorrow and crying, when sickness and death, shall be taken from the earth, with every *natural* and *moral* evil, for Satan will then be bound, and the natural depravity of the human heart taken away, and will be changed back to what they would have been, if man had never fallen, and when it can be said in the *highest* sense of truth, that all know the Lord, from the least to the greatest.—Isaiah.

At this time, the first resurrection, it may be, will be fulfilled—all those terrible prophecies which seems to aim at an entire extermination of all the wicked of the globe, so abundantly found in the sacred writings, as in the time of the millenium, when the stone must perfectly triumph and occupy the *heart* of every human being then on earth, there can be no sinners allowed to exist in the world at that time; it would be abhorrent to every idea of the triumph of the kingdom of the saints and of Christ, on the earth.

Thus far we have dwelt on the probable occurrences which are looked for to take place at the time when Satan is to be bound, and when the *first* resurrection shall take place.

THIRD SECTION.

We will now follow the order of the same chapter, namely, the 20th of Revelations, in its remarks on the things to take place *after* the first resurrection, by which, we shall learn, still further, that Mr. Miller's plan of burning the world at the time of the first resurrection, or at the time of the beginning of the thousand years, cannot be correct.

On the subject of the resurrection of the *wicked* dead, after the thousand years shall have passed by, St. John says that they shall *live* again. The following are his words, at the fifth verse of the chapter: "But the *rest* of the dead, lived *not* again, until the thousand years were finished." But as soon as that period shall have been completed, then the wicked dead will be called from their long slumber of ages, who have been laid in the earth, beginning soon after Adam, and all along down the succeeding thousands of years, until the time of the rising of the righteous dead, and a whole thousand years after that, then shall they wake to a resurrection of *damnation*, as stated by Jesus Christ, John v. 28, 29, which the reader had better look at for himself.

But if Mr. Miller's plan of burning the world in order to purify it, and with all, to purify the *sanctuary*, is true, then it will follow that the filthy bodies of the wicked will, by the same process, be also *cleansed* by the operation of that *purgatorial* fire. All bodies by death are reduced to common earth, as they were at first. If the *bodies* of the wicked are supposed to partake of the character of the spirit which, when dwelling in those bodies, was polluted and corrupt, then, by the operation of the same fire which is to purify the globe, the bodies of the wicked dead will also be purified; seeing their bodies are all *one* with the common earth, surely the fire will not discriminate. This, should it prove true, would be a most singular predicament for the people of the second resurrection, a purified body and a wicked soul united together, rendering it impossible for them to go either to *hell* or *heaven*, as the strange jumble would fit them to no place at all. But the notion of the sanctuary being cleansed by fire, is but a *notion*: for what virtue is there in *fire* more

than in *water*, or any other element, toward purifying a *moral* institution, which is the church of God on earth ?

We have said above, that at the end of the thousand years, Satan is to be loosed out of his prison, as reads the 7th verse of the chapter. At that time he is to be permitted to go out among the *nations* of the earth, ranging over the four quarters of the globe, just as he does now, seeking whom he may *devour*.—1st. Peter 5, 8. The passage in Rev. 20, read as follows: (See the 7th and 8th verses of that chapter.) “ And when the *thousand years* are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the *four quarters* of the earth.”

Here again, as in the book of Daniel, chap. 7, 14, there is an allusion to the existence of distinct nations, people and languages, over whom Christ is to reign; and *more than this*, we see from those scriptures that the earth at that time, though it is *after* Mr. Miller's day of judgment, and the first resurrection, that it will be geographically divided, just as it is now, into four quarters, notwithstanding it is to be the *new creation*, the *new heaven* and the *new earth*, as argues Mr. Miller. But that is a mistake, for in the descriptions given by the revelator, chap. 21, 1, he pointedly says, that in the *new earth* which he saw in the vision, there *was no sea*. Now, unless there are seas and oceans in the new earth, just as there are in *this*, there can be no four quarters to it, for these geographical divisions called quarters, are produced by the forms of the seas and oceans of the globe, as it is *now*. And the earth, on which Satan is to be let loose once more, after being shut up a thousand years, is to be thus geographically divided, by which we learn, as well as from the

fact of their being different nations, languages and people, on it then, that it is to be the very same earth, just as it is now, on which he is to be let loose, though it will be *after* the first resurrection, and proves that the *new* creation is not to be produced till after the *second* resurrection, and the burning of the world, at that time, in which Satan will never be permitted to enter.

Thus is refuted the opinion that the earth is to be burnt up at the time of the *first* resurrection. The earth as it is *now*, is divided into four great regions, or quarters, by the intervention of water, in the form of seas and oceans; but so will not be the new earth, for St. John says pointedly, and in so many words that in the new earth, "*there was no more sea.*" It follows, therefore, that *navigation* and *commerce* will not, in the new heavens and the earth, be the occupation of the inhabitants, as it is in *this*, nor will it be divided by seas and oceans into *four* quarters, as now is the fact. But, as a consequence of Miller's opinion, we have another difficulty to present to the reader, which in the estimation of the writer of these pages, is far worse than the one just passed in review before us; and this respects the *characters* who will be *liable* to such an assault of the devil, at the time he is to be let loose on the earth. Can it be, that God, after the day of judgment, and after his saints have passed the ordeal of a probationary state, as in *this* life, and has raised them from the dead, will again allow the devil to enter the happy abode of their *rest*, for the purpose of deceiving and destroying them? This cannot be. The thought is entirely abhorrent to all hope, all confidence, all happiness and truth. And yet, on Mr. Miller's plan we are to *believe* this, for if at the time of the *first* resurrection, the day of judgment and the burning of the

world is to take place, then the saints of necessity will enter into the eternal and immortal state, where, according to the Revelator, Satan, as Miller understands him, is to be allowed among them, and to roam at large over all that glorious world, the new heavens and the *new earth*, to deceive the inhabitants thereof. But as this idea is rejected by every thinking man, it follows that Mr. Miller, by a fatal mistake, has let the devil, in his cogitations, loose on the wrong world.

In the new heavens and new earth, it is said by the Revelator, chap. 21, 3: "And I heard a great voice out of heaven, saying, behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." This being so, we should imagine the place to be a very unlucky one for the devil to enter; and indeed the thing will be utterly impossible, for *before* the creation of that new heaven and earth, we have seen that Satan with all his host, is to be cast into the lake of fire, and that is to be the end of him.—Rev. 20, 10, as follows: "And the devil that deceived them was cast into the lake of fire and brimstone, where the *beast* and the false *prophet* are, and shall be tormented day and night forever and forever." On this account, we see that it will be impossible for Satan to enter in, or on, to the new heaven and earth; which is to succeed *this*, which is to be destroyed, after the time of the second resurrection, and *not* before.

Dear reader, whoever you are, let me speak freely: it will be the *same* earth that it is *now*, on which Satan will be allowed, by the Divine Wisdom, to be let loose, and to wander—for a little season—over its four geographical divisions, after the *time* of the resurrection has passed by—even a thousand years after—to

attempt the deceiving of the nations, who shall then be on the earth, the *same* earth without any alteration of its geographical divisions. It will not at that time have been burnt up, as there is no mention made by the revelator of any such occurrence in the chapter, namely, the 20th of Rev., where the account is found, as the burning of the world at the time of the first resurrection, though Mr. Miller says to the contrary.

But in relation to its being burnt up and cast into the lake of fire, together with Satan and the wicked raised from the dead, *after* the end of the thousand years, and *after* the loosing of Satan out of his prison, it is plainly stated—Rev. xx. 13, 14—that such shall be the fact, as follows: “And the *sea* gave up the (wicked) dead (bodies) which were in *it*, and *death* (the graves) and *hell* (the deep caverns of the bowels of the globe) delivered up the wicked dead (or the spirits of those bodies) which were in them, and they were judged, *every* man according to his work. And death and hell (the globe) were cast into the lake of fire. This is the second death.”

Here, let me take occasion to say, as we have said before in this work, that the *lake of fire*, above specified by the Revelator, cannot belong to this earth, but is most assuredly a separate location, somewhere in the dungeon of vast and boundless *space*, situated far off from the utmost bounds of the common universe of God, which we understand comprehends *all* the worlds, or globes, including all the suns and systems around them which God has created, there reigns the empire of the second death, whose king is to be *Satan*, and his subjects the wicked of *all* worlds, if there are any who have fallen as this has done.

But, as we have disallowed of Mr. Miller's idea of the devil's

being allowed, by the Divine Being, to attempt deceiving the saints, in their immortal and eternal condition, after they shall have been raised from the dead, and after his (Miller's) day of judgment, it is incumbent on us to show who the characters are to be whom God, in his wisdom, will allow the devil thus to try.

We cannot for a moment suppose they will be the saints who are to be alive, or living on the earth when Christ shall come, at the time of the first resurrection, to raise the dead saints to life again, and who are, at that time, as we believe, to be changed, in their *natures*, from their *naturally* depraved, sinful and *mortal* character, inherited from the fall in Adam, back, in the twinkling of an eye, to what Adam was *before* he fell, and to what the human race would have been, if they had never fallen, and who are the very persons who are to live and reign with Christ, on the *earth*, a thousand years.

Who does not believe, who holds the Bible to be a Divine Book, that if Adam had not sinned, that sickness, sorrow nor death would never have been known in the world? This great change, then, which is to pass upon the living saints, and is alluded to by St. Paul, 1st Cor. xv. 52, is to be effected by the power of God in the twinkling of an eye, at the time when he shall come the second time without sin (a sin offering) unto salvation, to raise the righteous dead, and to commence the millennial reign on earth, when his kingdom shall triumph on the globe, perfectly and securely, for a thousand years.

That this is to be so, see Cor. xv. 51, where it is said by St. Paul, "Behold, I show you a *mystery*: we shall not *all* sleep, (or be dead) but we shall be changed in a moment, in the twinkling of an eye, at the last trump." The same thing is said,

1st. Thes. iv. 15, 16, as follows: "For this we say unto you; by the word of the Lord, that we which are alive, and remain (on the earth) unto the coming of the Lord, shall not prevent them which are asleep, (or are dead, or the saints in their graves) 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*." This is also the very thing that St. John the Revelator, in the 20th chapter of Revelations, says shall take place, namely, that the *dead in Christ* shall rise first, and who also pointedly states how long first, putting a *thousand years* between the two resurrections. And although St. Paul has not mentioned *this* circumstance, yet we are to believe the statement of St. John, because he is explicit on *this point* of the subject, while St. Paul is not.

St. Paul seems to have blended the two great events of the resurrections of the *just* and the *unjust*, nearly together. But this is done by him either because the Holy Ghost did not see fit to make this point clear in his mind, as He did in the mind of St. John, long after Paul was dead; or, because St. Paul thought it best to speak of the two great events in the *aggregate*, as affecting the general and ultimate fates of men at the end of the world, and therefore did not see proper to particularise on *that* point, as did St. John the Revelator; and yet he seems to have *intimated* the same thing, by saying that the *dead in Christ* shall rise *first*, and that the saints then alive, and who will not have died, shall be changed in the twinkling of an eye.

Respecting these characters, namely, the saints, who will be alive on the earth at the time of Christ's second appearing, St. John has said not a word, as has St. Paul, and yet, as a conse-

quence of St. John's statement, he seems to have known all about it, which is ascertained in his account of the existence of various nations dwelling on the earth at the end of the thousand years, after the time of the first resurrection. And why should not St. John have known all about it, seeing he had read, and often perused, what St. Paul had written to the churches, on the subject of the rising of the dead, of both the good and the bad? And if the Divine Being saw fit to reveal some circumstance respecting the *modus operandi* of the resurrection to St. John that he did not to St. Paul, who shall find fault or be offended, as God knows best how to conduct the affairs of his own kingdom?

That the bodies of the righteous dead who will come out of their graves at the time of the first resurrection, and will then receive their souls, who are now in Paradise, are to be such as the living saints will have, is not to be supposed. The bodies of the living saints, after their change, will be such bodies as was the body of Adam before he sinned. But the Saints who, at that time are to be raised from the dead, will receive the true resurrection body, such as was Christ's after he rose from the dead; and will be so constituted as that none of the powers of nature, such as gravitation, fire, earth, air, or water, can in the least affect them, being made superior even to the body of Adam, prior to his sin. Adam's body was not spiritual, but was corporeal, being made subject to the powers of nature, as above named, and yet without danger of either accident or death, because the omniscience, goodness and power of God, was engaged to defend and protect him, with all the human race, and would have thus protected both him and them continually, till they should have been translated, without dying, to heaven at such times as would have pleased God.

This opinion must be certainly correct, because St. Paul has said, Romans 5, 12, that *death* entered into the world, as it relates to the human race, by *sin*, and so passed upon all men. Now, as at the time, when the first resurrection shall take place, Satan is to be bound and shut up, who, as it is said, Heb. 2, 14, has the *power* of death, death will of necessity cease on earth; if God shall restore the nature of the living Saints back to Adam's condition before the fall, which we believe will be done; who, therefore, after that change will be liable to die no more, or to be exposed to any *natural* or moral evil whatever, no more than Adam was before the fall. But, as Adam was commanded *before* his fall, both to labor in subduing the earth, and to replenish it by natural multiplication, so also will the saints do of the millennial state. We do not mean the saints who shall be raised from the dead at the beginning of that time, but the saints who shall be alive at the beginning of that time, and who are to be changed, as Paul has said, in the twinkling of an eye.

Unless we take *this* course of argument on the subject, it is utterly impossible to account for the existence of nations, tongues, people and languages who are spoken of as existing in the four quarters of the globe by the Revelator, at the time of the *end* of the thousand years, when Satan is to be let loose again from his prison, "*for a little season.*"

But that the saints who are to be raised from the dead, at the time of the first resurrection can have any thing to do on earth, in a *secular* way, is unscriptural as well as monstrous, for Christ said, Mark 12, 25, that the bodies of *those* saints are to be spiritual bodies, such as was his own body after his resurrection. That passage in Mark reads as follows: "For when they shall

rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven." But thus it cannot be said of the saints, who are to be changed at the coming of Christ, at the time of the first resurrection, who will not be dead, but alive, as their bodies will not be *spiritual* and destitute of *blood*, but will be corporeal in a *sense*—the raised saints bodies will not. Were they to receive such bodies as the raised up saints will receive, they could not propagate the species, and would defeat the very purpose for which they are to remain a thousand years on the earth after the first resurrection.

If this is not to be so, we repeat it, that it is utterly impossible to find the *source* of the nations of mankind, who at the time of Satan's being loosed, at the time of the last resurrection, then dwelling in the four quarters of the earth.

Mr. Miller's idea of the occurrence of the day of judgment, at the very time of the first resurrection, and of introducing the saints who are then alive immediately on that event into an immortal or spiritual state, precludes all possibility of human multiplication on the earth, as is shown from Mark 12, 25, as in that state, they are to be as the angels of God in heaven, who do not marry and bear children, as the people of the millenium certainly will.

Mr. Miller, in writing his book on the second coming of Christ, finding that at the end of a thousand years, when Satan is to be loosed, that when he began his journey over the four quarters of the earth, as related by the Revelator, that there is mentioned as existing an exceeding great host, equal in number to the sands of the sea, who are found making head *against* the camp of the saints and the kingdom of God, in company with the devil.

Now in order to account for *this*, he supposes that at the time Satan is to be loosed, that *all* the damned spirits of hell are to be let loose with him, who, under the conduct of the devil, besiege the camp of the saints in the four quarters of the earth.

The following are his words on the subject: (see "*Second Coming of Christ*," page 28), "And when the thousand years are expired, Satan shall be loosed out of prison." "We may reasonably expect (says Mr. Miller,) that when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied that they were to live again in the body at the end of the thousand years."

That the wicked dead shall live again in their bodies, is not only "strongly implied," but is positively declared by the reve- lator, chap. xx. 25, as follows: "But the rest of the dead lived not again, *until* the thousand years were finished." Is not this *positive*? as the language points out the *time when* they are to live again. That the damned spirits of hell are to be let loose in company with the devil, to fall upon the camp of the saints, is wholly a supposition, and unfounded in scripture either by hint intimation, or literal statements, or that the company of the wicked dead are to have any thing to do in that attempt, after they shall be raised to life again.

If the reader will have patience, we shall soon show you, who they will be, who, in company with the devil, will undertake this great but terrible enterprise of deception and ruin.

On *this* matter, the following is our opinion, which will stand good till it is overthrown. They are to be the *nations* who will be born during the thousand years of the millenium, of the very parents who are to be living, at the time of the first resurrection,

and who, as we have before said, are to be changed back to Adam's condition before he fell, in which capacity they, as well as he could, can propagate the species, which, according to innocent nature, they will do, as was the great command at first.—Gen. i. 28.

This being the condition of the changed living saints, they will go on and propagate the species, whose offspring shall be brought into the world without depraved natures; for by the mighty working of the power of God, "whereby he is able ever to subdue all things unto himself," (Phil. iii. 21.) the parents will have become wholly purified throughout their entire natures—soul, body and spirit—so that no depravity shall be found in their natures, any more than there was in the nature of Adam and Eve before they had sinned. This being so, it must follow that their children will be, throughout all the generations of that thousand years, like their parents, free from all inward pollution—pure and innocent before God.

Thus the race will rapidly multiply, as during the thousand years there will be no death or sickness in the world, any more than there would have been if Adam had not sinned. Of necessity, by the time the thousand years will end, the globe will be covered with multitudes of holy beings, fed from the hand of God, in his causing the earth to bring forth to their labor in sufficient quantities for all their natural and innocent necessities, all being equal sharers, without covetousness or dissimulation, as their wants may require.

At this time we do not know but the wonderful prophecy of Isaiah, chapter 65: 21, 22, 23, 24, 25, will come to pass, which reads as follows: "And they shall build houses, and inhabit

them ; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit ; they shall not plant, and another eat : for as the days of a tree [oaks live sometimes a thousand years] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble : for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will hear, and while they are yet speaking, I will answer. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox, they shall not hurt nor destroy in all my holy mountain, saith the Lord." If man had never sinned, this condition, which is the description of inspiration itself, would have been the lot of the whole human race, and such, of necessity, must be the condition of the millennial state.

During this thousand years of happiness, the myriads of human beings who shall be born will see no sinful example—will feel no pang of inbred depravity—no evil disposition—no emotion of the soul or spirit, but such feelings only as would have occupied the spirits of the human race if they had never sinned. During this great era they will see no death—no pains—no sorrow—for Satan is to be shut up, which supposes the absence of all natural, as well as moral evil ; it will be the great sabbath of rest to the earth, the sabbath to which all the other sabbaths of the Bible directly and primarily point. And as the myriads of that day are to be born of parents who are not depraved, nor are they to be depraved themselves, they will, of necessity, during all that time have no trial ; it will not be to them a time of probation, as there shall be no tempter, no sinful example nor sinful desire,

for all shall know the Lord, from the least to the greatest; "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah xi. 11.

But as God is equal in all his ways toward the human race, and as the whole human race—before the time of the first resurrection—have been tried and tempted by the *devil*, in and through all ages, beginning with Adam, it will be proper, just and right, under the same view, that of God's *equal* administration, that the people of the millenium who may be born *during* that time, shall be also tried by the temptations of the devil, at such time and manner as shall, in the sight of God, be right and proper.

On this very account, therefore, Satan is to be let loose from his prison for a little season, as is said will be the fact by St. John, (Rev. xx. 3.) at the close of the thousand years millenium, at the time of the resurrection of the wicked dead. If this is not the true reason why the devil is to be loosed from his prison, we are not able to discover it. On every other plan of interpretation, we discover but a solemn nothing, a mere farce of an attempt to besiege an impregnable fortress, held by God himself. But on the plan which we have ventured a few remarks, it is seen that Satan is placed as a tempter, in the same attitude with respect to the persons to be tried, at the close of the millenium, that he was in relation to Adam, or is now, in relation to men as they are. In this case he has free agents to deal with, who are on *probation*, as will be the condition of the people born during the millenium, for a little season after the end of the thousand years. But on the other view of the subject, he is found making an attempt to deceive and mislead those who have passed the rubicon of a probationary state, and are secure in the immunities of their eternal rest, according to Mr. Miller.

How, or in what manner, Satan will make this attempt upon the nations who will then occupy the globe, is hard to conjecture. In what disguise he will come, by which he will succeed to secure their fall, is not within the ken of human foresight. But that he will attempt it is certain, and that he will succeed is equally certain, for it is written—at the 8th verse of the 20th chapter of Revelations—that he “shall go out to deceive the nations which are in the four quarters of the earth.” And it is said, in the same verse, that he gathered an innumerable host, who, by the Revelator, are called *Gog* and *Magog*, ready for battle, which shows that they had been deceived by Satan, and were fallen.

But Mr. Miller’s plan, on *this* part of the subject, is that this army of *Gog* and *Magog* will be composed of all the damned, who are to come out of the bottomless pit, at the same time Satan is to be let loose. But to sustain this idea of his, it ought first to be proved that the spirits of the wicked dead do actually go to the bottomless pit when the body dies, which we do not believe, as there is very good reason to suspect that they are hid in a place called *hades*, in the bowels of the earth, where they are to remain till the end of the world, or till the day of final judgment or resurrection of the wicked dead, at the *end* of the thousand years.

Why should the spirits of the wicked, when their bodies die, be sent to the bottomless pit *before* the devil himself is sent there or the wicked angels who fell from their first estate, as the Scriptures inform us? (See the Book of Jude.) And that the devil and his angels are not yet sent to the bottomless pit, which we take to be the lake of fire spoken of by the revelator, is evident;

for they are in this world now, and have been here from the days of Adam, and are to be here to the end of time, with the exception of a thousand years.

This idea being correct, there are no damned souls as yet in the bottomless pit, to be let out when Satan is to be loosed from that prison, as Mr. Miller holds. From another view, that idea cannot be true: which is, that lost spirits cannot be the subjects of Satan's deceptions, as we find the host were who are called by the revelator *Gog* and *Magog*, who are to be *actually* deceived, as it is expressly stated by St. John in the 20th chapter of Revelations, verse 10, which reads as follows: "And the *devil* that *deceived* them was cast into the lake of fire and brimstone, where the *beast* and the false prophet are, and shall be tormented day and night, forever and ever." Here it is stated that he did deceive them.

This proves the fact that it will be *men* on probation whom the devil is to deceive, and not spirits already lost, as Mr. Miller seems to suppose, for how can the damned be deceived?

During this struggle, the old saints who were alive at the beginning of the millenium, or the first resurrection, will act, no doubt, as reprovers and preachers of righteousness among the people of the four quarters of the globe, to show the nations then under trial and temptation their danger, and their *remedy*, which will be the merits of the *great* Redeemer, just as it is now, and has been ever since the fall.

But many will *resist*, as sinners do now, all overtures of reconciliation with all light, when, as the season of repentance will be but a little one, or of short duration, the spirit of God will leave them, as is often the case now, when all hope in their sal-

vation will be at an end. Depravity now as deep as hell, will fill their whole heart and being, so that they will be ready for any enterprise of evil. At this point, of furious wickedness, as often prompts the *overt* acts of sinful men even now-a-days, they will make a rush upon the camp of the saints, or upon, that part of the nations who will stand fast in the faith during the hour of temptation, which is to come upon all the world, when God, for the safety of the *innocent*, and for the vindication of his own justice and government, will interfere and slay the wicked by a storm of fire from God out of heaven, as it is written respecting them at the 9th verse of the 20th chapter of Revelations. Will the reader please read the passage, and see for himself?

All this we desire the reader to notice is to take place *prior* to the resurrection of the wicked dead, as they are not spoken of as rising until this great mustering of the army of Gog, and Magog, has taken place, and have been destroyed. Then, *after* that is seen in heaven a great white throne, when the books are to be opened, and the dead, small and great, will stand before God. (See the 12th verse of the 20th chapter,) as the sea and the earth are at this moment disgorging their myriads of the wicked dead, and is trembling to flee away out of its orbit into the lake of fire, on account of the appearance of the great white throne and Him who will sit upon it, as is stated in the 11th verse of the chapter.

Thus we see that Mr. Miller's plan of the wicked dead accompanying Satan in his attempt upon the the camp of the saints, cannot be true, as at the time they will not be risen from the dead. It follows, therefore, that the great army of Gog and Magog, is to be made up of those who will fall away from their

innocence, during their trial by Satan, who were born during the millenium, in which time there is to be no probation, but a time of rest, security and holiness, which the scriptures justify us in believing.

But at the precise time when the great white throne shall appear in heaven above, and the wicked dead arise, when the world shall be set on fire, and the devil with his deceived host, the false prophet and the beast, cast with the globe into the lake of fire, *then*, and not till *then*, shall *all* the saints of the globe, both those who were alive at the time of the first resurrection, and those who shall be born *during* the thousand years, such of them as shall not fall away, be *caught* up into the air, to be forever with the Lord, having at that moment passed through the requisite change of their bodies.

When this is passed, then shall the new heavens and the new earth appear, of which St. John has given a glowing and majestic account in the 21st chapter of Revelations, which the reader had better examine for himself, as he will be well paid for the trouble. One more reason: In the time of the millenium, or during the thousand years, the church is not called the *New Jerusalem*, but is called the *Camp* of the saints. But *after* that period shall have gone by, and the earth has disappeared, then the new heaven and the new earth will be created, which shall be the abode of the new Jerusalem which shall come down from God out of Heaven. See Rev. 21, 2.

FOURTH SECTION.

In prosecution of our design to refute Mr. Miller's belief of the coming of the day of judgment in 1843, we shall now show in the following pages, that the famous 2,300 years of the prophet Daniel,—see chapter 8, 14, upon which Miller's theory is founded, came to an end a hundred years ago—or in the year 1743.

That Mr. Miller has not commenced at the right date in order to find out, when the 2,300 days or years were to end, is evident from the very chapter where he finds the passage, namely, the 14th verse of the 8th chapter of Daniel. The following are the words of the prophet in that place: "THEN I heard one saint speaking, and another 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." On the subject of those 2,300 days, signifying so many years, we have nothing to oppose, as this is allowed nearly on all hands to be the meaning of prophetic days in the scriptures.

Mr. Miller contends in his work, ("Second Coming of Christ," Lecture 4th, pages 64, 65, and onward,) that we should reckon the *beginning* of those 2,300 years, from the *same time*, we should begin to reckon the *seventy weeks*, or the 490 years of Daniel's vision, respecting the coming and the *death* of Messiah, which as Mr. Miller has stated, was in the year B. C. 457, when King *Artaxerxes Longimanus*, or the long handed king, gave the order that the Jews might return from their captivity to Jerusalem again.

But we are able to show that the 2,300 days of Daniel, 8, 13, 14, at the end of which the sanctuary was to be cleansed, began their count in the year B. C. 557, just a hundred years before the order of Artaxerxes was issued. Whether Mr. Miller is right or wrong, respecting the *time* to begin his count of the *seventy weeks* from the issuing of the commandment of some king of Persia, is nothing to the purpose, if we can but show from the Bible itself, when the 2,300 days began *their* count, which is the *chief* aim of this work, in order to *calm* the minds of thousands of disturbed individuals who are trembling over the abyss of the day of final accounts, so nigh as 1843, or next year.

TRUTH is sufficient; why should the world be terrified *uselessly*? We read some where in the scriptures of some who run *before* they are sent, and thus we judge of the present Millerite adventure. This is properly the *lecturing* age, when men cry themselves into notice before the world, by getting up popular lectures. In itself, the practice no man may condemn, because it is a powerful means of disseminating light, and we may add of error also, great care therefore should be taken to know the truth, especially on matters of so great import as the burning of a world. Had not the Millerites have conceived the plan of lecturing through the entire country with Mr. Miller's work on the "*Second Coming of Christ*," for a foundation, the present excitement would not have been got up; the book alone would not have done it, as facts determine. For until the lecturers went forth *with* their illucidating pictures, there was no move among the people as there is now. But to the point respecting *when* those famous 2,300 days began. To ascertain this *now* very desirable point, read the 8th chapter of Daniel, which begins as follows :

"In the THIRD year of the reign of *Belshazzar*, a vision appeared unto me, even unto me, *Daniel*, after that which appeared unto me at first." This first vision to which he alludes in the above verse, was three years before, in the first year of the reign of the same king, namely, *Belshazzar*. From the first verse of this chapter, namely, the 8th, and onward to the 12th verse inclusive, is rehearsed the history of the ram—the he-goat—the four horns, and of the one horn, which are there introduced as figures descriptive of certain kingdoms which were to arise in those parts of the earth, and to fall again, which the reader had better examine for himself, by the aid of *Clark's Commentary*.

When these facts in prospect had been shown to Daniel in the vision, then the great question which was asked by a certain saint respecting the length and termination of the vision, in the cleansing of the sanctuary, &c. was answered. And what was the answer? It was that the sanctuary should be cleansed in 2,300 days or years. But, says the reader, when or where should we begin to number them? Our answer is, begin at the very time when the question was asked and answered—that was the time they began, and no other. But in what year was this before Christ? It was in the year 557 before Christ, and of the world 3,447. How is this shown? It is shown from the most authentic *chronological* tables of the learned, who say that *Belshazzar*, one of the kings of *Babylon* before the Persian victory and subversion of the country to the Persian arms, ascended the throne of *Babylon* in the year of the world 3,444, and 560 B. C. Now Daniel says that he saw that vision in the third year of the reign of *Belshazzar*, which was accordingly 557 years before Christ, and of necessity run out one hundred years

ago; namely, in the year 1743, reckoning back from next year, 1843.

But Mr. Miller evidently avoids the statement of Daniel, in the 8th chapter that he saw the vision of the 2,300 days, in the time of the reign of Belshazzar, one of the Chaldean Kings, the son of Nebuchadnezzar, in the *third* year of that reign, which was 557 years B. C.

We will show the reader the *fact* of this avoidance. See Miller's "*Second Coming of Christ*," page 51, as follows: "But one thing remains to be proved, (says Mr. Miller.) When did the 2,300 years begin? Did they begin with Nebuchadnezzar's dream? No; for if they had they must have been fulfilled in the year A. D. 1697. Well, then, did they begin when Gabriel came to instruct Daniel into the seventy weeks? No, for if *then*, they would have been finished in the year A. D. 1762. Let us begin then where the angel told us, from the going forth of the DECREE to build the walls of Jerusalem, in troublous times, 457 years before Christ."

Thus it is seen that Mr. Miller has omitted altogether to ask the reader if they should not be began in the *third* year of the reign of King Belshazzar, as he ought to have done. But *such* a question and a calculation made from *that date*, would have proved fatal to his scheme of having the Day of Judgment in 1843.

To begin the 2,300 days of Daniel, which took place as to their *origin*, in the 3d year of the reign of Belshazzar, which was exactly 557 years *before* Christ—we say to begin then, at the time when Artaxerxes issued his decree in favor of the Jews, which was, as Miller says, 457 years B. C., would be a monstro-

sity of the most superlative description, because the vision respecting the 2,300 days, and the cleansing of the sanctuary was had by Daniel in the reign of Belshazzar, one of the Kings of Babylon, 557 B. C., and the order of Artaxerxes, one of the Kings of Persia, to restore the Jews to their country a *hundred years* after, or 457 years before Christ, which appears to be correct.

The *first* vision Daniel the Prophet had, *after* he was carried to Babylon, which was when but a young lad, was in the year B. C. 603. In that first vision God showed him what Nebuchadnezzar had seen in a dream, which the king had forgotten. This dream, respected the great image made of gold, silver, brass, iron and clay, and the *stone* which was to break the image to pieces. This account is found in the second chapter of the Book of Daniel, and related to the rise and fall of four great monarchies,

The *second* vision of Daniel was in the *first* year of the reign of Belshazzar, the second king of Babylon, and the son of Nebuchadnezzar, which was 48 years after the *first* vision, and in the year B. C. 560. This vision related to the four great beasts which are described in the 7th chapter of the Book of Daniel, as well also as to the little horn which came up among the ten horns of the great *Roman beast*, or Roman empire. In that vision also, is described the appearance of the *Ancient of days*, and the *son of man*, who came near before him and received a kingdom, which was that all nations, tongues and people should serve him.

The *third* vision which Daniel had, was in the third year of the reign of the same king as above, namely, Belshazzar, which was, in the year B. C. 557, or just three years after the vision above alluded to, and 51 years after the time of his first vision

in the reign of Nebuchadnezzar. This third vision related to the great ram of Persia, with its two horns, meaning two kings, and to the he-goat of Greece, meaning Alexander the Great, and to the four horns of this he-goat, which were four kings who had been Alexander's four generals; and who divided the empire of Alexander among themselves; and to the little horn which came up in the midst of the four, which it is believed was the commencement of the great and dreadful beast the Roman empire, and also to the time of cleansing the sanctuary. This vision is found in the 8th chapter of Daniel.

The *fourth* vision of Daniel took place in the first year of the reign of Darius the Mede, 538 years B. C., and related to the seventy weeks which were to transpire before the *Messiah* was to come, and to be crucified. These seventy weeks were to commence their count from the time of the going forth of the commandment of Artaxerxes, the King of Medes and Persians, and was issued in the year B. C. 457. See Ezra 7, 12, 13, and onward.

The *fifth* and last vision of Daniel was in the third year of the reign of Cyrus, 534 B. C., and respected the revolutions of the nations of those regions of the earth, going down the course of time many hundred years, even down to the times of the entire ruin of the great Roman power, and also that of a certain ecclesiastical power which arose a long time before this ruin of the Roman empire, from the midst of this people, and was to continue to the end of a certain period, which period is probably the end of the 2,300 days of the prophet Daniel.

Now to blend the *date* of this decree of Artaxerxes, the Persian, which was 457 B. C. with the *date* of Daniel's vision, re-

specting the 2,300 days found in Daniel 8, 13, 14, in the third year of the reign of Belshazzar, the Chaldean, which was just a hundred years before, is a very singular transaction.

Mr. Miller knew as well when he wrote his work on the second coming of Christ, that the *date* of the 2,300 days was exactly a hundred years before the date of Artaxerxes' command to restore the Jews, as the reader may know, by looking at the two places of the scriptures, where the dates are referred to. See Clark's Chronological table, which accompanies the introduction to the Book of Daniel.

The two scriptures above alluded to, are found in the Books of *Daniel* and *Ezra*. The one which relates to the 2,300 days, is in the 8th chapter of Daniel, verses 13, 14. The other which relates to the *order* or *command* of Artaxerxes, that the Jews might return to their country is in Ezra, 7, 12, 13, 21, and occupies nearly the whole chapter. By comparing these two scriptures, as to the *times* of their date, it is found that they are a hundred years apart from each other.

Who is he, therefore, who by sophistry, the confusion of dates, some *sinister* purpose, bold effrontery, or any of these, that shall go about in the face of that fact, to mislead the world in terror and dismay at a solemn nothing, ruining the intellects of many and the *business* of many.

If those 2,300 years, were not to begin their count till a long time after the time the question was asked and answered, would not the *saint* have said so, if he meant to let Daniel into the secret at all? Could the prophet have possibly understood the words of that saint in any other way than this, namely, that the days of the vision began their count just *then*, from the very time

the question was answered, namely, in the third year of the reign of Belshazzar, B. C. 557. Is it possible for any man, who has the use of his wits, on reading the passage, to understand them so far as it relates to the time when they should be commenced to be numbered in any other way?

But what did the saint mean when he replied, that the sanctuary should be cleansed? Did he mean that the sanctuary of the Jewish temple, which was to be greatly polluted by one Antiochus Epiphanes, a Syrian king, some hundred years from thence, should again be cleansed, as finally came to pass under the generalship of Judas Maccabeus, prior to the time of Christ? Did he mean that the Jewish sanctuary, which was to be totally destroyed by the Romans, forty years after Christ's resurrection, should again be restored and cleansed, and the ancient worship of the Jews be renewed? Neither of these could have been the meaning of that saint's reply. That saint was a supernatural being, and understood well that the Jewish sanctuary, as a house and place of worship, was nothing, after all, but a sanctuary of illusion, pointing to the substance, which was to be the Gospel of the Messiah, that was to be the true sanctuary.

Now, as in the foresight of that supernatural being, it was clear, that as the Temple should be defiled by Antiochus, and again cleansed, so should the true sanctuary—the glorious Gospel—become polluted by the falsities of heretics, and should be nearly hidden from sight for many ages, yet it should again appear in its ancient splendor, being cleansed from the rubbish of the dark ages of superstition.

This view of the subject is sufficient to challenge the attention of heaven itself, hence we see a messenger of the higher orders

of intellectual existence sent to inform the mind of a mortal man respecting it, as in this vision of Daniel.

If this is so, it will become natural to inquire whether at the termination of these days, or years, namely, the 2,300, which were fulfilled nearly a hundred years ago, any thing very extraordinary took place? To this we reply, that most certainly there did, and in exact relation, too, to the very subject of that supernatural being's message to Daniel, which was, that *then* the sanctuary should be cleansed. Can the reader think of any thing that began to take place about a hundred years ago, of sufficient importance to justify the application of the text to that certain something? Was it not about that *age* or *period* that the great doctrines of the REFORMATION began to blaze, as from the points of a thousand mountains, and to illumine the darkness of previous ages, under which Christianity had sunk? About that time the two *witnesses*—the Old and New Testaments—which had for ages been clothed in sackcloth, began to prophecy, and to unfold their treasures to the common people, the multitudes, and the nations.

Is not an event like this of sufficient importance to engage the attention of inspiration? The influence of the doctrines of the Reformation have shaken Europe and the whole earth, and will continue to shake it till every vestige of the ancient pollutions of the sanctuary shall be wiped away. The great cause of the Reformation, as now in the hands of the Protestants, is but *one* cause, which is spiritual truth, aiming only at the *moral* improvement of mankind, by the propagation of the doctrine of *one* faith, *one* baptism, and *one* Mediator, in opposition to all other opinions. To burn a hundred worlds next year, could never cleanse the sanctuary thus.

The other visions of Daniel, in which he was told that in seventy weeks, amounting to 490 years, the Messiah should come, had also for its object the increase of moral light in the world in all that Jesus Christ accomplished, which was far enough from burning the world up.

In like manner the other visions of Daniel, as well as the visions of the Revelator, respecting the two witnesses, the Old and New Testaments, (Rev. ix. 3 ; Zech. iii. 14.) and the mystical woman, the Church, who were to be persecuted for a time, times and a half time, or 1260 years, had allusion to nothing more or less than to an increase of *moral* or *religious light*, but not to the burning of the world. To burn the world could not cleanse the sanctuary, as by such an event, the sanctuary and the *place* of its existence, would be destroyed together, instead of being cleansed.

So, also, as we have already said, the *cleansing* of the *sanctuary*, at the end of 2300 days, had the same design, and no other, which is far enough from the burning of the world, as will be the case when the *true* end shall come, of which we shall soon treat.

Thus, we believe, we have shown reasons in the foregoing why the Miller plan of the world's being destroyed next year should not be feared, and yet no man, on that account, should delay to be prepared to meet his God in peace.

FIFTH SECTION.

But as some may wish to know when the writer believes the millenium or the first resurrection will come, we feel inclined to state our belief. Those great events will come when the world shall be 6000 years old, counting from the time Adam was created. According to the common chronology, there has passed by 5842 years since the creation began, leaving yet 158 years before that time. One hundred and fifty-eight years, no doubt, will give time enough to accomplish all that is foretold by the prophets not yet fulfilled, of which there is much. This belief respecting the millenium, has in all ages been held to, both by the Jewish and Christian churches as well as by the Patriarchs.

The millenium will *begin* by the resurrection of the righteous dead, which is called the *first* resurrection in the Scriptures, and will take place in a hundred and fifty-eight years from this year, 1842, unless time has been lost in the chronological calculations, which it is very likely is the fact; if so, then it will come *sooner*. When the globe shall be just 6,000 years old, from the creation, then the dead in Christ will be called from their long sleep by the voice of the archangel, and the trump of God. Then shall follow the thousand years of rest and happiness to the people of the globe, called the millenium, which will restore the human race to the *moral* and *physical* condition Adam was in before the fall.

The burning of the world, or day of final judgment, will take place very soon after the earth shall be seven thousand years old, and not till *then*, which will be not far from eleven hundred

years from the present time. If we were sure that since the creation no time has been lost, then we should say without hesitation, that in eleven hundred and fifty-eight years from 1842 would be the time of the *last* resurrection, soon after which the burning of the world is to take place, or as soon as the "*little season*" spoken of by St. John, Rev. 20 : 3, shall have passed by.

Then will be the time when the angel of the Apocalypse, Rev. 19 : 6, will swear by Him who created all things, that there shall be *time* no longer.

That will be time when Christ will deliver up the kingdom to God, even the Father, when he shall put down all rule and all authority and power. For he (Christ) must reign till he shall put *all enemies* under his feet. The last enemy that shall be destroyed is death, 1st Cor. 15 : 24, 25, 26. This passage *must* signify that the *devil* is included, with the destruction of death, because it is said of him that he has the *power of death*, see Hebrews, 2d, 14, as follows : That "through death, he (Christ) might destroy him, that had the *power* of death, *that is*, the *devil*."

This is the time, therefore, when he is to be destroyed and cast into the lake of fire, as is said Rev. 20 : 14, and Mat. 25 : 41, as follows : "Then shall he say also unto them on the left hand, Depart from me ye cursed, into *everlasting fire*, prepared for the devil and his angels."

This is the time when the severing angel shall go forth to separate the *tares* from the *wheat*, Mat. 13 : 39, 40, as follows : "The enemy that saved them (the tares) is the *devil* : the harvest is the *end of the world*, and the reapers are the angels. As, therefore, the tares are gathered and *burned* in the *fire*, so shall

it be in the *end of the world.*" And this *end of the whole* cannot take place so long as the devil shall have anything to do on this earth. And that he is to have something to do on the earth even *after* the time of the *end* of the millenium, or the thousand years, is certain, as is set forth in a part of the 20th chapter of the Book of Revelations, verses 7, 8, 9, 10, which the reader will do well to examine.

Were Mr. Miller's plan of the Day of Judgment next year, the true one, then there could not be time enough afforded to fulfil the residue of the unfulfilled prophecies, such as—that the Jews are to be brought in with the fulness of the Gentiles. This cannot be done in a year, or in the course of a few months. For there are many millions of Jews scattered over all the countries of the earth.

The Gospel of the kingdom has not yet been preached to all nations, unless we say it was done during the forty years between the death of Christ and the destruction of Jerusalem by the Romans. *Since* that time there has never been a time when it could be said that the Gospel has been preached to all nations. At this moment there are hundreds, if not thousands of nations, who never have heard so much as the *name* of Christianity, or its founder. These nations are found all along the whole coast of northern, western and southern America, beginning at Bhering's Strait, and running along down to Cape Horn, a distance of more than 9,000 miles. Nearly all South America is in such a condition, filled with wild and untamed nations. Even in North America, there are many and vast regions, where wander hordes and nations of aboriginal men, who have never heard the Gospel.

Nearly in all Africa, there sits in darkness many nations who

have never heard the Gospel, as well as there are many nations in the eastern, northern and northwestern islands of the ocean, who have never heard the Gospel. Hundreds of nations there are in the regions of China, Tartary, Hindostan, and the wilds of Cashmere and Cabul, and Armenia, as well as Turkey in Asia, who have never heard the Gospel. To all these nations the Gospel must be preached before the end, or time of the first resurrection can come.

To perform all this, will require more time than a few months, or a year or so. But in a hundred and fifty-eight years, or even fifty, much may be done toward it, and no doubt will, if the present religious impetus is sustained, of which there can be no doubt, but it will be, and increasingly sustained.

As it relates to the passages in Daniel, 7, 9, 10, where the Ancient of days is described as appearing in such awful majesty, is not considered by many to have any allusion to the end of the world, but rather to refer in a terrible figure, to God's executing on Pagan and Papal Rome, due vengeance, for their cruelties to mankind, in matters of the faith. As to the person who was brought near, and before the Ancient of days, called "*one like the son of man,*" and who came in the clouds of heaven, to whom there was given dominion and a kingdom, that all people, nations and languages should serve him, it is believed to have been Jesus Christ. This was done, when he rose from the dead; as we learn from his own mouth. See Math. 28, 18, where it is said that he affirmed of himself, that all power in *heaven and earth, was (then)* given to him. What more than this could he receive so far as *power* is concerned. A hundred milleniums, and a hundred judgment days, could add no more. This was the

time when he had offered himself, once for all, as our expiatory sacrifice to God for the world, and had come up from the dead, by his own innate power, that he received of the Father the kingdom spoken of by Daniel, making it obligatory upon all people, nations and languages thereafter, to serve him, which will be perfected in all points when the millenium commences.

As to his coming in the clouds of heaven, as described by Daniel, this also was true, and has been fulfilled. Was there not an innumerable host of angels, who appeared in the clouds of heaven at the time of his birth, and sung in the ears of the shepherds that song of glory to the honor, majesty and dominion of Christ over the nations of the earth. See Luke 2, 14. And thus the progress of the influence of the principles he taught, will eventually break in pieces, as with a rod of iron, all opposing powers on the earth, when they shall flee away and no place be found for them, during the thousand years of the millenium, as set forth in Daniel's *first* vision.

As to the time of the end of the world, that will come when Christ shall give up the kingdom above spoken of, to the Father. See 1st Cor. 15, 24, 25, 26, where it is said—"Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death."

Now this cannot be done until the thousand years after the first resurrection have passed by, for at the end of that thousand years there is to be found an enemy, *even* the *devil*, the same enemy with whom he, Christ, combatted in the wilderness of Judea,

three thousand years before, and even seven thousand years before, in the garden of Eden. But not only Satan is to be met with there, but myriads of wicked men also, who will be seduced from among the people born during the millenium, as we have said before.

According to the passage above quoted from 1st. Cor. xv. 24, 25, 26, Christ must reign till *all* enemies are put under his feet. And inasmuch as Satan is found in opposition to Christ's kingdom, even *after* the thousand years is passed by, we see that the *end* is not to take place at the time of the resurrection of the righteous dead, as Mr. Miller teaches. There is nothing said in the scriptures, that Christ is to resign his kingdom to the Father at the time of the *first* resurrection, but the entire contrary is said, inasmuch as it is stated by the Revelator, chapter 20, verse 4, that the saints are to reign *with Christ* during the thousand years, proving that he is to be the prince of the millenial kingdom, as well as of the Church in all ages before.

And inasmuch as Satan is found acting the part of an enemy, to the kingdom of Christ, as well also as myriads of human beings, then and there united with him, it proves that the end of the world cannot take place until those thousand years shall have passed by, and those enemies are defeated and cast into the lake of fire; and thus will be destroyed *death*, the last enemy, which is the highest attribute of Satan, and is not to be done, according to the Revelator, till after the thousand years are finished.

As yet, there has been no thousand years since the world was created, during which it can be said that Satan was bound, or even so much as one day, one hour, or one moment.

It is true, however, that—as St. John the Revelator has fore-

told—Satan is to be *bound* only, not irretrievably damned and destroyed, but only bound and shut up for a season, at the time of the first resurrection. The time of his *irretrievable* damnation and total destruction, is not to take place, according to the Revelator, until that thousand years shall be finished.

Accordingly (although Satan, by the power of Christ, is to be *wholly* restrained for a *time*) Christ is not to yield up the kingdom to God, even the Father, as said by St. Paul, 1st. Cor. xv. 24, 25, 26; until that time shall arrive. How it is possible, therefore, that Mr. Miller's plan of having the final day of judgment at the time of the first resurrection, which, *he* says, is to be next year, can commend itself to any man is more than we can see.

That there is to come a thousand years period of great happiness on the earth, was held among the ancient Chaldeans, derived, no doubt, from the Patriarchs of the age of Abraham and Melchisedeck. This doctrine was held by a famous Jewish rabbi, named *Elias*, who flourished about two centuries B. C. This opinion, as held by *Elias*, fixes the duration of the world in its *present* imperfect state, to six thousand years, and announces the approach of a sabbath of one thousand years, which is to be characterised by universal peace and plenty. The opinion was believed by many of the Christian Fathers, as *Barnabas*, *Irenaeus*, Justin Martyr, as well as by the Jews of the present day. *Justin Martyr* held the belief exactly as it is written in the 20th chapter of Revelations, and says that this was the belief of all orthodox christians. They held, that *after* the thousand years of the millenium, then the day of final judgment will come.

Mr. Joseph Mede, Dr. Gill, Bishop Newton, Mr. Winchester,

Mr. Kelt, and many other writers of great eminence, believe in a literal millenium, of a thousand years duration, before the day of judgment.

According to the ancient Jewish belief on this subject, the number 7 was made to bear upon it, in the way of *type* or allusion. The *six days* of creation were supposed to refer to the six thousand years of labor since the fall, and the seventh day of rest referred to the thousand years of the millenium, which, also, is to be the great day of rest. As God requires one-seventh part of each week to be set apart, in relation to himself, as well as for the purpose of *rest*, so the thousand years of St. John and the Fathers, is to be the time in which Christ shall triumph on the earth, and a time of great *rest* and peace to the people of the earth at that time.

Throughout all ages, and among all people who have derived their religion from the Bible directly, as well as others traditionally, there has prevailed this belief of a coming millenium. But notwithstanding this great unanimity of faith, there has, nevertheless, prevailed a great variety of opinions as to the *qualifications* of that time—more than we have room to describe.

Many have believed that Christ will come down from heaven at the beginning of the millenium, and will reign personally on the earth with the saints, and with those who at that time are to rise from the dead. As to his coming down from heaven at the time of the first resurrection, or at the beginning of the millenium, it will be even so—he *will come* down. This is attested by St. Paul, 1st Thes. iv. 15, 16, as follows: “For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them

which are asleep. 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*." But notwithstanding this, that Christ shall thus come down from heaven, yet the scriptures do not say, nor even intimate, that he is to remain on the earth at all.

It should not be forgotten that Jesus Christ is *omnipresent*, and can reign over the saints of the millenium as well in heaven as if he were on the earth, and moreover that he is now sat down on the throne of glory with his Father, should not be forgotten. See Rev. iii. 21, where it is said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with *my Father* in his *throne*." Should it be the expectation of any, who rejoice in the coming millenium, that Christ is to leave his ancient throne in heaven, from whence he sends his ministers throughout the universe, on missions of his government? They will be disappointed. Yet Christ will reign with his saints on earth, but not personally, but spiritually, and by the ministration of angels, no doubt, as would have been the case if man had never sinned.

As to the saints who shall be raised from the dead at the time of the first resurrection, these will, doubtless leave the earth and go to heaven with Christ and the hosts who will attend him at that time, and will remain there till the end of the millenium, and till the end of the *little season* spoken of by St. John, (Rev. xx. 3.) who will come again at that time, when the world will be set on fire and cast into the lake of fire, as said at verse 14 of the above named chapter. Immediately after this, when the saints of the earth who were of the millenial age, will be chang-

ed still again, and receive the same nature, as to their bodies, as the other saints received at the time they were raised from the dead, and will then be caught up into the air, or rather the void above, as is said by St. Paul, 1st Thes. iv. 17, to be forever with the Lord.

The kingdom which was given to Christ at the time of his resurrection, which was, no doubt, the fulfilment of Daniel's prophecy, (see chapter vii. 13, 14,) was a spiritual kingdom, and was to be governed spiritually, and the subjects of this kingdom live on the earth—why not, therefore, in the time of the millennium, whilst the king is in heaven; having sat down on the throne with his Father.

It is said of the angels, that when God laid the foundations of the earth, that the angels, called sons, shouted and sang together for joy. (Job xxxviii. 4, 7.) So, doubtless, it will be when God shall lay the foundations of the new heaven and the new earth, with not only the angels present, but the entire hosts of the redeemed from the earth will be there, and will sing for joy at the stupendous fabric, which the omnipotent hand of the Trinity shall cause to appear.

How this new heaven and new earth will be ordered, does yet appear but in part only, and as is set forth in the 21st and 22d chapters of Revelations, as follows: (See verses 10, 11, 23.) "And he carried me away in the spirit to a great and high mountain, and shewed me (prospectively) that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. * * * * And the city had no need of the sun, neither of the moon, to shine in it,

for the glory of God did lighten it, and the *Lamb* is the light thereof. And there shall be no *night* there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever." (Not a thousand years only, but for ever and ever.) Rev. xxii. 5.

In the time of the millenium, the sun will shine on the earth and on the people of the earth, and there will be day and night, as there is now ; but in the new creation there will be no sun nor moon to give light, for He who *made* all the suns of the universe, as well as the planets and satellites, will give them light in some unknown and mystic manner, other than by sun and moon. Inasmuch as it is said above by the Revelator, that the new heaven and the new earth are to have *no sun, nor moon*, we do not know but at the time when *this earth* is to be destroyed that then will be destroyed, also, the whole solar system, sun and all, with all the globes which now move about him as their centre, and that the great void thus produced may become the site of the *new heaven* and new earth, which will occupy the vast region of space now occupied by the revolutions of the planet Herschel, the outermost globe of the family of the sun. In a new heaven and a new earth like *this*, there will be room for all the holy beings of all those worlds to dwell on, and for the displays of the Divine goodness and glory, which an earth so pitiful and small as this is cannot afford.

The account of the city of the new Jerusalem which is to belong to the new heaven and the new earth, is very wonderful, and is to sustain certain traits of character, which cannot be suited to the condition of this world, as it will be during the thousand years of the literal millenium.

It is not only to be composed of *twelve* varieties of precious stones, clear, pellucid and glorious to look upon, and is to have twelve foundations, with the names of the twelve apostles written thereon, as well as twelve gates, to be composed of but one entire pearl, with the names of the twelve tribes of Israel written thereon—but is also to be “*twelve thousand furlongs square.*”

Twelve thousand furlongs are equal to fifteen hundred English miles, being as broad and long as it is to be high, a perfect square building.

If this building is to be a *literal* building, composed of the most dazzling substances, such as may have light in themselves, and is to occupy fifteen hundred miles on every side of it, making the whole circuit six thousand miles, *then* there is not a spot in Asia Minor large enough to afford it a foundation, without being interrupted by rivers, lakes, and even seas.

In the regions of old Canaan, or the present Holy Land, it is supposed by many, that the New Jerusalem is to be built. But if so, then the whole promised land, which was never but about the size of the state of New-York, will fall immensely short of being large enough for its foundations, allowing so much as even that amount of land, could be found in Asia Minor, free from mountains and lakes as well as deep rivers.

Then again the *height* would run up more than fourteen hundred miles, above the height of the earth's *atmosphere*, so that no one of the human race could ever mount so high, and be constituted as to breathing apparatus, as the people of the globe will be in the millenium.

Fifteen hundred miles is a great journey to perform, especially when it is all the way up hill.

But if a man *could* ascend to such a height, by the means of a winding road, running round on the outside, which would make it a great deal further still he could gain nothing by the operation, as it would become as dark as *Erebus*, and as cold as the dungeon of death, long before he could get one hundred miles from the earth.

There would arise one *other* consequence of the most disastrous character. If so high a building were put up, made of such great stones, though all of diamonds, for the great left, running so high, right out into space, would shift the centre of the globe's attraction, which would, also, correspondingly shift the poles, when there would be another deluge, equally as bad as was Noah's.

From all this, it is certainly clear, that the *New Jerusalem* of the *New Creation*, cannot be intended for an earth like *this*, nor for *such* people as will, and must of necessity, inhabit it after the *first* resurrection, and during the millenium.

But such a world as we have alluded to above, as to size, being as great as is the vortex of the family of the solar system ; and besides the *modus operandi* of the existence of the inhabitants of the new heavens and the new earth will be *adapted to that state* of things in their glorified or resurrection bodies, which cannot be effected by heights or depths, heat or cold, gravitation, light or darkness, as the light of that world and that city will be of another order, than such as comes from the suns, moons and stars, of the worlds of the universe *now*.

Respecting the new Jerusalem of the new Creation, there is to accompany it, another very strange operation ; which is, that it is to be built in *heaven*, and to be brought from thence through

space, to the new creation, on the surface of which it is to be placed, and will be the Capitol of the King of Glory in the New Creation.

This idea is *not* contradicted by the Saviour, where he told his disciples, that in his father's house there are *many* mansions. John 14, 2, and that he was going to *prepare a place* for them.

To the mind of the writer of these pages, it appears that the history of the New Jerusalem is to be understood as *literal*, and that its beauty, glory, magnificence, and all the circumstances of its real entity is but an *item* of the magnitude and number of the happy arrangements of things for the bliss of the saints at last.

Is it contrary to true faith, and the analogy of religion, that heaven is *not* to be addressed to the five senses in its descriptions when given by inspiration, as well as to our *moral* powers? If it were thus contrary, *then*, all that is said in the whole Bible respecting the glory of the saints' appearance, the beauty of the celestial world, the splendor of angels, and the glorified body of Jesus Christ, are but so many words about something that cannot be understood, nor conversed about, any more than the *unutterable* words which St. Paul heard spoken in the Third Heavens. 2d Cor., 12, 2, 4.

But when understood literally, with respect to such matters as are addressed to the sight, hearing, tasting, smelling and feeling, they convey ideas of *facts* to be embraced in the economy of salvation, and man's being after death, in his resurrection body.

In confirmation of this idea, it is written by St. Paul, 1st Cor. 2, "that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, (any conception of the *things* which God hath *prepared* (created) for them that love him."

Thus, we believe, that in this little work, we have thrown difficulties in the way of the Miller plan, not to be surmounted, and yet not because we have any *other* ambition than a knowledge of truth.

Mr. Miller's work on the second coming of Christ, is a labor-ed work, and a work in which there is a great amount of historical knowledge worthy any man's reading ; and yet, as it relates to his data, from which he has *cyphered* out the day of judgment, we can do nothing but disagree.

That period cannot take place till all shall be accomplished which is foretold by the scriptures, in relation to the earth. And as we see there is much to be accomplished in the world, even after the termination of the thousand years, we may, therefore, turn away with perfect safety, from all other opinions. As to the exact time of the day of judgment, there is no man on the earth can divulge that secret.

How long the time called by the Revelator "*a little season,*" will be, who can tell ; whether a year, or fifty years ? But at the end of that little season, *then*, Satan with all his hosts on the earth, as well as the earth itself, and the whole solar system with it, for aught that appears to the contrary, will be cast into a lake of fire, leaving the great space void as it was at first, where soon the long ranges of the almost interminable globe of the new heavens and new earth, will begin to heave up out of that great deep of nonentity, which will become the habitation of the saved of God, from all the worlds of the solar system.

Should it so happen that the day of judgment should not take place next year, there will be thousands, and probably tens of thousands, who will be deeply disappointed, as they are calcu-

ating next year to be caught up into the air, to be forever with the Lord, and thus escape the pangs and mortification of dying. We have heard of some cases where the persons having this hope, do not hesitate to declare it; such persons have a perfect faith in the Miller plan. We have heard of many who, from fright, have given up all business, and who have nearly lost their reason, in various directions of the country. One person "away down east," an old woman, we understand, has now for a long time been nearly starving herself, so as to make as little trouble as possible when her body comes to the test of transformation.

There are thousands, also, who deep within, are troubled at the thought of the end of the world next year, but do not own it. This is seen by their sensitiveness when the subject is broached. They scarcely know what to do; their minds are in a quandary. There are multitudes, also, who are becoming religious solely by the influence of this dreaded occurrence; if they hold on, it will be well.

But should the expected event fail of being accomplished, who then will suffer? All the above characters will suffer, and the scoffers at religion will triumph for a while, as the cause of religion will be cast in the shade by the popular laugh. Such as do most confidently believe in the Miller plan, will become cast down in their minds, and almost—if not quite—turn infidels. Such as are now terrified at the idea, but do not become religious in fact, will leap for joy, and caper like one of Job's wild asses on the mountains of Uz. To the ears of such, for ten years to come, the Gospel and its sanctions will be as the sound of a bird on a hollow tree in some old field. Those characters who, through the influence of the Millerite popular lectures, become

religious and attach themselves to churches, ten to one, will give it up when they see the year pass harmlessly, as the years of former times.

By the adherents of Mr. Miller, he is, no doubt, looked upon as an angel from heaven, sent to warn mankind of the approach of the great event. But if this is so, it were but fair that the rest of mankind, as well as New-York, Connecticut, Massachusetts, &c., should know something about it too.

The time is so short, that the people of Christian Europe; and not one-tenth part of North and South America, will ever hear of it at all. Asia, with her thousand nations, and the islands of the ocean, with myriads of sailors of all countries, will have no warning, as the book called the "Second Coming of Christ," cannot be translated quick enough to do them any good in these ends of the earth. The only people who are likely to be benefited, are a few of the States lying round about the State of New-York. Surely this procedure seems quite partial, as the soul of a Hottentot, an Asiatic, or an Indian, is as dear to the Creator as the soul of a New-Yorker.

But we consider Mr. Miller and his work not at all in the light of a supernatural warning, but only as the production of a man who is singular in his opinions on the subject of the day of judgment. In all ages of the Christian Church, and even before St. Paul was dead, and the canon of the New Testament was finished, rumors of the near approach of the end of the world got afloat among the people and troubled many.

A great many instances of men's foretelling the day of judgment, in times past, might be recounted, if we had room, who set the time when the end of the world was to come, but they have all failed. This of Mr. Miller's will go the same way.

There was a time, about a hundred years ago, when there were large companies of men from Germany to America, in order to meet the woman of the Apocalypse, who, as St. John has said, fled into the wilderness for a time, times and a half time. They supposed the wilderness to be literal, and that it was in American woods where they should find her.

Most of all the Universalists are now laughing at the efforts of Miller, and who, if we do not greatly mistake, will be the first of men who, as a society, will be the most benefited by the advent, by way of accessions to their numbers.

They will say, on its failure, *there*, we told you so. The man has ended in smoke, without any fire at all, and so is the other bugbear story, that of an orthodox day of judgment, and the hell of the same sort.

Many a trap many will be taken, and fall to rise no more. For those who believe there is no punishment for the wicked after death, are not very apt to live in this life in a way to avoid an end.

In our opinion, will be the effect of the uncalled for efforts of the adherents of the Millerite day of judgment.

That the earth should now be destroyed, just as mankind are now associating each other in fellowship and confidence, under the influences of religion and philosophy, seems strange and absurd. For many thousand years the earth has been, as it were, a great slaughter house of the nations, occasioned wholly by ignorance, which has held the people of the globe in separation, by means of superstition and bigotry; but now the walls of that slaughter house are tumbling down, under the influence of principles of

heavenly origin, and will heaven not wait to see its work perfected in the earth before it tumbles the *stage* of action into ruin, and thus cut short, by the day of judgment next year, its own anticipated operations on the earth.

The rapid spread of a knowledge of christianity, by the means of translating the Bible into all languages, and by the operations of missionaries, light, religion and civilization are being carried with a rapidity over the earth, which hitherto has been unknown.

By the means of steam navigation, by land and sea, and a wonderful spirit of religious enterprise which now prevails in all Christendom, the nations of the globe are being thrown together, by which means acquaintance, sociability and confidence are created between kingdoms, empires, republics and barbarous tribes, which favors, by the opening arms of *charity*, the diffusion of knowledge of truth in all the world.

But if next year is to be the end of the world, all is over, the earth will be reap'd before the harvest is ripe—

Too soon the reaping angels will descend,
 To tread the vintage, and the world to end ;
 Ere yet the *vine's* ripe fruit, and *time* transpires,
 The earth shall blaze with the eternal fires !
 This *cannot be*, the thought is black and *dear*,
 The judgment will not come, we think, next year.

