

means years. But when do they begin? In the next chapter, Daniel 9: 24, he finds a period of 70 weeks, or 490 years; and he maintains, that the 2300 years begin at the same time with the 490 years.

And as he thinks the 490 years end with the death of Christ, so if we count 2300 from 490 before Christ, it will bring us to the year 1810; that is, if we deduct 490 from 2300, it gives 1810. Now, as our era begins at the birth of Christ—33 years before his death—we must add 33 years to 1810, which will give 1843, the year of the burning up of the world.

To this scheme we make the following objections:—

1. It is not certain, that the 2300 days mean years. In the Hebrew language, in which the Old Testament was written, and of which our Bible of the Old Testament is a translation, the word is not the Hebrew for days,—but ‘evenings and mornings’—and the meaning may be 1150 whole days, 1150 being one half of 2300. In this sense some learned men explain it of Antiochus, the King, who between 160 and 170 years before Christ polluted the Jewish sanctuary, and interrupted the evening and morning sacrifices, about 1150 days, that is 3 years and 70 days. This is not an improbable explanation of the prophecy; especially as the question is, verse 13:—‘how long is the vision concerning the daily sacrifice,’ &c.

2. If we allow that days, or mornings and evenings mean years, yet there is no evidence that the 2300 years begin, when the 490 years begin. The vision in which the 2300 years are mentioned, was in the year 533 before Christ, ‘the third year of the reign of Belshazzar,’ Dan. 8. But the next chapter, Dan. 9, which gives the 490 years, was written in 538, ‘the first year of Darius.’ By what authority shall we begin these two periods at the same time?

3. If we are to begin these periods at the same time, yet Mr. Miller is wrong in the time of beginning them. He begins the 70 weeks or 490 years, so many years before the death of Christ, whereas the 70 weeks—Dan. 9: 24—do not end with the death of Christ; but we learn expressly, v. 25, 26, that the Messiah was to be ‘cut off,’ after 7 weeks and 62 weeks, that is, after, or at the end of 69 weeks, instead of 70,—that is, after 483 years; and 1 week of the 70, or 7 years of the 490, remained for other purposes.

Now learned men have proved, beyond all doubt, that it was precisely 483 years, of 360 days each, from the order of Artaxerxes to Nehemiah to rebuild Jerusalem, to the time of the death of Christ. If, then, we count 2300 from 483 years before Christ, (that is, if we deduct 483 from 2300, and add 33 for the life of Christ,) it will bring us to the year 1850. So that Mr. Miller has made a mistake of 7 years, by using 70 weeks instead of 69 weeks. This mistake he will be happy to learn, if he shall live to the end of 1843, for it will give him 7 years longer, before the world is to be burnt up!

4. After all—supposing the 2300 days to mean years—and that they begin 483 or 490 years before Christ, and will end in 1850 or 1843—what is it, that is predicted Dan 8: 14? Not that the world is to be burnt up, but only that ‘the sanctuary will be cleansed, or justified.’

5. There is one other great difficulty in the way of Mr. Miller's scheme. The years of Daniel are Jewish years of 360 days, not of 365 days. The period already mentioned of 483 years before the death of Christ, and the period of 490 by Mr. Miller, are both years of 360 days each. This is a part of the 2300 years of Daniel, which are all alike. But the other part since the death of Christ, namely, 1810 years down to 1843, is reckoned by Mr. Miller as common years of 365 days, as in our chronological tables. Thus the years are too long by 5 days each, making 25 years too many in 1810 years. We must then, deduct 25 from Mr. Miller's year 1843, which gives us the year 1818, when the 2300 years of Daniel ended, and the world should have been burnt up according to Mr. Miller's scheme. Or deducting 25 from 1850, the 2300 years ended in 1825. However, the world stands, and proves there is some mistake in the theory of this modern expounder of the prophecies. Either the 2300 evenings and mornings do not mean years; or, if they do mean Daniel's years of 360 days, they ended 18 or 25 years ago; or there is a blunder about the beginning of them at the same time with the 70 weeks.—*Hamshire Gaz.*

ORDER IN THE FAMILY.

“Order is Heaven's first law.”

ORDER is essential in every situation and under all circumstances, but we wish to view it more particularly in reference to domestic life. Order is absolutely necessary in the family.—“A place for every thing, and every thing in its place,” is not a more useful precept than a time for every thing, and every thing in its time. To an ordinary observer, it is remarkable what a wide difference may exist between two families in every other respect nearly equal; both have the same number, and their similar circumstances are on a par; and yet, look in, and see both. There is one. The wife a good natured woman, and religious too; but she is untidy in her dress. The children are slovenly. There is no family prayer in the evening, much less in the morning. This morning they have slept too long, and encroached on the hours of business; the whole house is a scene of confusion; the children are crying. And see, they are not all dressed for breakfast. Seldom all sit down at once to a meal, and seldom are meals ready at a stated hour. The father blames the mother, the mother the servants. The children share part of the blame, and all goes wrong; bad feelings are engendered, bickerings ensue. The children are trained by a bad example, and peace flies; all bustle about, all do something, and yet nothing seems to be done. This family lacks order—they have no method of living.

See the other family,—here is no bustle, no confusion. Look at that plain, neat, tidy woman, that is the lady of the house; those children with smiling faces, combed hair, and clean frocks, are hers. All rise betimes in the morning; at the ringing of a small bell they are ready for family devotion; at a given hour the meals are ready, and every member of the family is there. A general tranquillity rests on this house. The servants look placid and contented. There is no hurry here, and yet every thing is done, and well done. Here there is a set time for every thing, especially family prayer, rising in the morning, and retiring to rest at night.

PURGATORY—HISTORICAL ANECDOTE.

“How many masses,” solemnly asked a Cardinal of the Roman Church, one day, of his Chaplain—“How many masses will it take to pray a soul of purgatory?”

The Chaplain was mute with astonishment and shame, at his inability to answer so great and profound a question. In vain he called to his mind his familiarity with the writings of the ancient fathers; in vain he rubbed his forehead, placing the thumb and second finger of his hand on either extremity, and gradually approximating them towards the centre of the forehead, in order to squeeze out the ponderous secret from its fancied receptacle. But vain, vain, alas! were all his efforts! He was obliged, in utter despair, to confess the truth—a thing unheard of before in Rome—that he did not know!

“Well,” exclaimed the Cardinal, after unmercifully roasting the poor Chaplain, who, with widely extended mouth, erected ears, eyes ready, as it were, to start from their sockets, sat the very image of a purboiled purgatorian;—“I will tell you.” And while the priest, with unaltered expression of countenance, still gazed upon him, he added, “It will take as many masses to relieve a soul from purgatory, as it will take snowballs to heat an oven.”—*See Pres. vgt. Pop. p. 113, 114. Glas. Prot. ch. 76. Brownlee's Letters, p. 248.*

A meeting for the protection of Agricultural Industry is advertised to be held at Antley, in the Eastern Townships. There has for some time past been a good deal of attention given to this subject in that section of the county, and from our personal knowledge of many of the gentlemen farmers there, we anticipate an interesting, as undoubtedly it will be a large meeting. We shall be glad if the inhabitants of these beautiful, healthy, and fertile Districts unite together to render it what it might be made—for we believe that those best acquainted with that part of the county, will bear testimony to the truth of the

assertion, that a want of steady union on any great or general object, has been the great draw back and hindrance to the improvement of that section of the Province: they have never practically known as yet how much of strength lies in union.—*Transcript.*

THE INSTITUTIONS OF CANADA—religious, moral, literary, scientific, and commercial, were never so numerous or efficient as at the present time. To our Canadian reader there needs no proof of this; for he knows it. He knows that the Christian Churches of the land are various, active, and successful.—Within two years an awakening has taken place in them, and by them. Missionary agencies are indefatigable. Benevolent societies are increasing, and confer many benefits on those for whom they exist. Temperance Societies are scattering their principles among every class of the community. The commencement of King's and Queen's Colleges, the opening of Victoria, and the operations of the Congregational Academies, unfold prospects of great promise. The increase of Mechanics' Institutes and Boards of Trade, sanctioned and promoted as they are by the Representative of Her Majesty, bespeak something of the energies, and betoken much of the future prosperity, of our country.—We hail with joy, and gratitude to her God, the stretching forth of those energies, and predict for her days of peace, and piety, and learning, and happiness, which shall be interminable.—*Chr. Guardian.*

INTERESTING INCIDENT.—During the services at the Beneficent Congregational Church in Providence, R. I. on Thanks giving day, (says the Journal,) when Dr. Tucker had proceeded about half way in his discourse, he spoke of the wonderful deliverance which God had wrought in behalf of the people of this State, and observed that were the congregation to feel that deep sense of gratitude to God which a correct view of his providential mercies should lead us to feel, every individual present would rise in his place and join in an anthem of praise. At this moment, the organ sent forth its heavy peals, and the choir sung an anthem of praise to God, while the congregation, which was the largest we recollect ever to have seen in any church on a Thanksgiving day, rose and remained standing during its performance. When it was done, the congregation resumed their seats, and the Doctor continued his able discourse.—*N. Y. Observer.*

MISCELLANEOUS.

THE INFLUENCE OF A WORD.

The following—which is truly remarkable as a historical fact—is introduced by a correspondent of the Episcopal Recorder, to illustrate what is meant by “a word fitly spoken;” and as a motive to Christians in the common walks of life, to improve the occasions which offer, to speak to their fellow men on their most important and permanent interests.

When the missionaries of the cross (St. Austin and his companions) reached Britain for the purpose of preaching the Gospel, a number of the chiefs came together to deliberate upon the merits of the new doctrine, and to decide whether it should be introduced into the country. The president of that assembly was the King, a nephew of Ethelbert. After several had expressed their opinions, a venerable old man, on whose brow the pen of time had written three score and ten, and whose head was whitened with the frosts of years—who had been in youth, the bravest in the field, and whose counsels were now received with the utmost respect, slowly rose in his place, and thus addressed the King,—“Our present life, O King, reminds me of a bird that flies in from the darkness and the cold without, to take shelter under your roof when your majesty and your nobles are assembled at the festive board. The little stranger comes in at one door and departs by another, whence and whither we know not. It came from darkness and to darkness it returned. Such is the life of man. Now if this new doctrine instructs us where we go after we leave this world, I give my voice for its acceptance and adoption.”—Such was the effect of these few words upon the King, and upon the whole assembly, that the missionaries were unanimously received with a most cordial welcome. This was the immediate result; but who can tell the results more remote? We must wait until the revelations of the last day are made known before these last can be discovered.