

APPENDIX No. 1. -- EXTRACT FROM FERGUSON'S ASTRONOMY.
p. 1, Para. 1, [EXTRACT3].

THE vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exigus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late. For our Savior was born before the death of Herod, who sought to kill him as soon as he heard of his birth; and, according to the testimony of Josephus, (B. xvii. ch. 8,) there was an eclipse of the moon in the time of Herod's last illness; which eclipse appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at three hours past midnight, at Jerusalem. Now, as our Savior must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4709th year of the Julian period. There is a remarkable prophecy delivered to us in the ninth chapter of the book of Daniel, which, from a certain epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem, the coming of Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy (ver. 25) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr. p. 1, Para. 2, [EXTRACT3].

Prideaux, by altering these stops, makes the sense plain; and, as he seems to me to have explained the whole of it better than any other author I have read on the subject, I shall set down the whole of the prophecy according as he has pointed it, to show in what manner he has divided it into four different parts. p. 1, Para. 3, [EXTRACT3].

Ver. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Ver. 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. Ver.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst * of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. p. 2, Para. 1, [EXTRACT3].

This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign, (Ezra vii. ver. 11-26.) Ezra began the work, which was afterward accomplished by Nehemiah, in which they meet with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 49 years. p. 2, Para. 2, [EXTRACT3].

From this accomplishment till the time when Christ's messenger, John the Baptist, began to preach the kingdom of the Messiah, 62 weeks, or 434 years. p. 2, Para. 3, [EXTRACT3].

* It is said this should be rendered last half, instead of midst. p. 2, Para. 4, [EXTRACT3].

From thence to the beginning of Christ's public ministry, half a week, or three and a half years. p. 2, Para. 5, [EXTRACT3].

And from thence to the death of Christ, half a week, or three and a half years; in which half week he preached and confirmed the covenant of the Gospel with many. p. 3, Para. 1, [EXTRACT3].

In all, from the going forth of the commandment, till the death of Christ, 70 weeks, or 490 years. p. 3, Para. 2, [EXTRACT3].

And, lastly, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince, who came upon Jerusalem as a torrent, with

their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves, even to this day. p. 3, Para. 3, [EXTRACT3].

Now, both by the undoubted canon of Ptolemy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther,) is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the above-mentioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period. p. 3, Para. 4, [EXTRACT3].

Our Saturday is the Jewish Sabbath; and it is plain, from St. Mark, ch. xv. ver. 42, and St. Luke, ch. xxiii. ver. 54, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to St. John, ch. xviii. ver. 28, on the day that the passover was to be eaten, at least by many of the Jews. p. 3, Para. 5, [EXTRACT3].

The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun; and they ate the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full moon. p. 3, Para. 6, [EXTRACT3].

And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (Antiq. B. iii. ch. 10,) the passover was kept on the 14th day of the month of Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which, in our Savior's time, fell on the 22d day of March. p. 3, Para. 7, [EXTRACT3].

The dispute among chronologers about the year of Christ's death, is limited to four or five years at most. But as we

have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (12 lunar months being so much short of a solar year,) and therefore once in every three years, at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon, on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above-mentioned commission from Artaxerxes Longimanus, according to Ptolemy's canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Savior's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof. p. 4, Para. 1, [EXTRACT3].

And when we reflect on what the Jews told him, some time before his death, (John viii. 57,) "Thou art not yet fifty years old," we must confess, that it should seem much likelier to have been said to a person near forty, than to one but just turned of thirty. And we may easily suppose, that St. Luke expressed himself only in round numbers, when he said that Christ was baptized about the 30th year of his age, when he began his public ministry; as our Savior himself did, when he said he should lie three days and three nights in the grave. p. 4, Para. 2, [EXTRACT3].

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was a most extraordinary eclipse of the sun that ever was seen. But I find by calculation, that there could be no total eclipse of the sun at Jerusalem, in a natural way, in that year. So that what Phlegon here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Savior's crucifixion, as mentioned by the evangelist; a

darkness altogether supernatural, as the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth. p. 5, Para. 1, [EXTRACT3].

APPENDIX NO. 2. p. 5, Para. 2, [EXTRACT3].

THE following extract from the "Present Crisis," by Rev. John Hooper, Eng., will go to confirm Mr. Miller's view of this subject. There are many who seem indisposed to hear of the coming of Christ, who, we fear, do not know what manner of spirit they are of. Let such attentively read the following illustration, and examine themselves in reference to the advent of the great Redeemer. p. 6, Para. 1, [EXTRACT3].

EXTRACT. p. 6, Para. 2, [EXTRACT3].

It was a prominent characteristic of the primitive Christians "that they *loved (Christ's) appearing,*" and looked forward to it as the period that would consummate their happiness. Surely, if our affections were placed on the Savior -- if he was to us the chief among ten thousand, and altogether lovely -- if we had none in heaven but him, or on earth that we desired in comparison of him -- we should desire his *return* -- we should long to "*see him as he is*" -- should pray, "*thy kingdom come*" -- "*Come, Lord Jesus, come quickly.*" "*Why is his chariot so long in coming? Why tarry the wheels of his chariot?*" The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point, that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'Oh no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans besides, what is the use of thinking about his coming -- I may die first, and that will be exactly the same as his coming to me.'" p. 6, Para. 3, [EXTRACT3].

Let her asseverations of love and affection be what they

may, you cannot believe otherwise than that her heart is alienated from her lord, and probably fixed upon another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day or the hour, when it was to take place. Though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctified, and unconverted state, than all the noisy protestations at annual meetings, all the Bibles and tracts circulated, and missionaries sent out, are proofs of the Reverse." p. 6, Para. 4, [EXTRACT3].

APPENDIX NO. 3. p. 7, Para. 1, [EXTRACT3].

VIEWS OF THE CLOSING OF THE DOOR OF MERCY. p. 8, Para. 1, [EXTRACT3].

THE following is an extract of one of the articles [*] to which Mr. Miller refers in Letter IV., page 236. 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. p. 8, Para. 2, [EXTRACT3].

EXTRACT. p. 8, Para. 3, [EXTRACT3].

As there has been much inquiry of late on the subject of the closing up of the day of grace, or probation, we here give the scriptures on which this opinion is founded, with

some remarks, and leave our readers to judge for themselves. Rev. xvi. 12-21. The attentive reader of the foregoing passages will see that on the pouring out of the "seventh vial," a voice "from the throne" proclaimed, -- "IT IS DONE." This was after the battle of "Armageddon." If it is *after* that, then the day of grace will continue to the end of the world, or till Christ comes. 1 Cor. xv. 23,24: "Afterwards, they that are Christ's at his coming. *Then cometh the end*, when he shall have delivered up the kingdom to God, even the Father." On this passage, Prof. STUART, of Andover, makes the following remark:- "The apostle here represents the end as coming when Christ will deliver up his *mediatorial kingdom*, after he has put all enemies under his feet: this accomplished, his mediatorial work is done; his embassy is completed; his mission, therefore, comes to an end." [+] Again; 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." p. 8, Para. 4, [EXTRACT3].

[[*] "Signs of the Times," No. 9, page 69.] p. 8, Para. 5, [EXTRACT3].

[[++] Biblical Repository for July, 1840. Art. Future Punishment.] p. 8, Para. 6, [EXTRACT3].

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. Again, Rev. xi. 15: "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." This most certainly closes up the gospel dispensation, and brings us to the glorified state; for we are to "*reign forever and ever*." This will take place when the seventh angel shall sound. Here we have this most solemn and momentous subject, as brought to view in the book of Revelation. There is one other passage that we quote, which has an important bearing upon this subject. Matt. xxv. 10-12: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the DOOR WAS SHUT." We

learn that the *preparation was made by the wise* when the *midnight cry* was given: but the foolish deferred the matter until it was too late, for *while they went to buy, the bridegroom came, "and the door was shut."* "Afterwards, the foolish virgins came, saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not." This is the time referred to in Rev. xxii. 11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." p. 8, Para. 7, [EXTRACT3].

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, SURELY; I come quickly; Amen. Even so, come, Lord Jesus." p. 9, Para. 1, [EXTRACT3].