

"The Lord has taken a great burden off from my shoulders to-day. One that, which has been a block in my path for twenty years, I have had opened to my mind as clear as the sun this day. For this I thank Bro. Smith, of Castleton, as the instrument. You have often heard me remark, when I have thought on Christ's immediate coming, on the passage in Rev. xvi. 16."

After an explanation on that passage, he adds: "This, then, shows clearly that Christ will come and save his people, before the time of trouble can be accomplished."—Advent Herald for Oct. 16, 1844.

Is it not apparent from the above extract that Mr. Miller held his theory of the shut door for twenty years prior to Oct. 6, 1844?

But that time of peculiar interest, known as the 7th month movement of 1844, passed also, and Mr. Miller fell back again upon his shut door theory, and declared that his 'work in warning sinners was done,' because 'God in his providence had shut the door.' Hear him in a letter to Eld. Himes, dated Low Hampton, Nov. 18, 1844:

"We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence, has shut the door; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii, 18, also Daniel xii. 10, Rev. xxii. 10-12.—In this passage we cannot help but see, that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it.—And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time, they say, 'they have no confidence in us.' We have no need of patience, after we have done the will of God, that we may receive the promise."—Advent Herald for Oct. 11, 1844, p. 142.

After this Mr. Miller addressed a long letter to Mr. Himes, one of the editors of the Advent Herald, in answer to inquiries relative to the 7th month movement and the shut door. We give the following extracts from it:

"DEAR BRO. BLISS:—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz.—What I thought of the experience we had in what was denominated the 7th month? And also—What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the Herald, if you should think proper."

"But you ask, why I do not show whether the probation of sinners is ended? I answer: It is a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, Dan. xii. 10.—'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand.' It will readily be seen by this text that before the end, the people of God must be 'purified, made white, and tried.' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried?"

He continues his argument upon Rev. vii. 12, 14; Zech. xiii. 9; Mal. iii. 18; Rev. xxii. 11, 12; Matt. xx. 1-16, and Heb. x. 36, 37, and closes thus:

"I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month."—Advent Herald.

Relative to the 'Advent Mirror,' issued by Apollos Hale, one of the editors of the Advent Herald, and Joseph Turner, in which they advocated the doctrine that the door was shut in the fall of 1844, Mr. Miller wrote to the editor of the Voice of Truth as follows:

"I presume, brother Marsh, you have seen Bro. Hale and Turner's 'Advent Mirror,' printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ. Why say you?"

Read Luke xii. 36. You see his coming for which we look, is after the wedding.

"Has Christ come in the sense spoken of, Matt. xxv. 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who were looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since: a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come."

"If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious. They will knock and say, Lord! Lord! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Savior will come in person."—Voice of Truth, Feb. 19, 1845.

In a letter to Bro. E. R. Pinney, dated Low Hampton, Aug. 23, 1845, Mr. Miller said:

"You want to know why I cannot comply with your request [to visit Seneca Falls.] I answer: I have done my work. . . My opinion of the extent of time we shall have to wait for the glorious appearing, is with Bro. Hale—1846. But hush! the wicked will never believe."

With this array of evidence, from Mr. Miller's own pen before him, the reader can form his own estimate of the statement that 'this notion originated with Joseph Turner, of Maine, sometime near the 1st of January, 1845.' It needs no comment. We are surprised that Mr. Himes should presume that his readers have forgotten a thing so notorious as Mr. Miller's advocacy of 'the shut door theory' from the beginning of his public lecturing on the Second Advent to the fall of 1845, except about one month in the winter of 1844.

MR. HIMES'S ADVOCACY OF MR. MILLER'S SHUT DOOR THEORY.

Mr. Himes being less frank than Mr. Miller, has not spoken so freely or often, on this subject: yet he has said enough to commit himself decidedly to this essential element of 'the original Advent faith, as preached by Father Miller.' In No. 1. of the Second Advent Library, published Jan. 1, 1842, by Joshua V. Himes, 14 Devonshire st., Boston, entitled 'Miller's Views of Chronology and Prophecy,' we find the following article as No. iii. of the Appendix:

VIEW OF THE CLOSING OF THE DOOR OF MERCY.

"The following is an extract of one of the articles to which Mr. Miller refers in Letter IV., page 236. [The first extract from Mr. Miller in this article was a part of this Letter.—c.] We have thought best to give it in this work, that all careful, inquiring, and candid students of prophecy may understand Mr. Miller's, as well as our own views of this solemn subject. We are more particular on this point because we have been misunderstood and misrepresented."

Here follows the extract which is too long for our limits. We give the following passage from it:

"When the sixth trumpet hath ceased to sound, the seventh begins, and 'in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God [or dispensation of grace] shall be finished.' It would appear from this, that upon the fall of the Turkish empire, which will take place on the closing up of the 'sixth vial' and 'trumpet,' that the day of probation will close."

Mr. Miller understood the article of Mr. Himes, from which the above is an extract, as advocating his theory of the shut door; for he speaks of that article and one from Mr. Litch on the same subject, both of which were published in the Signs of the Times, No. 9, p. 70, as follows:

"Yours, and brother Litch's articles on the closing of the doors of mercy, are good. All that I can do in addition, would be to bring a few passages of Scripture as proof that the end of the world there must be a little time to gather the wicked from the just, to separate the bad from the good."

But what was Mr. Himes's opinion after the seventh month movement? The following letter from him to Joseph Bates, of Fairhaven, Mass., will answer:

BOSTON, Oct. 30, 1844.

MR. DEAR BRO. AND SISTER BATES:—This will be handed to you by Bro. Deane. He will tell you of our affairs, and of our faith, in this time, this trying time. I rejoice in God. I never felt more happy, and reconciled to his will. The last dark hour scared me—I have been a blessing to myself. Now let us hold on to the Lord, remember that, though we have not realized our hope, yet we have condemned the world by our faith, and stand justified before God. Abraham did not offer Isaac.—God provided a lamb. So he has provided something else for us, and now to suffer and live for his name 'a little while' longer.

We stand now between the 6th and 7th vial. Rev. xvi. 16.

In haste, yours, J. V. HIMES.

In 1840, Mr. Himes, expounding Mr. Miller's theory, said, 'the day of probation will close' 'on the closing up of the sixth vial,' and on the 30th of October, 1844, he says, 'We stand now between the sixth and seventh vials'!!

Then, according to Mr. Himes' own language, 'the day of probation' was 'closed' before Oct. 30, 1844!—more than a year before his 'Defence' says Joseph Turner 'originated' that 'notion'!!

Why did not 'Himes's Defence' tell its readers that 'Eld. Apollos Hale,' whose name stands second in its publishing committee, was associated with Joseph Turner in issuing from the 'Advent Herald' office, the 'Advent Mirror,' the first paper ever issued for the express purpose of advocating the theory that the door of mercy was closed, in the fall of 1844? The 'Mirror' was issued by them from the Herald office in January, 1845. Mr. Hale was then and still is one of the editors of the Advent Herald.

The 'shut door theory' originated by Mr. Miller, and advocated by him, and Mr. Himes, which

the whole world has since adopted, and which, in these days, has become a general error, in adopting and advocating this theory, but Mr. Himes and Hale have not. Mr. Litch still believes and teaches that the door will be closed some time before the Advent, but he was never, to our knowledge, identified with the theory that the door was shut in the fall of 1844. We find no fault with any one, for having honestly believed in and advocated the theory of the shut door: but to abandon it without a confession and then try to shift off the responsibility upon somebody else, betrays a total want of christian principle. This fearful wrong grows out of an unrighteous pride of opinion—a desire to be thought to have always been correct in faith and practice—tempt infallible. Better far to confess errors, and maintain the humble attitude of disciples of the blessed Savior.

O. R. L. CROZIER.

Original. Death of Eliza Sheldon.

BY BELLA ANN BURDICK.

Return, my muse, say thy gay flight, And flit to the mourner's wail: Return from off thy towering height, And walk with me theypress vale.

A mournful theme now courts thy song, And weeping, wail thy sad lay, And in its ring of woe that's gone, A cherished one that's passed away.

Unclouded was her morning sky, Free was her heart from veiling care, But ah! the young may fade and die! None are exempt. Death's power where.

For her life's sun its bright attained, She fell disease's poisonous blast; Fearful and bright—the victory gained—Triumphs she will rise as last!

Then came your 'heavenly joy messenger'— With broken hearts all kneeling still; ('Though joy has fled your cheerful hours'—Remember, 'tis your Father's will.)

London, N. Y.

The Egyptians believed the world to be resting on the horn of a bull, and when the bull lifted his horn, he pitched the world on to the other, and thus caused an earthquake.

## "The Shut Door Theory."

Under the above caption, we find an article in a pamphlet which purports to be a 'Defence of Eld. J. V. Himes,' published by order of the Chardon Street Church, Boston, Mass. The article opens thus:

"This notion originated with Joseph Turner, of Maine, sometime near the 1st of January, 1845."

Nearly six pages of the said 'Defence' are occupied in a covert attempt to 'defend' Eld. Himes against the imputation of being one of the authors and promulgators of 'the Shut Door Theory.' This 'defence' does not consist of a plain, open denial of such authorship and agency, on his part, and evidence adduced to sustain such denial; but in a declaration that Joseph Turner 'originated' it, and that he and a number of others it names, are wholly chargeable for the disaster caused by that theory. Now the authorship of this theory is a very plain matter, and we intend to make it satisfactory to all who will take the trouble to read a few extracts.

### MR. MILLER'S THEORY OF THE SHUT DOOR.

We have before charged the authorship of this theory, primarily, upon Mr. Miller, and sustained the charge by evidence that no one has attempted to answer, (see *Harbinger*, Vol. ii. p. 189); some of which we will here repeat, and add more. We have been credibly informed that up to 1839 or 1840 Mr. Miller uniformly taught that in 1839 or 1840, at the close of the sounding of the sixth trumpet, the door of mercy would be closed, and that during the time 'quickly' from 1840 to 1843, between the sixth and seventh trumpets, would be occupied in separating the good from the bad, at which latter point of time the Lord would come. Here, according to his 'original' theory, there were to be about three and a half years before the Advent in which the wicked could not find mercy and the gospel was not to be preached to them. But we do not depend upon this: we rely wholly upon his own writings, from which we will now quote.

"Your's and Bro. Litch's pieces on the closing of the door of mercy, are good. All that I can do in addition, would be to bring a few passages of Scripture as proof that in the end of the world there must be a little time to gather the wicked from the just, to separate the bad from the good, &c.

"After they have drawn the net ashore, they cannot take more fish. Now must come a little time to separate the good from the bad. 'So shall it be in the end of this world.' . . .

"The earth is first reaped, and the precious fruit gathered in. Then, before the angel having power over fire can burn the world, and execute that purpose of God, the vine must be harvested, and cast into the wine-press of the wrath of God, and the last battle be fought. In my opinion, when this last bloody battle begins, the earth will have been reaped, the good fruit will then be gathered, and the vine, [kingdoms and combinations of earthly men] destroyed, and carried away, and no place found for them on earth. Here we see a little time will be necessary to execute this last work of God's vengeance on the earth. 'For, by pestilence, famine, and the sword, will God plead with all flesh.' Some say the time is too short now for this to be done before 1843." *Signs of the Times* for Sep. 1, 1840; *Advent Herald* for Oct. 19, 1850, and *Second Advent Library*, No. 1, pp. 236, 237.

This testimony is plain and positive, that Mr. Miller expected and taught, that the door of mercy would be closed from about 1840 to 1843. But time passed on, and instead of the door of mercy being closed, revivals almost unprecedented prevailed both among Adventists and among nearly all the churches. Mr. Miller, however, retained his theory of the shut door, but explained by saying that he had anticipated the time.— He still believed there would be a time of trouble, a gathering of the nations to the great battle and a severe trial for the saints before the Lord would come, during which there neither would nor could be any conversions of sinners. This theory kept him from believing in the argument for the advent in the 7th month of 1844, until Oct. 6 of that year, on which day he wrote a letter to Eld. Himes in which he says: