

Letter 1. -- ON THE SECOND ADVENT.

p. 1, Para. 1, [LETTERS5].

DEAR BRO. HIMES:- The following is an extract of a letter which I wrote sixteen years since to a friend, on the subject of the near approach of the dear Savior. This was several years before I publicly avowed my faith in the doctrine.

p. 1, Para. 2, [LETTERS5].

William Miller. p. 1, Para. 3, [LETTERS5].

1. [\*] Come, blessed Savior! nor let time delay 2. The sacred morn of that expected day, 3. When all the happy throng, the heavenly band, 4. Descending from above, "the spirit land;" 5. When the seventh trump its solemn blast shall sound, 6. And Gabriel's voice shall shake the solid ground. 7. Then sleeping myriads from their graves shall rise, 8. And meet their Savior in those nether skies; 9. While those who yet remain, by men oppressed, 10. Will feel a sudden change and join the bless'd; 11. Where, in one chorus joined, the song be raised, 12. To God, the Father, Son, -- "Ancient of days." p. 1, Para. 4, [LETTERS5].

I sometimes almost flatter myself I shall live to see this glorious day. "Fanatical," say you. Very well; I should not be surprised if you and I should both be on this earth, alive, -- p. 1, Para. 5, [LETTERS5].

13. When from the east we see a cloud arise; 14. And bring to view a Savior long despised; p. 1, Para. 6, [LETTERS5].

[[\*] The figures refer to proof-texts, having the same numbers, immediately following the letter.] p. 1, Para. 7, [LETTERS5].

15. When we shall hear that trumpet's dreadful roll, 16. That shakes the earth from centre to the pole; 17. When, from the great white throne, indignant ire p. 1, Para. 8, [LETTERS5].

18. Shoots forth its blaze, and sets the world on fire:-- 19. Then all the wicked, all that pride can boast, 20. Shall be as stubble, saith the Lord of hosts; 21. When kings, and captains, tyrants, mighty men, 22. Are the great supper for the fowls of heaven; p. 2, Para. 1, [LETTERS5].

23. And kingdoms, thrones, and powers, dominions riven,  
24. Like chaff before the angry whirlwind driven. 25. The  
dragon, papal beast, and great arch foe, 26. Shall sink in  
endless night, eternal woe; 27. The orb of day, his face be  
hid in gloom, 28. And the old reeling earth in Nature's  
tomb. p. 2, Para. 2, [LETTERS5].

"Then you believe in annihilation?" methinks I hear you  
say. No, sir; I believe p. 2, Para. 3, [LETTERS5].

29. That this dark orb shall from its ashes rise, 30. And  
the new heavens, descending from the skies, 31. The happy  
bride, adorned in righteousness, 32. Shall with the  
Bridegroom enter to his rest. 33. Then, O my soul, will  
you, permitted, view 34. This word fulfilled, "created all  
things new;" 35. And all be banished -- trials, sins, and  
fears, 36. To live and reign with Christ a thousand years.  
37. The beloved city, filled with boys and men, 38. Will  
constitute the New Jerusalem, p. 2, Para. 4, [LETTERS5].

39. And there, as priests to God, with Christ to dwell,  
40. While Satan and his hosts are chained in hell. -- 41.  
But, lo! a thousand years are past and gone, 42. Since the  
new world was from the old one born; 43. When death gives  
up the particles of dust, 44. And hell lets loose the  
spirits of the cursed. p. 2, Para. 5, [LETTERS5].

45. Then on the surface of the earth they stand, 46. A  
company unnumbered as the sand; p. 2, Para. 6, [LETTERS5].

47. For in their flesh they sinned in time that's pass'd,  
48. So in the flesh must they be judged at last; 49. Driven  
and gathered, round the city roam, 50. To hear their  
sentence and receive their doom. 51. But can they scale  
those walls, so great and high? 52. No; nothing enters that  
doth make a lie. 53. Lo! on the golden walls, from tower to  
tower, 54. See saints stand judging them in this dread  
hour! 55. There justice, from above, in fiery breath, 56.  
Destroys the rebels -- "this the second death!" p. 3,  
Para. 1, [LETTERS5].

I am almost persuaded to believe that we shall never meet  
again until that day, when the Sun of righteousness shall  
rise p. 3, Para. 2, [LETTERS5].

57. With healing wings, and grace on grace distil, 58. And

cleanse the church on Zion's holy hill; 59. Where sin no more controls, nor death by sin, 60. But justified and glorified with him: 61. No need of sun or moon, for he's our light; 62. No changing seasons there, nor gloomy night; 63. No parting there of friends, nor farewells given, 64. But gathered all in one from earth and heaven. 65. On this my faith is fixed, my hope is raised -- 66. To him the glory, and his name the praise. 67. Then, while I stay in this unfriendly state, 68. Lord, give me grace, and patiently I'll wait. p. 3, Para. 3, [LETTERS5].

The above is written to you, my brother, hoping that you may catch some of the feelings and exercises of the author's heart, while he has often read and pondered over the blessed passages to which you are referred in the conclusion, under head of "Proof-texts." I can only claim your indulgence; merit I claim not. p. 3, Para. 4, [LETTERS5].

For poets say, and surely they can tell, To read a poet right, "drink from his well;" To feel the spirit, catch the spirit's flame, And kindred spirits kindle back again. Then read the proof, my brother, and believe, If I'm not right, I'm happy being deceived; For hope's an anchor, -- all in this agree, -- And faith a helmsman -- so at least with me; The word of God my compass, love the pole, Experience are my sails, and Christ the whole. Grace is my ballast, for it keeps me low; The Spirit is the wind, that bears me through; Perfection is the haven for which I run, Consigned to him who gave for me his Son; Life is the voyage, and I am "homeward bound," Time is my log-book, death my anchor-ground; The resurrection is my ship o'erhauled, Eternity unites us all in all. p. 3, Para. 5, [LETTERS5].

WILLIAM MILLER. *August 17, 1826.* p. 4, Para. 1, [LETTERS5].

PROOF-TEXTS. p. 4, Para. 2, [LETTERS5].

1. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. -- Rev. xxii. 20. p. 4, Para. 3, [LETTERS5].

2. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. -- Ps. cxxx. 6. p. 4, Para. 4, [LETTERS5].

3. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. -- 1 Thess. iii. 13. p. 4, Para. 5, [LETTERS5].

4. He shall call to the heavens from above, and to the earth, that he may judge his people. -- Ps. l. 4. p. 4, Para. 6, [LETTERS5].

5. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. -- Rev. xi. 15. p. 4, Para. 7, [LETTERS5].

6. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty; when he ariseth to shake terribly the earth. -- Isa. ii. 19-21. p. 4, Para. 8, [LETTERS5].

7. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth. -- John v. 28. p. 5, Para. 1, [LETTERS5].

8. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. -- 1 Thess. iv. 17. p. 5, Para. 2, [LETTERS5].

9. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. -- 2 Thess. i. 5-7. p. 5, Para. 3, [LETTERS5].

10. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. -- 1 Cor.

xv. 52. p. 5, Para. 4, [LETTERS5].

11. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. -- Rev. v. 9. p. 5, Para. 5, [LETTERS5].

12. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from 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 great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with 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. -- Dan. vii. 9-14. p. 5, Para. 6, [LETTERS5].

13. And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. -- Rev. xiv. 14-16. p. 5, Para. 7, [LETTERS5].

14. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. -- Matt. xxvi. 64. p. 6, Para. 1, [LETTERS5].

15. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were

ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. -- Isa. xxvii. 13. p. 6, Para. 2, [LETTERS5].

16. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. -- Matt. xxiv. 29. p. 6, Para. 3, [LETTERS5].

17. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. -- Rev. xx. 11. p. 6, Para. 4, [LETTERS5].

18. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. -- Isa. lxvi. 15,16. p. 7, Para. 1, [LETTERS5].

19. For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. -- Mal. iv. 1. p. 7, Para. 2, [LETTERS5].

20. Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. -- Isa .v. 24. p. 7, Para. 3, [LETTERS5].

21. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. -- Rev. xix. 18. p. 7, Para. 4, [LETTERS5].

22. And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a

great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. -- Ezek. xxxix. 17-20. p. 7, Para. 5, [LETTERS5].

23. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. -- Dan. ii. 35,44. p. 7, Para. 6, [LETTERS5].

24. The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. -- Isa. xvii. 13. p. 8, Para. 1, [LETTERS5].

25. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power

was given him over all kindreds, and tongues, and nations.  
-- Rev. xiii. 1-7. p. 8, Para. 2, [LETTERS5].

26. 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. -- Rev. xx. 10. p. 8, Para. 3, [LETTERS5].

27. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. -- Isa. xxiv. 23. p. 9, Para. 1, [LETTERS5].

28. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again. -- Isa. xxiv. 20. p. 9, Para. 2, [LETTERS5].

29. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. -- 2 Pet. iii. 13. p. 9, Para. 3, [LETTERS5].

30. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. -- Rev. xxi. 2. p. 9, Para. 4, [LETTERS5].

31. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. -- Rev. xix. 8. p. 9, Para. 5, [LETTERS5].

32. There remaineth, therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief. -- Heb. iv. 9-11. p. 9, Para. 6, [LETTERS5].

33. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit. -- Heb. vi. 2,3. p. 9, Para. 7, [LETTERS5].

34. For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. --



Isa. lxxv. 17. p. 9, Para. 8, [LETTERS5].

35. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. -- Isa. xxxv. 10. p. 9, Para. 9, [LETTERS5].

36. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. -- Rev. xx. 6. p. 9, Para. 10, [LETTERS5].

37. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the streets of the city shall be full of boys and girls playing in the streets thereof. -- Rev. xx. 9. Zech. viii. 5. p. 10, Para. 1, [LETTERS5].

38. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. -- Rev. iii. 12. p. 10, Para. 2, [LETTERS5].

39. And hast made us unto our God kings and priests: and we shall reign on the earth. -- Rev. v. 10. p. 10, Para. 3, [LETTERS5].

40. 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. -- Rev. xx. 2,3. p. 10, Para. 4, [LETTERS5].

41. And when the thousand years are expired, Satan shall be loosed out of his prison. -- Rev. xx. 7. p. 10, Para. 5, [LETTERS5].

42. 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. -- Rev. xxi. 1. p. 10, Para. 6, [LETTERS5].

43,44. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. -- Rev. xx. 13. p. 10, Para. 7, [LETTERS5].

45. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. -- Rev. xx. 9. p. 10, Para. 8, [LETTERS5].

46. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. -- Rev. xx. 8. p. 10, Para. 9, [LETTERS5].

47. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. -- Rom. vii. 5. p. 11, Para. 1, [LETTERS5].

48. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. -- 1 Pet. iv. 6. p. 11, Para. 2, [LETTERS5].

49. They return at evening: they make a noise like a dog, and go round about the city. And at evening let them return; and let them make a noise like a dog, and go round about the city. -- Ps. lix. 6,14. p. 11, Para. 3, [LETTERS5].

50. Even a full wind from those places shall come unto me: now also will I give sentence against them. -- Jer. iv. 12. p. 11, Para. 4, [LETTERS5].

51. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. -- Rev. xxi. 12. p. 11, Para. 5, [LETTERS5].

52. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. -- Rev. xxi. 27. p. 11, Para. 6, [LETTERS5].

53. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land

shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. -- Zech. xiv. 9-11. p. 11, Para. 7, [LETTERS5].

54. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? -- 1 Cor. vi. 2. p. 11, Para. 8, [LETTERS5].

55. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. -- Rev. xx. 9. p. 11, Para. 9, [LETTERS5].

56. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. -- Rev. xx. 14,15. p. 12, Para. 1, [LETTERS5].

57. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. -- Mal. iv. 2. p. 12, Para. 2, [LETTERS5].

58. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. -- Isa. iv. 3-5. p. 12, Para. 3, [LETTERS5].

59. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. -- Hos. xiii. 14. p. 12, Para. 4, [LETTERS5].

60. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. -- Rom. viii. 17. p. 12, Para. 5, [LETTERS5].

61. 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. -- Rev. xxi. 23. p. 12, Para. 6, [LETTERS5].

62. 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 forever and ever. -- Rev. xxii. 5. p. 12, Para. 7, [LETTERS5].

63. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden: and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. -- Jer. xxxi. 12-14. p. 12, Para. 8, [LETTERS5].

64. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. - Eph. i. 10. p. 13, Para. 1, [LETTERS5].

65. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. -- Tit. ii. 13. p. 13, Para. 2, [LETTERS5].

66. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. -- Rev. iv. 11. p. 13, Para. 3, [LETTERS5].

67. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. -- Eph. vi. 13. p. 13, Para. 4, [LETTERS5].

68. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. -- Heb. x. 36,37. p. 13, Para. 5, [LETTERS5].

Letter 2. p. 13, Para. 6, [LETTERS5].

ON THE RETURN OF THE JEWS. p. 14, Para. 1, [LETTERS5].

DEAR BRO. HIMES:-- I am now at home -- found my family and friends well; yesterday was very sick, owing to my great anxiety to see home, and my fatigue on my journey. To-day I feel much better, and shall employ a little time in writing to you. p. 14, Para. 2, [LETTERS5].

Those souls whom I have addressed in my six months' tour are continually before me, sleeping or waking. I can see them perishing by thousands; and when I reflect on the accountability of their teachers, who cry "peace and safety," I am in pain for them. How many souls will brothers Phelps, Cambell, and others, who are sticklers for the Jews' return, and for a temporal millennium, be the means of lulling to sleep; and while they are flattering themselves that their teachers are right, find, to their eternal cost, that their preparation for the eternal world was delayed a few days too long, on the vain supposition that the Jews must return and a millennium intervene. Why will they not listen to reason and scripture? Peter was converted from such a selfish and bigoted mind, when he said, "Of a truth I perceive that God is no respecter of persons." Acts x. 34,35. And yet, truly, if the Jews ever return, they must be respected of God; for will not all acknowledge that they are to be gathered by God out of all nations, &c.? Isa. lxvi. 20: "And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." p. 14, Para. 3, [LETTERS5].

They are not gathered because they work righteousness, or because they are children of faith; but because they are "*God's ancient covenant people.*" For if they believe, they are grafted in among the Gentile believers, and are no more Jews in that sense. Rom. x. 12: "For there is no difference between the Jew and the Greek: for the same Lord over all

is rich unto all that call upon him." p. 14, Para. 4,  
[LETTERS5].

Now if the Jew be restored because he is a Jew, then Peter needed another conversion; for he said he perceived that God was no respecter of persons. What a pity that Peter had not the aid of brother Phelps and his deacon to teach him better. Again -- how foolish Paul must have been to wish himself accursed, Rom. ix. 3: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh;" when brother Phelps, Skinner, and the notorious Whittemore, [\*] if they had lived in his day, could have told him, in five words, "Father Paul, God will not cast away his ancient covenant people; for all Israel shall be saved." p. 15, Para. 1, [LETTERS5].

Once more -- if James had lived in the days of the Boston trio, he might have written a very different epistle than the one he wrote to the "twelve tribes scattered abroad." Instead of pointing to the law of liberty and faith in Christ Jesus as their justification, and respect of persons, he might have told them to remain steadfast as Jews, and in the end they would all be gathered in and saved. Yes, how different would James have written, if he had believed in the return of the Jews, and the salvation of God's ancient covenant people. p. 15, Para. 2,  
[LETTERS5].

If then the Jew, as a Jew in the flesh, must have another day, God must have respect of persons, without any reference to the work of righteousness. Or God must give the Gentile another day, after the Jew. Rom. i. 16,17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." p. 15, Para. 3,  
[LETTERS5].

[\*] These gentlemen, with a few others, made themselves conspicuous by their hostility to Mr. Miller and his views, when in Boston in the winter of 1840. p. 15, Para. 4,  
[LETTERS5].

Here we are plainly taught that the Jew has had his day, and now the Gentile has his. Rom. ii. 7,11,28,29: "To them who, by patient continuance in well-doing seek for glory,

and honor, and immortality, eternal life; for there is no respect of persons with God. For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." p. 15, Para. 5, [LETTERS5].

These passages show plainly, that the Jews have had their day, and have been visited with the indignation and wrath of God, of which they are a sample unto us who afterwards should live ungodly. Now, if they, as unbelievers, after suffering, as a nation, the vengeance of God, are to be gathered again and restored to their privileges, land and laws, then the Gentiles, after suffering the vengeance of eternal *life*, are to be restored again to their present privileges, country, and laws. Will the trio agree to this? I think not. Yet the type must agree with the antitype. But the gospel promise, which was before the law made to Abraham, was in Christ unto all them which believe, both Jew and Gentile. This is certainly the apostle's reasoning in the 3d and 4th chapters of Romans, and he says not one word about the Jews' return, when he sums up the advantage the Jew had over the Gentile. Rom. iii. 1,9: "What advantage then hath the Jew? or what profit is there of circumcision? What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." p. 16, Para. 1, [LETTERS5].

Not a word about this return, and inheritance of Judea again. Yet, if so, their restoration would be a great advantage over the Gentile. Deut. xxx. 7: p. 16, Para. 2, [LETTERS5].

"And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." Isa. xi. 14: "But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Isa. liv. 7,8,15: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." Hosea i. 11: "Then shall the

children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." p. 16, Para. 3, [LETTERS5].

If these passages mean the Jews, then certainly they will rule over the Gentiles; and it was an unpardonable neglect in the apostle to the Gentiles not to give us warning of it. But he does tell us that the chief advantage of the Jew was, that he had the praise of God, which advantage the Gentile now has over the Jew. So it is to the Jew first, and also to the Gentile. p. 17, Para. 1, [LETTERS5].

Again -- are the Jews to be gathered to their own land, and never pulled up again? Amos ix. 15: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." If so, how can Paul reconcile Gal. vi. 15: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature?" Eph. i. 10: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Also ii. 12,16: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." p. 17, Para. 2, [LETTERS5].

And how would our dear Savior explain John x.16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." How is this explained, if the Jews are to be a separate people again, and never pulled up? When will Christ break down the partition wall? When will he unite Jew and Gentile in one body? And if the church be the fulness of him, (see Eph. i. 22,23:) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all," -- how can the Jew, as a Jew, be a part of his body, inheriting old Jerusalem, while the church is the fulness of him who inherits all things, and the Jew at the same time contribute to the prosperity of the New Jerusalem? Can brother Phelps, or Cambell his prompter, answer these questions? Let us have plain, distinct answers; keep to the point. But, say these judaizing teachers, what shall we do



with all those passages in the prophets that speak the Jews' return to their own land? I answer, sirs, will you be so good as to notice that all the passages which you dare quote to prove your doctrine were written or prophesied before the Jews were restored from Babylon, and had their literal fulfilment in that event. p. 17, Para. 3, [LETTERS5].

But, say you, some of them, such as they should "never be pulled up," "David shall be their king forever," &c. &c., were not fulfilled. Very well, gentlemen. If you will examine your Bibles you will find every prophecy which could not be fulfilled literally, has a direct allusion to the new covenant, and cannot be fulfilled under the old. There, *Israel, Judah, and my people* are to be understood as spiritual Israel, &c., as in Isa. xi. 10,12: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." p. 18, Para. 1, [LETTERS5].

The 11th verse speaks of the gathering of the remnant of *his people*. The 10th and 12th verses show that it is under the new covenant. Also Jer. xxxii. 37,40: "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." p. 18, Para. 2, [LETTERS5].

Verses 36th and 37th speak of their being gathered out of Babylon; 38th and 40th show plainly that it is under the new covenant. Again, Ezekiel xxxvii. 21,28: "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." p. 19, Para. 1, [LETTERS5].

The 21st and 22d verses speak of the children of Israel being gathered, the 23d and 24th show the new covenant,

25th speaks of their dwelling in the land forever, 26th and 28th of the new covenant. These specimens show how the prophecies may be understood, and the scriptures harmonize; but if we take into consideration the names and phrases used by the prophets under the Old Testament, we must, unless we are willingly ignorant, see that no other names would or could be used with propriety, but such as have been used. And every bible student must have discovered this, and seen that if it were not so, in vain might we look for any prophecy in the Old Testament concerning the church in the New. By thus having a veil over their faces, and thus construing scripture, Skinner and Whittemore can throw all judgment on the poor Jews, and Phelps and Cambell can give them all the promises. But father Paul gives to each a portion in due season: "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." p. 19, Para. 2, [LETTERS5].

If brother Cambell's book is published, send me a copy, and if brother Phelps publishes his lectures, send them also. I long for the privilege of squaring them by the Bible, the rule which will sweep away the cobwebs of man-made wisdom, like darkness before the rising sun. I have not had time to read "*Miller Exploded*," nor "*Miller Overthrown*." If they are as sarcastic and foolish as I am informed they are, I shall take no pains to answer them. Let the authors meet him whose word they have ridiculed. I remain, as ever, yours, p. 20, Para. 1, [LETTERS5].

WILLIAM MILLER. *Low Hampton, March 31, 1840.* p. 20, Para. 2, [LETTERS5].

Letter 3. p. 20, Para. 3, [LETTERS5].

TO MR. CABELL, ON THE LITTLE HORN, THE EVENING AND MORNING VISION, JEWS' RETURN, And MILLENNIUM BEFORE THE RESURRECTION. p. 21, Para. 1, [LETTERS5].

DEAR BRO. HIMES: I perceive in the last number of the "Signs of the Times," that Bro. Cambell is still harping on his little horn of the third beast, and separating the *morning* from the *evening* vision. And, without any proof, he continually asserts the *Jews' return* and *millennial reign* before the resurrection. Do I understand aright? p. 21, Para. 2, [LETTERS5].

Now, I think Bro. Cambell may be put right, or at least he will help a brother, in charity, out of his "vagaries." p. 21, Para. 3, [LETTERS5].

I. As it respects the little horn of Daniel, eighth chapter, he says it is Mohammedanism; and yet it belongs to the third or Grecian kingdom, and, of course, is now in existence, and must be until 2300 years are accomplished, which, according to his own showing, will be in A.D. 1843. Then, the fourth, or Roman kingdom, is not yet in being; for the fourth kingdom was to bear rule over, or tread down, the whole earth. Dan. vii. 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." And this little horn is the third kingdom, and is said to wax exceeding great. Dan. viii. 9-11. p. 21, Para. 4, [LETTERS5].

Surely, Bro. Cambell will help Bro. Miller out of this "vagary." Rollin tells us "that the four kingdoms of the Grecian monarchy became Roman provinces thirty years before Christ," which was six hundred and fifty before Mahomet. p. 21, Para. 5, [LETTERS5].

Daniel tells us that this little horn would stand up in the latter time of these four kingdoms. Mr. Cambell makes him stand up six hundred and fifty years after the fourth kingdom had destroyed the whole earth. Dan. viii. 23-25: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Surely this is a paradox; or I am dreaming. p. 21, Para. 6, [LETTERS5].

II. Concerning the evening and morning vision, I will say, "What God has joined together, let no man put asunder." Dan. viii. 26,27: "And the vision of the evening and the morning which was told, is true; wherefore shut thou up the

vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it." Here Daniel plainly unites the visions of the evening and morning, as Mr. Cambell calls them, and Daniel unites them in one, calling it "the vision;" and plainly says "it shall be for many days." What shall be for many days? The vision of the evening and morning. How many days? I answer, 2300 days. Either both are to be understood as but one vision, seen at different times, or both ending at the same time. If the morning vision is only numbered, why does the prophet unite them and tell us it is for many days? p. 22, Para. 1, [LETTERS5].

III. As it respects the Jews return, I say there is not a text, promise or prophecy, written or given of God, which was not given before their return from Babylon, and I believe was then literally fulfilled. p. 22, Para. 2, [LETTERS5].

IV. With reference to the millennial reign before Christ comes, I ask Bro. Cambell to reconcile the following passages with his views, and give me light:-- Dan. vii. 21,22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom;" -- compared with Dan. vii. 9,10,13: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from 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 saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Also, Luke xvii. 26-30. Mark xiii. 23-29. 1 Thess. iv. 14-18: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 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. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." Also, v. 1-4. 2 Thess. ii. 7-10: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Rev. xiv. 14-20. p. 22, Para. 3, [LETTERS5].

In the mean time, I advise you, my dear reader, not to put off your preparation for eternity; I entreat you, by all that is dear, not to wait; I warn you now to secure your title to heaven, to happiness, and glory. Do not wait until you see the end of our discussion. Perhaps, before we have finished our controversy, the voice from the "great white throne" may pronounce these dreadful words, "IT IS DONE!" There is no harm in being secure. It is safe to be ready. If I thought, that I should be the means of your neglecting this one thing needful, by my writings, I would write no more. Let not curiosity or neglect be the means of your eternal regret and misery. p. 23, Para. 1, [LETTERS5].

WILLIAM MILLER. *New York, May 19, 1840.* p. 24, Para. 1, [LETTERS5].

Letter 4. p. 24, Para. 2, [LETTERS5].

PREFATORY REMARKS -- CLOSING UP OF THE DOOR OF MERCY & MILLENNIUM -- The CHRONOLOGY. p. 25, Para. 1, [LETTERS5].

DEAR BRO. HIMES: Your letters, both from Portland and Boston, were received last Saturday, when on my way to Dresden, where I have lectured four days. p. 25, Para. 3, [LETTERS5].

We had a good time. The Lord was there. Day after tomorrow I begin a course of lectures at Fort Ann. The next week I go north, where I have three places, which will take three weeks at least. I do not know what to say to you about coming to Massachusetts again. I have more business

on hand than two men like me could perform. I must lecture twice every day. I must converse with many -- answer a host of questions -- write answers to letters from all points of the compass, from Canada to Florida, from Maine to Missouri. I must read all the candid arguments, (which I confess are not many,) that are urged against me. I must read all the "slang" of the drunken and the sober; and since "hard cider" has become so popular, *these publications are not few*. The polar star must be kept in view, the Chart consulted, the compass watched, the reckoning kept, the sails set, the rudder managed, the ship cleaned, the sailors fed, the voyage prosecuted, the port of rest to which we are destined understood, the watchman to answer the call, "Watchman, what of the night?" p. 25, Para. 4, [LETTERS5].

CLOSING OF THE DOOR OF MERCY -- MILLENNIUM. p. 25, Para. 5, [LETTERS5].

Yours, and brother Litch's articles 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. p. 25, Para. 6, [LETTERS5].

[\*] See Appendix, No. III. Also, see articles in the Signs of the Times, No. 9, page 70, by Mr. Litch.] p. 25, Para. 7, [LETTERS5].

1. The parable of the Tares. Matt. xiii. 37-42. "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them 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 this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Take notice, the tares and the wheat grow together until the harvest, verse 30. The harvest is the *end of the world*. Now let me ask, Can this scripture be true, and at the same time brother Cambell's and Dowling's views of the *millennium* be fulfilled? Every unprejudiced mind must

answer, No. Before, or at the end of the world, he gathers out of his kingdom all that do iniquity or offend; and at the end of the world they are burnt. They must grow together until the harvest, and "the harvest is the end of the world." Where, then, can Mr. D. or C. find a place for their millennium? p. 25, Para. 8, [LETTERS5].

Again; see Matt. xiii. 47-50: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Take notice, the net is the gospel; it gathers good and bad. In the end of the world it is drawn ashore, full of good and bad. They then sit down and gather the good into vessels, and cast the bad away. 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 the world." Where can there be a time when all the fish are good? If there is such a time, surely before they get to shore they must fall from grace. Will brothers Cambell and Dowling admit this? p. 26, Para. 1, [LETTERS5].

Again; Rev. xiv. 15-19: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." 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 all this to be done before 1843. But we ought to remember that God has said, "A short work will the Lord make upon the earth." Rom. ix. 28. And if the destruction of Jerusalem was a type of the end of the world, as we generally believe it was, then this would all be performed in two or three years, at most. p. 26, Para. 2, [LETTERS5].

To say positively when the door will be shut, I cannot; for I do not know how much time may be included in the words "when the seventh trump begins to sound." That the seventh trump has begun to sound, I have little or no doubt; and how long *beginning* to sound may last, whether one month, six months, or a year, I cannot tell. At any rate, it will do us no harm to be ready. God says, Rev. x.7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And Paul tells us, in his epistle to the Ephesians, iii. 4-9, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." p. 27, Para. 1, [LETTERS5].

What the mystery of God is, which God hath revealed to his holy prophets and apostles -- that it is the gospel preached unto the Gentiles. Then "time shall be no longer," means gospel time, and "the mystery of God shall be finished," means the preaching of the gospel to the world shall be completed. This agrees with Matt. xxiv. 14: "And



this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." p. 28, Para. 1, [LETTERS5].

Every one can judge for himself how long time "the seventh trumpet beginning to sound" may be. Mr. Cambell, and those who believe in a temporal millennium, must suppose it to last more than a thousand years, in order to be consistent with themselves, and then it would only begin to sound. And this would be a short work, too! Can any man, with a sound mind, believe in a doctrine so full of absurdities? I, for myself, can never believe it. p. 28, Para. 2, [LETTERS5].

THE CHRONOLOGY. As it respects the Chronology I sent you, no fault can be found, except in two or three places: the time of Joshua and Samuel, and the length of the administration of the Judges. Our chronology, by Usher, fixes the time of the Judges only about three hundred and thirty years. Paul, in Acts, says it was four hundred and fifty years. They have one text, from which I expect they draw some conclusions; but they do not follow that 1 Kings vi. 1. This says four hundred and eighty years after the children of Israel came out of Egypt. Now let us see how they abide by this. Forty years in wilderness, thirty years for Joshua and Elders before their bondage in Mesopotamia. Twenty-one years under Samuel certain, and perhaps more. Forty years under Saul, forty years under David, and four years of Solomon, making in all but the Judges one hundred and seventy-five years, leaving three hundred and five years for Judges. Usher has about three hundred and sixty, or three hundred and sixty-five. Now it is morally certain he cannot agree with the text in 1 Kings vi. 1. I should prefer Paul's account to Usher's; for Usher and others agree with neither. I agree with Paul, and the Bible account of the Judges, which you will see exactly harmonize. No doubt the would-be masters and teachers will criticize and grumble. But if they will not follow the Bible, it is no reason why we should hide the truth from the perishing sinner. Brother Dowling will undoubtedly fret some; for he has forestalled himself on the six thousand years. But I think brother Cambell will look at it candidly. I may be mistaken; but if he knows that a number of worthy and learned divines have examined and come to the same conclusion, I think he will treat it with candor. p. 28, Para. 3, [LETTERS5].

WILLIAM MILLER. *Low Hampton, Aug. 12, 1840.* p. 29, Para.

1, [LETTERS5].

Letter 5. p. 29, Para. 2, [LETTERS5].

MR. MILLER RECOVERING -- DISAPPOINTMENT INN BEING DEPRIVED OF MEETING THE CONFERENCE -- HIS RESIGNATION -- HIS FRIENDS. p. 30, Para. 1, [LETTERS5].

DEAR BRO. HIMES:- Again, by the blessing of God, I am able to sit up and write a few lines to my friends. You, and the dear friends of the Conference in Boston, have been in my mind both in my sleep and while awake, and my prayers have been continually raised for the blessing of God upon your deliberations --- that the Spirit of the Most High might direct your counsels. I have feelings, and feel yet a confidence in God, that your Conference [\*] will be instrumental of doing much good, in rending the veil of tradition from all faces, and exposing the unscriptural doctrine of "peace and safety," the "spiritual millennium," and "return of the Jews." Why was I deprived of meeting those congenial minds, in this good, this glorious cause of light and truth? Why am I to bear this last affliction, and not enjoy this one pleasure of meeting once more fellow-laborers in a cause so big with prospects, so glorious in its results, so honoring to God, so safe for man? Why are the providences of God so mysterious? I have often inquired -- Am I never to have *my will*? No, never; until my will shall harmonize with thine, O Father! Yes, God is right, his providence is right, his ways are just and true, and I am foolish thus to murmur or complain. p. 30, Para. 2, [LETTERS5].

I had set my heart on this, to see and to hear brothers *Jones, Litch, Ward, Cole, Himes, Plumer, Millard, Burnham, French, Parker, Medbury, Ayres, Smith,* and others. Yes, and then to see those private brethren, too -- brothers *Shaw, Nichols, and Wood* -- but I cannot name them all. Those colored brethren, too, at Belknap street, with christian hearts; Heaven, I hope, has stamped them as its favorites. Oh! I had vainly hoped to see you all, to breathe and feel that sacred flame of love, of heavenly fire; to hear and speak of that dear and blessed Savior's near approach. p. 30, Para. 3, [LETTERS5].

[[\*] General Conference of the believers in the Advent near, held in Boston, Oct. 14,15, 1840.] p. 30, Para. 4, [LETTERS5].

Away, ye cold, ye calculating formalists, ye proud and haughty worldly professors. I had rather have one hour with *those whom I have named above*, and hundreds more that could with the same propriety be named, than to enjoy an age of all that you call great or good. But here I am, a weak, a feeble, toil-worn old man, upon a bed of sickness, with feeble nerves, and worst of all, I fear, in part unreconciled to God. But bless the Lord, my soul; I have yet great blessings, more than I can number. I was not taken sick far away from home; I am in the bosom of my family: I have my reason; I can think, believe, and love. I have a Bible. O, blessed book! If I cannot read, I have a daughter who loves that book, and she can read for me. How pleasant it is to hear these infant voices read that holy book. How soft the couch of sickness may be made by dutiful children, and the book of God. I have a hope, yes, yes, "a blessed hope," founded on that word that never fails; my hope is on Him, who soon will come, and will not tarry. I love the thought; it makes my bed in sickness; I hope it will in death. I wait for him; my soul, wait thou on God. I have the Spirit; O blessed Holy Spirit! He whispers in my heart, "Fear not, I am with thee; be not dismayed, I will sustain thee." I have a promise from the great I AM: "Though, after my skin, worms destroy this body, yet in my flesh shall I see God." p. 30, Para. 5, [LETTERS5].

I have many friends, and I am persuaded they will last forever; for they are not built on worldly prospects, on earthly honors, nor *selfish creeds*. p. 31, Para. 1, [LETTERS5].

If they could gain any of these by me, I might suspect them. But no; if they love me, it is for the work's sake; it is for my Master's sake; and if they truly love my Master, he will love them; and this love of his is eternal, and being reciprocal, makes us one forever. I am confident that I have daily prayers from many hearts. I feel it truly. You worldly wise may smile at this idea, and call it fanaticism. But look ye, can you not believe that many do believe the message that I bring? O yes, no doubt some fools, say you. Well, call us what you please; but do not those who do believe call it good news? Perhaps they may. Well, if they in their minds should call it good, would they not be apt to call it very good, yes, even glorious, great, very great? We will admit all that. Very well; I now inquire, if a messenger should bring you news that you had

drawn a prize of fifty thousand dollars, and being poor, yes, very poor, had spent his time and health to give you notice, would you not wish him well? I would not be ungrateful, say you. Neither will these. For what is fifty thousand dollars' worth of gold, compared with this good news, "Behold, the Bridegroom cometh; go ye out to meet him?" Away with paltry gold; it bears no just comparison. Will, then, these thousands of hearts be now ungrateful, whom I have seen rejoice, with joy so great, that all the air was love where we were sitting? And I have no need to say, where I have carried the news, that thousands have been made to hope in God, that *never hoped before*. Are these ungrateful? No, never. p. 31, Para. 2, [LETTERS5].

I see, my brother, I have been preaching, instead of writing to you. I must close. Yours, p. 32, Para. 1, [LETTERS5].

WILLIAM MILLER. *Low Hampton, Oct. 15, 1840.* p. 32, Para. 2, [LETTERS5].