

A REVIEW OF ETHAN SMITH'S AND DAVID CAMBELL'S EXPOSITION
OF THE "LITTLE HORN," AND RETURN OF THE JEWS. p. 1, Para.
1, [LITTLE].

[NOTE: Pictures shown are not available.] p. 1, Para. 1,
[LITTLE].

DANIEL viii. 9. p. 1, Para. 2, [LITTLE].

And out of one of them came forth a little horn, which
waxed exceeding great, toward the south, and toward the
east, and toward the pleasant land. p. 1, Para. 3,
[LITTLE].

I. WE might inquire what power this "little horn"
represents. I answer, the Romans, or Daniel's fourth
kingdom, as explained by the heavenly messenger, Dan. vii.
23-26: "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 the ten horns out of
this kingdom are ten kings that shall arise: and another
shall rise after them, and he shall be diverse from the
first, and he shall subdue three kings. And he shall speak
great words against the Most High, and shall wear out the
saints of the Most High, and think to change times and
laws: and they shall be given into his hand until a time,
times, and the dividing of time. But the judgment shall
sit, and they shall take away his dominion, to consume and
to destroy it unto the end." p. 1, Para. 4, [LITTLE].

Messrs. Smith and Cambell say that it is Mahomet. p. 1,
Para. 5, [LITTLE].

Picture and Text p. 1, Para. 6, [LITTLE].

What right they have for giving a different construction,
without any intimation from God, the angel, or Daniel, I
cannot conceive; but when men have false theories to
support, they must explain to suit their convenience. p.
2, Para. 1, [LITTLE].

Picture p. 2, Para. 2, [LITTLE].

The text says, "out of one of them," -- meaning one of the
four kingdoms into which Alexander's was divided, -- "came

forth a little horn." Rollin says "that these four kingdoms all became Roman provinces between the years 148 and 30 B.C." Of course, they ceased to be kingdoms. And, as this little horn "came out of one of them," it must have arisen before Christ, instead of 622 years after Christ, when Mahomet arose. (See Rollin, vol. iv. pp. 210, 246, 264, 377.) p. 2, Para. 3, [LITTLE].

The angel says, Dan. viii. 10, "*it waxed great, even to the host of heaven.*" Now if *host of heaven* means the Jews, then it must be before they were cut off as a nation, and of course the Mahometan power cannot be the "*little horn.*" For God has cut off the Jews, and said, "I will no more have mercy upon the house of Israel; but I will utterly take them away. For ye are not my people, and I will not be your God." Hosea i. 6,9. "For the Lord God shall slay thee, (Jews,) and call his servants by another name." Is. lxxv. 15. They cannot, then, wax great to the host of heaven nearly six hundred years after they are not the host of heaven. If they should say it means the christian church, then I ask, what is meant by the place of his sanctuary? See 11th verse: "Yea, he (little horn) magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Who is the prince of the host? It cannot be the high priest, as some say; for the priesthood was abolished many centuries before Mahomet lived. What is the place of his sanctuary? They must and will answer, if they answer at all, *Jerusalem*. And Jerusalem was cast down by the Romans five hundred and fifty years before Mahomet lived. How can these things be? p. 2, Para. 4, [LITTLE].

Again. The angel says, Dan. viii. 23, "*And in the latter time of their kingdom,*" (the four kingdoms of Alexander's empire, the last of which was destroyed, as Rollin has shown, thirty years B.C.,) "*when the transgressors are come to the full,*" -- that is, when the Jews are come to the height of their transgression, in the cup of abominations, God will suffer them to make a league with the Romans, or little horn; and "*a king of fierce countenance, and understanding dark sentences, shall stand up,*" meaning Rome, for Mahomet did not exist until five hundred and fifty years after the Jews were destroyed for their transgressions. Moses explains this, Deut. xxviii. 49,50: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth;; a nation whose tongue thou shalt not understand; a nation of

fierce countenance, which shall not regard the person of the old nor show favor to the young." All commentators agree that Moses is prophesying the destruction of the city of Jerusalem by the Romans. If so, then is Daniel prophesying the same, for the characters and descriptions are the same. p. 3, Para. 1, [LITTLE].

Verse 24: *"And his power shall be mighty, but not by his own power."* Now this is representing the Roman kingdom in its last part, Papacy, as in the vision of the little horn, Dan. vii. 25: *"And they shall be given into his hand," not by his own power.* Here is an agreement with the little horn of Papacy, and agrees with the ten horns giving up their power to the papal beast. See Rev. xvii. 13,17: *"These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."* p. 3, Para. 2, [LITTLE].

"And he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people." Mahomet certainly did bear rule by his own power, he governed by his own laws, and, as John tells us, he was not raised up to destroy green things, (the people of the Holy One,) *"but only those men who have not the seal of God in their foreheads."* Rev. ix. 4: *"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."* p. 4, Para. 1, [LITTLE].

Dan. viii. 25: *"And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart."* Compare this with the little horn of Papacy, Dan. vii. 25: *"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, times, and the dividing of time."* 2 Thess. ii. 4: *"Who opposeth and exalteth himself above all that is called God, or that is worshipped so that he, as God, sitteth in the temple of God, showing himself that he is God."* p. 4, Para. 2, [LITTLE].

Rev. xiii. 4-6: *"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 by peace shall destroy many."* That is, by pretending to be a minister of peace he shall destroy many by his delegated power over heretics. *"He shall stand up against the Prince of princes."* This is the Antichrist spoken of by John, in 1 John ii. 18: "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Against the Prince of princes, cannot apply to Mahomet, for he did not stand up against Christ nor the high priest. *"But he shall be broken without hand."* I answer, he must be broken by the stone cut out without hands. See Daniel ii. 34,35: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. 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," which carries away all the kingdoms of the earth, and sets up the kingdom of Christ, which will stand forever. p. 4, Para. 3, [LITTLE].

Mr. Smith and Mr. Cambell admit, that the twenty-three hundred days will end in 1843; and then Mahometanism will be destroyed, the Jews return, &c. Very well; I will show that the papal beast will be destroyed at the same time, and that Christ will come at the same time, and if ever the Jews return it must be at the same time when the false prophet is destroyed. See Rev. xix. 20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." p. 5, Para. 1, [LITTLE].

This text shows their destruction to be at one time. Now the coming of Christ. See 2 Thess. ii. 8: "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." This text proves that Christ will come in his glory before the beast will be destroyed,

meaning Papacy. See also 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." See also Dan. vii. 9,10,13,14: "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. 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." Will Mr. Smith or Cambell tell us what these texts mean, if it is not Christ's second coming. p. 6, Para. 1, [LITTLE].

II. THE RETURN OF THE JEWS. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. p. 6, Para. 2, [LITTLE].

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." * This proves that Jerusalem shall be trodden down or possessed by the Gentiles, until the times of the Gentiles be fulfilled. See Rom. ii. 9,10: "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." We see by this text that the time of the Gentiles carries us to the end of the gospel dispensation. And if old Jerusalem is ever built again, it cannot be until the end

of the gospel day. See Rom. xi. 25,26: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." When the fulness of the Gentiles be come in, then all Israel (spiritually) shall be saved. Isa. vi. 3: "And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." "His glory is the fulness of the whole earth," (i.e. Gentiles.) Eph. i. 9,10, also 23: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: 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:" "which is his body, the fulness of him that filleth all in all." p. 7, Para. 1, [LITTLE].

Luke xxi. 24-28. p. 7, Para. 2, [LITTLE].

By these and similar texts we are taught that the gospel church among the Gentiles is the fulness of Christ, and the *times of the Gentiles* must of course be the fulness of the gospel day. If then the Jews are to return to their own land and build Jerusalem again, it cannot be until the gospel dispensation is finished, or "the times of the Gentiles be fulfilled." For while the gospel dispensation lasts, if they continue not in unbelief, they are grafted in among the Gentiles, and are all one in Christ. And as long as they are without faith they cannot please God, and, of course, cannot be the people of God. Paul argues the above in the eleventh chapter of Romans. Where, in the New Testament, can a single passage be found to prove the return of the Jews to their own land? And, if it is not in the New Testament, what biblical rule has any one to say that it remains to be fulfilled? If you say the Lord will set his hand again the second time to recover the remnant of his people, Isa. xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea;" -- if this means the Jews, then it was fulfilled in the return of the Jews from Babylon. p. 7, Para. 3, [LITTLE].

1. They were redeemed from Egypt. See Deut. vii. 8, xv. 15: "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day." 1 Chron. xvii. 21: "And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?" p. 8, Para. 1, [LITTLE].

Luke xxi. 24-28. p. 8, Para. 2, [LITTLE].

2. They were redeemed from Babylon. See Ezra ii. 1: "Now these are the children of the province that went up out of captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city." Neh. i. 8-10: "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." Dan. ix. 2,15: "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." "And now, O Lord our God, that hast brought thy people forth out of Egypt with a mighty hand, and hast gotten thee renown, as at this day, we have sinned, we have done wickedly." Micah iv. 10: "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." p. 8, Para. 3, [LITTLE].

If this means spiritual Israel, then why look for the

Jews' return? True, God will redeem his people
(spiritually) the second time: -- p. 9, Para. 1, [LITTLE].

1. From *Sin* by regeneration through faith. Heb. ix. 15:
"And for this cause he is the mediator of the new
testament, that by means of death, for the redemption of
the transgressions that were under the first testament,
they which are called might receive the promise of eternal
inheritance." Titus ii. 14: "Who gave himself for us, that
he might redeem us from all iniquity, and purify unto
himself a peculiar people, zealous of good works." Ps.
cxxx. 8: "And he shall redeem Israel from all his
iniquities." p. 9, Para. 2, [LITTLE].

Luke xxi. 24-28. p. 9, Para. 3, [LITTLE].

2. From *Death* by the power of God in the resurrection.
Hosea xiii. 14: "I will ransom thee from the power of the
grave; I will redeem thee from death: O death, I will be
thy plagues; O grave, I will be thy destruction; repentance
shall be hid from mine eyes. Rom. viii. 23: "And not only
they, but ourselves also, which have the first-fruits of
the Spirit, even we ourselves groan within ourselves,
waiting for the adoption, to wit, the redemption of our
body." p. 9, Para. 4, [LITTLE].

So let Messrs. Smith and Cambell take which horn of the
dilemma they please. I have shown by the plain scripture,
that the SON OF MAN must come at the time specified, Dan.
viii. 14: "And he said unto me, Unto two thousand and three
hundred days; then shall the sanctuary be cleansed." And as
it is the main object of these writers to try to support a
"*Millennium*" before Christ's second coming, I challenge
them all, or either, to prove it by the Bible, and nothing
but the Bible; let them keep to the point. p. 10, Para. 1,
[LITTLE].

WILLIAM MILLER. *Boston, March 15, 1840.* p. 10, Para. 2,
[LITTLE].