

The Second Advent of Christ.

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C. FITCH, Editor.

[Please Read and Circulate.]

T. H. SMEAD, PUBLISHER.

From the *Midnight Cry*.

THE OBERLIN PROFESSORS.

Dear Bro. Southard.—Supposing that the *Midnight Cry* will fall into the hands of some of those who are accustomed to read the Oberlin Evangelist, I have felt it my duty to submit to their consideration a few remarks upon the views and statements recently expressed in that paper, by Pres. Mahan, and Prof. Cowles, respecting our professors and our faith, pertaining to the pre-millennial advent of Christ this year. These views and statements have exceedingly pained my heart, developing as they do, such a sad departure from the spirit and principles by which they once professed and appeared to be actuated.

The following statements of Prof. Cowles, must be read with painful astonishment by every reader of second advent publications, who has had as much confidence as I have had in the Christian integrity of the professors at Oberlin.

"I have been, for some time, a constant reader, and a somewhat careful student of the second advent publications. Of course I have noticed the fundamental claim which they set up, of being taught of God infallibly—*taught, not so much by the written word, legitimately interpreted, as by spiritual impressions, given to them in prayer or in vision.* The tenor of the discussion is hereby shifted; the question now being with them, *not, what do legitimate principles of interpretation show, to be God's meaning of his word;* but this: *What construction of the Bible does God sustain and endorse, by the Spirit's infallible guidance, received in the way of spiritual impressions? We are now driven back to inquire into the subject of the Spirit's infallible guidance, and the transcendence of spiritual impressions, when independent of the Bible."*

Here Prof. Cowles endeavors to make the readers of the Oberlin Evangelist believe that second advent writers, in their publications, [and of course the leading advocates of the second advent faith,] "claim, or profess to have been led into their present belief on this subject, "more by spiritual impressions given them in prayer or in visions, independent of the Bible," "than by the written word legitimately interpreted." Now I have been a constant reader of second advent publications, for as long a time as Prof. Cowles has, and have been for more than a year, particularly conversant with advent believers and lecturers; but I have never yet seen or heard any such profession from any individual who could read the Bible; nor have I ever seen, neither can I believe that Prof. Cowles, or any other man, has seen a single sentence in any advent publication, which, when construed in accordance with correct and legitimate principles of interpreting language, could be understood to convey the idea which they are here charged with entertaining. I have however, seen, and if Prof. Cowles has told the truth about his being a careful student of second advent publications, he has seen this slander repeatedly refuted, with such accompanying remarks, by way of caution on this point, to advent believers, as have appeared to some of the readers of those publications, to be wholly uncalled for. Who would have thought, a few years ago, that an Oberlin Prof. would need to be admonished, to beware, lest he be of the number of those who, while saying in their hearts, "My Lord doth yet his coming," are found smiting their fellow servants, at the time of his appearing. See Matt. 24: 44-50. "When the Son of Man cometh, shall he find faith on the earth?"

Now let Prof. Cowles, and all others who are as ignorant on this subject, as he appears to be, know and understand, that all second advent believers profess to have their faith based exclusively on the word of God, understood in accordance with the only legitimate and rational principles of interpretation; and for one, I am prepared, with the help of the Lord, to prove, to the satisfaction of any candid mind, that no passages of God's word can be made to favor any views in opposition to ours, on this subject, without a violation of some one or more of the acknowledged legiti-

mate and rational principles of interpreting language.

We cannot, however, regard and treat the office work of the Spirit in relation to this subject, as the Oberlin Professors and many others now do; for we believe that those as well as other writings of the Spirit, are spiritually discerned;—that the natural man, i. e. unenlightened by the Spirit of God, understands them not, neither can he, in his heart, know them. We believe that however abundant and overwhelming might be the evidence in support of the pre-millennial advent of Christ this year, no individual can, in his heart, believe it, and many will not even perceive and admit the evidence of it,—but by the Holy Ghost; and those who have not so believed it, (and there have been many such), have never exhibited the appropriate fruits of true faith in the doctrine, and will be very likely to abandon it, before the Lord comes this year. Nor is this all, for it is the office work of the Spirit, not only to guide into the truth, but also to "sanctify through the truth," and here the Oberlin Professors may learn, if they will, what advent believers mean, when they speak of the "witnessing" or "Sealing of the Spirit," in respect to this truth. The Saviour says: "Sanctify them through thy truth, thy word is truth." And the Apostle says: "God hath chosen you to salvation, through sanctification of the Spirit and belief of the truth." And again, "Take the sword of the Spirit, which is the sword of God." Growth in grace is also represented as inseparably connected with growth in knowledge respecting Christ. 2 Pet. 3: 18. Now since the Spirit sanctifies "through the truth," the more truth there is apprehended under the operations of the Spirit at any one time, the greater and more glorious will be the work of the Spirit on that heart. Let it now be remembered that the doctrine of the pre-millennial advent of Christ this year, being itself the truth, brings all of the most momentous truths of the gospel, to bear in one focal point, directly on the heart. In other words, this truth embodies nearly all the truths of the gospel, which is represented as being, through the Spirit, the power of God unto salvation. This power of God has been experienced by every individual who has received into his heart this glorious doctrine of God's word; and it is properly denominated the "witness," or "sealing of the Spirit," because it is, in kind, the same which had before been performed on the hearts of many of them through their belief of other truths; and it is a work which never is performed in connection with the belief of error.

In respect to this office work of the Spirit, Prof. Cowles and Pres. Mahan have been driven to the necessity of saying something, because they have professed to believe in it, and to have experienced it, in respect to some truths of the Bible; while they are not prepared to believe that God has taught many of his children, while searching the Scriptures, that the advent of Christ will be pre-millennial and will take place this year. But what have they said? Why they have united in asserting that "on all subjects necessary to salvation, to our highest usefulness, and peace, we can have absolute and infallible guidance. On all other subjects, great problems are thrown upon our minds, which we are required to attempt to solve, without the promise of such infallible guidance."

This assertion, in order to have any relevancy to the object manifestly aimed at, must have been designed to make a distinction between certain parts of God's revelation, which any, and other parts which may not be understood by us; Pres. Mahan has labored to illustrate and establish it, by remarks, which manifestly do not, at all, relate to the point in question, and without referring to a single passage of Scripture, which authorizes or justifies such a distinction; and when also it is in direct contradiction to the obvious import of several well known declarations of God's word. In Deut. 29: 29, we read that "the secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children forever, that we may do all the words of this law." Now the obvious import of this declaration is, that

all which God has revealed, all the texts which comprise the book of revelation are for us to understand. Not that they all are understood by every individual, nor that they all will be understood by any one individual, at any one period or time—but it certainly cannot mean any thing less than that all parts of God's revelation were designed to be understood by the human race. It seems also to be charging God foolishly, to suppose that any part of his revelation is not to be understood by those to whom it is given.

There are, however, some things in the book of David particularly specified, which, until within a few years, were not to be considered as fully revealed; but now, since "the time of the end" has come, no part of the Bible is to be considered as so closed up and sealed, that its true import may not be understood.

Again, we read in 2 Tim. 3: 16; that "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Now how can any Scripture be profitable, for the purpose here specified, unless its import is understood? And since God has said "All Scripture is profitable," what right have the Professors at Oberlin to say, that some of it is not to be understood?

Again, says the Saviour in John 16: 13. "When he the spirit of truth is come, he shall guide you into all truth." Now Pres. Mahan has well said, that if this promise is understood in an unlimited sense, it would imply that we shall be made omniscient. It must therefore be limited. But how? Why, manifestly, to those truths which God has "revealed" for our "profit"—to "all Scripture."

It is worthy of particular notice, that Pres. Mahan does not venture to say in so many words, that a part of God's revelation was not designed to be understood by us, although he manifestly intends to convey this idea. He chooses to say that, "on all other subjects great problems are thrown upon our minds, which we are required to attempt to solve, without the promise of infallible guidance." But can he tell us how "great problems" can be "thrown upon our minds," unless we can understand what those problems are? There certainly can be no greater problem coughed in human language, than that of the doctrine of atonement. It is a problem, which it will take an eternity to solve. Yet Pres. Mahan admits that we can understand this as it is revealed in the Bible. And just so may the Bible be understood on all other subjects. Whoever supposed, that when we speak of being guided by the Spirit to understand the Scriptures, we mean any thing more than Pres. Mahan means, in respect to the doctrine of atonement, when he says: "every mind can find that out from the Bible." "No one need mistake, and no honest mind does mistake?" Who ever supposed that to understand the Scriptures on any subject implies a perfect solution of the "great problems" there "thrown upon our mind?" In this sense the Oberlin Professors know that we do not understand the doctrine of atonement. Will they be honest enough to tell us where in the Bible, "we are required to attempt to solve" any of these great problems, without any promise of the guidance of the Spirit in doing it? and why we are not so much required to attempt to solve the great problem of the atonement, as any other? Besides, I remember something about an argument, and an illustration, which Pres. Mahan once used in discussing the subject of Christian perfection with Dr. Woods of Andover, to show the absurdity and the impety of the supposition of our being required to attempt to do an unparadigmatic thing; and I cannot see why that argument and illustration will not apply, with all its force, to this case.

Let us now ask the Oberlin Professors how and by whom they have been authorized to think that it is necessary to our highest usefulness, holiness, and peace, to understand what God has revealed, respecting the "great problem" of Christ's atonement, which it will take an eternity to solve; and that it is not necessary to our highest usefulness, to a world stumbling in fancied security, within a few short months of their coming doom,

that we understand what he has revealed respecting the kingdom and coming of Christ? And who has authorized them to join with all the wicked in the land, in charging us with "fanaticism," because we believe that, with the promise of the Spirit to guide us into all truth, we may understand all that God has revealed? If they have had any immediate revelation from God on this subject, it might be of service to exhibit the evidence of it. If not, theirs must be the case to which the passage properly applies, which Pres. Mahan has so manifestly misapplied,—"If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know."

But why all this darkening of counsel, by words without knowledge, on the part of our brethren at Oberlin? Because, they wish to be regarded as honest and teachable inquirers after truth, while in opposition to the doctrine of Christ's coming this year to destroy the wicked from the earth, and give the kingdom and the everlasting dominion, "under the whole heaven," to Abraham and his spiritual seed, to whom it is promised—a doctrine which the Bible, construed in accordance with the only acknowledged legitimate principles of interpretation, most clearly and conclusively teaches.—they are advocating the soothing modern tradition of a thousand years temporal millennium, directly in the face of those numerous declarations of God's word, which teach that the man of Sin with all his deceitfulness of unrighteousness, with other persecuting enemies of Christ, will continue on the earth prevailing against, and opposing the saints, until Christ's second and final coming—directly too in the face of the mathematical demonstration, that with the population of the earth, increasing no faster than the population of this country has increased for the past 50 years, not a square yard of earth could be found on the surface of the globe, at the end of 500 years, on which would not be found at least two living inhabitants! And all this when God has provided the Holy Spirit to guide them into all truth. Why, we might as well be called upon to admit that a man skilled in arithmetical calculations, could be an honest and teachable inquirer after truth, who, with the Bible in his hand, and the promise of the Scripture to guide him into all truth, should persist in maintaining that the world will never come to an end, and could never be filled with inhabitants.

It is painful to open the necessity of saying what I have here said, respecting the views and statements of our brethren at Oberlin; but the welfare of those whom they ought to be warning to get ready to meet the coming Saviour this year, demands it. May they soon learn what is implied in being honest and teachable inquirers after truth; for very soon will they be called to render their final account for the influence they are now exerting.

JOHN SPARKWEATHER.

Boston, Dec. 8, 1843.

A PRAEACHER STONED.—A Cincinnati paper says:—"On last Sunday, while Mr. Reese was preaching to a crowd in the street, some infamous villain threw a small stone, striking him on the head so severely as to bring him to the ground. The scamp escaped."

BALTIMORE, Md.—Bro. Litch writes, Dec. 16: "I am yet in Baltimore, sounding the midnight cry. I came here on the 29th of Nov., and commenced lecturing the next day; given since then, twenty seven lectures, and held several Bible classes. The state of things in this city, was exceedingly discouraging when we began. There was no one in the city with whom I was acquainted, and no plans of worship open for lectures. I began, by renting the lecture room of the Universalist Church, and held several meetings there. From thence, I went into the Old Fellows' hall, (a most splendid room) where we have continued our meetings every night, and several days, for the last two weeks. The prejudice and jealousy of the people, which was at first exceedingly strong, has gradually given way, and we now have a full attendance, and the most candid attention to the word.

LETTER FROM ENGLAND.

BROVED BROTHERS.—Although I am a stranger to you, yet not so to your interesting publications, I acknowledge the kindness that has been manifested by you, in sending an array of the works relating to the Second Advent of our Lord and Saviour Jesus Christ; and were it in my power, I would feel very great pleasure in helping, in a pecuniary way, the friends who are spreading to the ends of the earth the glad and glorious tidings of the great salvation, and of the near approach of the Son of Man. I am an unworthy member of a portion of the Redeemer's Church; who meet simply in his dear name, and win, for the most part, are believers in the coming of Jesus. I doubt not but that you will be rejoiced to know that for the last three years I, together with my dear brethren, who preach, have been declaring to thousands in this town, both in the open air and in our meeting rooms, the speedy end of all things, the coming of the Lord, and the reign of the saints. We, generally, agree with what dear brother Miller and the other friends have declared and circulated. Perhaps I may say that I received the first volume ever seen or read in England, of Miller's Lectures. I received them from a Captain Blanchard, of the "Castro," and have since then been endeavoring to extend to all around, the doctrines contained in that book. Many are persuaded here that some important event is about to take place. We, as a nation, are placed in a very serious situation; and indeed we do expect most awful circumstances to occur. Surely all things spoken of by Jesus and his holy apostles and prophets, are about to be fulfilled. O, that we may be ready when the Saviour comes. I am looking for him before the termination of 1843, as declared by your exposition of the 2300 days. I am asked, by some, if the Lord does not come according to the time you have specified, what will you do? Why, if he does not appear this year, I will wait until he does come; but O, should he burst upon an unprepared world before twelve months expire, how unexpectedly will he appear. Let us pray and watch, and be found doing our Master's will, so that we may be received with joy, and be crowned with glory. Suffer a word of exhortation from your unknown brother. Don't be in the least terrified by the adversaries—still sound the alarm in the camp—proclaim the holy gospel, be "instant in season and out of season," look forward to the recompense of reward. And may the blessing of God rest upon your labors, and may we meet in the city of the great King. Amen. I am, dearly beloved brethren, yours in the blessed hope of soon seeing the King in his beauty.

JOSEPH CURRY.
Princes Place, Flat St. Liverpool, Nov. 7.

THE BIBLE AND NOT PROFANE HISTORY.—A local preacher recently said to a second advent believer, "How can you be so firm in your belief, when there is so little dependence to be placed on profane history?" "Do you think I rely on profane history?" said the Adventist. I thought there was where the second advent believers found the evidence for their belief, the preacher replied. Our brother then took the Bible and showed how plainly it appears from the 2300 days that the end comes in this year. The preacher was amazed, and said he never knew before that there were such things in the Bible. He seemed much afflicted, and with rare candor and decision, declared that he would examine the subject, and preach it fearlessly if he found it established by the Bible. We hope our brethren will be always ready to seize such opportunities, for the seed may spring up in many unlooked-for places.—*Mid. Cry.*

JESUS FOR SALE.—A man not long ago, passed our door with a basket hanging on his arm filled with brazen images of Christ. He was met by a man and woman, who seemed greatly to admire the divine merchandise; but were to purchase by. The henchman had the same blind zeal for their idols. To kneel and offer up prayers before an image is in direct opposition to the command "Thou shalt not bow down unto them."—*Vineyard.*

THE FORM OF GODLINESS WITHOUT THE POWER.—The idea of praise to God as the subject of singing in public worship, has in many churches become obsolete, while mere display, as at theatrical concerts, is the grand aim of the singers who are most appropriately termed performers. Pastors might, in prayer and in public teaching, do much towards the inculcation of more correct and Scriptural sentiments on this subject.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, JAN. 11, 1844.

DONATION.

The Ladies of the Congregational Church, and others interested, propose setting apart Thursday the 23d inst. (the Lord willing) for the carrying in to Mrs. Fish, at his house, such supplies as are constantly necessary for the support of his family. It is not intended to have connected therewith any of the usual and exceptional accompaniments of donation visits, but the object is simply to remind all interested of the duty of so providing for one who asks no other support at our hands for the rich Gospel truths dispensed, and to afford a favorable opportunity for thus bestowing of what the Lord has entrusted us with as stewards.

REBUKE.

A few days ago I was severely rebuked by a clergyman, who has gone to a distant field of labor. In the course of some conversation with another individual, some expressions fell from my lips with reference to some business matters, which drew forth from the minister a tirade of reflections upon my character as a Christian and honest man, such as I never before heard from the lips of the most abandoned. One of the remarks is this: "Take away the prospect of gain, and you would no longer hold to your Second Advent views." He was a stranger to me, and I simply remarked, that I hoped the Saviour would not judge him as he had judged me. In the course of the conversation, he referred to the stone wall around Mr. Miller's farm.

I have nothing to say in defence of the course I have pursued. I have endeavored to learn my Master's will, and have earnestly sought his grace to enable me to discharge faithfully all my duties, and especially those connected with my business. By an ungodly, prejudiced world I expect to be denounced—but when a professed follower of Jesus speaks thus, like my Master, I feel that I am wounded in the house of my friends. I have avoided reference to particulars from several considerations, which it is not worth while to mention.

THE NEW YEAR.

We have entered upon a new year, and heartily unite our congratulations with all who have wished us happiness. We trust their kind wishes will not be in vain. Our hopes are waxing brighter and stronger in the blessed expectation of soon seeing Him whom our souls love. The evidences of our Lord's near approach are to our minds indubitable. The word of God is so clear and satisfactory on this subject, that we deem a rejection of this evidence as infidelity. Prof. Finney, in a sermon published in the last Oberlin Evangelist says:

"The case of the Jews generally, affords a striking instance of the blinding effect of hardness of heart on the intelligence. Such was the state of their hearts, that no evidence which Christ could give them could convince them of his Messiahship."

New, however hard the hearts of the Jews were, and however slow to believe the testimony they had, we esteem them as ho more guilty, in rejecting the evidences of Christ's first advent, than those are, who with the word of God, and the experience of ages before them, reject the much clearer evidence of his near approach in the present day.

With the second and seventh chapters of Daniel before them, and the concurrent testimony in Revelations and in the Apostles' writings, it is a matter of astonishment that good men everywhere do not see the overwhelming evidence of their glorious Redeemer's speedy advent. Instead of rejecting such good news, the wonder is that their souls are not filled with zeal, and their deepest sympathies excited in view of it. "When the Son of man cometh, shall he find faith on the earth?"

We close our notice of the new year, by wishing all who live gaily in Christ Jesus, a speedy and happy entrance into the new Jerusalem; and by inviting those, whose hearts are alienated from God by wicked works, to accept of proffered salvation, "wide yet a pardoning God is found."

RETRACTION.

The remark is not unfrequently made, "Now if the Jewish year passed by, and Christ does not come, as honest men, you are bound to retract the severe things you have said against the ministry and churches." And why so, "Because," it is added, "you have been condemned as hypocrites, and denounced us for not believing as you do about the event taking place this year."

Now such remarks are founded upon an utter misapprehension of the feelings and views of Second Advent believers.

In the first place, as honest, conscientious seekers of the truth, we have arrived at the conclusion that the

doctrines of the Second Advent, with reference,

1. To the speedy coming of Christ, to judge the earth;

2. To take possession of the kingdoms of this world, and,

3. To establish a literal kingdom that shall stand for ever,

Are truths as clearly taught, and as precious as the doctrine of faith, or of holiness, or of redemption, or of repentance. And believing this, as faithful servants, we feel bound earnestly to proclaim it.

In the second place, the true issue between Second Advent believers and those who reject the doctrine, is not whether these events transpire the present Jewish year, but whether they are absolutely right at the door—not whether Christ will come this year to set up his kingdom, but whether the kingdom he is to establish is to be simply a spiritual, or a literal personal, tangible one. With the world now, as Christians and sinners, the question of the year is all important; but suppose this whole subject had come up five hundred years ago, what would then have been the most important point? Not, certainly, the year; for no one would expect to live so long. Whatever would have been the true issue then is the true issue now—not the year, but the doctrine.

Now we have not reproved ministers and churches for their cold neglect of this unspeakably interesting subject, on account of their not being able, after an honest and careful examination, to see as we see with reference to the particular year; but we have, and do still enter our most solemn protest against their coldness, their lukewarmness, their unreasonable prejudices, their joining the thoughtless through in-christian denunciation, their loose spiritualizing of the precious word of God, and their utter rejection of the strong and overwhelming evidence of the speedy advent of our dear Saviour, and substituting in its stead a sentiment at war with the whole tenor of the Bible. We do—and as faithful christians we feel bound to do it—we do earnestly protest against the calling of that good which the Lord calls evil—against man's saying that when God warns the wicked world that they shall be destroyed by the brightness of his coming, he means that he is coming to save them by his grace—against the dreadful perversion of the language of the Bible in the 7th chap. of Daniel, 9th and 10th verses, calling the scene there described a judgment upon Antiochus Epiphaneus, when it is clearly refers to the final judgment as any passage that can be quoted—against the application of all there is contained in the 24th chap. of Matthew to the destruction of Jerusalem, when we are informed definitely that "then shall all the tribes of the earth mourn," and "he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds of heaven, from one end of the heaven to the other."

COMFORT FOR BEREAVED PARENTS.

The Resurrection and Everlasting life of little Children.

There are but few parents who are not called to lay little children in the grave. After watching them day and night with intense interest, until they just begin to know and love us, and to return the caresses which we delight to lavish upon them, disease and death snatch them from our arms, and we go away with aching hearts and deposit their remains in the cold—cold grave. We have been accustomed to hush them to rest upon our bosoms, and lay them softly to slumber in their cradle beds, and watch their lovely countenances and the gentle heavings of their infant breasts as they slept so sweetly, until we have turned away delighted with the treasure which we possessed in them, and lifted our hearts in thankfulness to God that we were able to provide for them and administer to their comfort—but death wrings not their little life, and we lay them in the dust and turn away and weep. Their sweet faces from our dwellings; their smiles, their sweet prattlings and the thousand things which made them so dear to a parent's heart are over, and it is painful to think that we shall see them no more.

But shall we see them no more? Let the word of God answer. Compare Matt., 2d chap., 16, 17, and 18th vs., with Jeremiah, 31st chap., 15, 16, and 17th verses.

In Matthew, we read thus: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Ramah was there a voice heard, lamentation and weeping and great mourning—Rachel weeping for her children and would not be comforted because they are not." In Jeremiah we read as follows: "Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children because they were not. Thus

said the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in the end saith the Lord that thy children shall come again to their own border."

Here then is the promise of God that the children slain in Bethlehem by the rage of Herod shall return from the land of the enemy. That enemy must of course be death; and from the land of death they shall return to their own border. If this be true of the infants of Bethlehem, it can be no less true of others; and hence the declaration of Christ "Of such is the kingdom of God." These parents therefore who love themselves prepared for the kingdom of God, love God's word to assure them that they shall there find their infants, returned from the land of the enemy, and there shall their work be rewarded. They have not then labored nor suffered in vain for their little ones, they shall find them in their own border—the renovated earth, the glorious kingdom of our Lord and his Christ. With what exultation will they hail them and press them to their hearts in a world where death and sickness can come no more. I was led to pen these thoughts from the consideration that they might be a comfort to some hearts who feel as we now feel after laying two children in the grave the present month. In less than four weeks from the burial of William, whose death has been mentioned in a previous paper, we laid our little Robert, nearly 20 months old, by his side. These, with two which lie buried at the east, make the half of our family now in the dust. Other parents have suffered more than this. O how sweet to such parents, the assurance of a God, that cannot lie: "Refrain thy voice from weeping, and thine eyes from tears, they shall return again."

From weeping let thy voice refrain,
And let thine eyes withold their tears,
Thy children shall return again,
When Christ the Lord of Life appears.

C. FRENCH.

THE BIBLE.—"Many shall run to and fro, and knowledge shall be increased." In the year 1272 a Bible sold for one hundred and thirty-three dollars. Now it can be had for a few shillings.

ITINERARY, Dec. 28, 1843.

Dear Bro. Fitch—I this day received a few Second Advent papers, which have brought the subject to my mind. I have been somewhat opposed to the doctrine, and therefore would not receive any intelligence on the subject; but now I wish to open my mind to conviction. I have no means of information, and therefore wish you to send me some papers, which I will circulate in the church, of which I am pastor, and then, if I can raise the money, I will pay you for your trouble—I have not wherewith to reward you now. Yours in Christ, W. B. BARRIS.

HONOR, CALHOUN CO., MICHIGAN, Jan. 1, 1844.

Dear Bro. Fitch—Permit me, although a stranger to you, to address you on this, of all others, the most interesting subject—the coming of our Saviour. It is now three years and a half since I first read any thing on this subject. I was then in an unenlightened state. I was never an opposer to the doctrine, although I knew I was unprepared to meet God. It is now little more than a year since I sought an interest in the blood of Christ and found Him to be precious to my soul. It is now about six months since I became a firm believer in the immediate second advent of Christ. I was then the only believer in the doctrine that I knew of for many miles around. I have had the Midnight Cry regularly, and a few numbers of your paper. With the papers, and what I could do myself, I have been trying to warn my fellow beings to prepare for the judgment. There are now four or five who believe in the doctrine, and are looking for our blessed Lord and Saviour. Others are inquiring and feel anxious to hear more on the subject. There never has been any lectures on the subject in this vicinity. I feel as though the sands of time were fast running out, and what is done must be done quickly.

And now, if time continue, can't you come and give us a course of lectures. If not, send one, if you know of any, that can come. Send one that understands the whole subject—whose sword is as sharp as his who stood at the gate of paradise. Whoever comes shall be well paid for coming. It pains my heart when I read of lectures being given in places time after time, and other parts left in darkness. It seems to me, after people have heard a course of lectures, and are still unwilling to believe, neither would they believe through one rose from the dead. O send some one who fears not to declare the whole counsel of God. Yours, in the blessed hope of soon seeing our Saviour, IRA ALLEN.

We should be glad to answer this call, by personally visiting Michigan, but the Lord, we believe, calls us to labor still in this section. Will not some one

TO REV. C. FITCH.

DEAR BROTHER—

If it be comfort in affliction's hour,
When the whole heart with grief is riven,
To know that others with thee mourn and weep,
And hit the fervent prayer to Heaven;
Then thou art blest, for all the boundless knee
How many sail, and hear no word but thee.
It is no trifling thing in such a world
Of tears and trial, want and woe,
Where heart needs all the sympathy of heart,
And all the warm life can know—
To stand for God, and firmly tread a path
That brings from friendship but contempt and wrath.
This thou hast done. God called and was obeyed;
Not by thine own unaided might,
But His, on whom thy willing soul was stayed;
Whose presence makes thy burden light.
God girded thee—His name have all the praise,
That thou hast honored Him in all thy ways.
Yes, we have seen thee leave, at God's command,
The ties of kindred and of home,
And shrinking not avoid reproach to stand,
A herald of His truth become;
And where all mock, despise, and scorn,
Still, still the cross unflinchingly hast borne.

For this, our souls have bow'd in fervent praise,
And marvelled at the grace bestowed;
That the Most High in triumph thus can lead
Our feeble flesh o'er thorniest road;
And while He blesses thee, we will not dare
Do aught but salute thee by love and prayer.
But most, that when the last sore trial came,
Death to thy household, thy last born,
While life was ebbing, and the sweet one lay
Gasping in anguish till thy heart was torn;
'Mid all this sorrow thou hadst strength to serve
Still at God's altar—from no duty swerve.
If ever, ever from our inmost heart
One true thank-offering has risen—
If ever on our souls a blessing poured
That we have felt to be of Heaven—
It has been that thy life, thy teachings here
Have made our God, our Bible doubly dear.

C. W. S.

"OH I LONG TO SEE MY SAVIOUR."

A short time since a young man, a student at Oberlin, we believe, was going from house to house in this city with the inquiry, "do you wish to buy the Discusion at Oberlin against the Millerites?" as he termed the pamphlet. He called at the house of Bro. H. who asked him what the sentiment of the people was, so far as he had learned, respecting the pamphlet, and what his own opinion was. "Oh," said the young man with apparent triumph, "Mr. Fitch is all used up." Bro. H. then said to him, "you are not then prepared to meet the Saviour." The young man hung his head. Possibly the sentiment was not glowing in his heart, "Oh I long to see my Saviour."

THE RESURRECTION.
My mind has been exceedingly interested for some time past with the glorious hope OF the resurrection. If I understand the subject, the resurrection is the principal, and I may say, almost the only point or object of hope. And why? Because the blessedness which Christ confers upon his people is intimately associated with the body, and consequently, "if we have hope only in this life, we are of all men most miserable." In other words, if we only enjoy this blessedness in the present state of existence, we are of all men most miserable. This will appear the more forcible, if the fact is taken into consideration, that the earnest of eternal life is possessed or enjoyed when we are "born again." The Christian has now a part of the very same blessedness that he will have after the resurrection—an earnest of it. All understand the meaning of the word earnest. In England they have a custom, that when a bargain is made with a man to labor a specific time, some \$15 or \$20 is given to him the bargain—this is called earnest money. Now Christ says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Again, take two other passages in connection. John says, in his first epistle, 2:20: "We are to him that is true, even in his Son Jesus Christ: this is the true God and eternal life." and Paul says, Gal. 1:2: "which is Christ in you, the hope of glory."

What can we understand by such language as this, unless it means that eternal life (which I believe to be union with Christ, or blessedness) is communicated in the present state of existence, at least as an earnest? Now we can see the importance of the resurrection. Dr. Clarke, in closing his notes on the 14th chapter of the first epistle to the Corinthians, says: "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this! The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience and cheerfulness, through it. And their successors in the present day seldom mention it! So Apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!" The grand object of hope, then, is that we may be raised to immortality, and continue to enjoy and experience that which is begun here in the present state of experience. No wonder that Paul so earnestly desired to attain unto the resurrection of, or from among the dead. No wonder that so much is said in the apostles' writing on this subject.

PUSEYISM.—An account is given of a Puseyite clergyman in England, who recently undertook to introduce the semi-Roman worship in the Established Church. He had commenced operations by erecting, as a proper subject of idolatry, a large cross within the chancel of the church, and then began the services by bowing to the cross as often as he passed by or faced it, and in like manner to the communion table, all in the Roman style, and in imitation of the Catholic priests. The congregation, after observing his manœuvres for a time, and in the midst of the services, rose in a body and walked out, leaving him to practice his foolery alone.

Poughkeepsie Eagle.

THE SANDWICH ISLANDS.—During the last year the additions to the Sandwich Island churches have amounted to 5,295, as appears by the annual report just received. The whole population of the Islands is 120,000, of which 30,000 are now members of the churches.

The New York Board of Education have decided by a vote of 20 to 7, that the Bible is not a sectarian book, within the meaning of the statute of that State. It will of course be admitted into the schools.

THE FIRST STEP.—The Utica and Schenectady Company passed the following resolution at a meeting on the 29th ult: Resolved, That this Company is willing and desirous to discontinue the Sunday runs on their road, and will do so as soon as the proper arrangements for that purpose can be entered into by the several railroad companies between Hudson river and Buffalo and the Post Office Department; and that a copy of this resolution be forwarded to the Post Master General, and to the Presidents of the said Companies. It is understood that the Post Master General has signified his willingness to suspend the Sunday mails on those routes whenever it shall be desired by the people.

N. Y. Evangelist.

Hudson, N. Y.—Brethren Teall and Young have been laboring in this city. At first the prejudice was great, but it gradually gave away, and on the Sabbath afternoon, Bro T. gave a heart-searching sermon, and requested of those who desired a preparation to meet the Lord in peace to rise. Such was the power of the Holy Spirit, that nearly all rose. After Bro. Young's lecture in the evening, seven or eight rose for prayers. Some infidels have been, for the first time, convinced of the truth of the Bible.

THE JESUITS were banished from England in 1606. They were expelled from France 1764; from Spain and Sicily, 1767; from Portugal, 1769, and totally suppressed by Clement XVI. 1773. Every where they were persecuted and repelled as injurious to youth, and dangerous to all existing forms of government. The present Pope has received the order, and now we find the Jesuits both secretly and openly engaged again in all their pernicious and wicked devices to re-establish his power in the United States, and in the Canadas.—An Citizen.

The order of Jesuits was revived August, 1814, by Pius VII.

OUR PAPER.
To Second Advent Brethren:
This present number closes the third volume of "The Second Advent." As we have heretofore remarked, this is your paper. If you say it shall be continued, and will furnish the means, we shall not be wanting on our part.
With the exception of some fifteen or twenty, no subscriptions have been paid on the fourth volume. Whether we shall be enabled, if means are furnished to complete another volume is known to our Saviour, whom we very soon expect to return. We shall continue reading the paper to those who have been prompt in paying their subscriptions heretofore.

SIGNS OF THE TIMES.
We extract the following from a book published about the year 1800, (date not given,) entitled, "The Signs of the Times, or the Overthrow of the Papal Tyranny in France, the Prelude of Destruction to Popery and Despotism; but of Peace to Mankind," by J. BARRAS. Printed in Albany, by Charles R. and George Webster.

The author is considering "the origin of that sort of language, and of those hieroglyphic, or more properly, symbolic representations, which we meet with in the prophets."
The first mode of writing appears to have been by pictures of things, and it must have been long time before mankind arrived at any degree of perfection in the science of letters, as we now have it. To express ideas by a combination of letters, syllables, words and sentences, is a more wonderful invention than most people imagine. The most natural way of communicating our conceptions by marks and figures, is by tracing out the images of things; and this is actually verified in the case of the Mexicans, whose only method of writing their laws and history, when the Spaniards first visited them, was by picture writing. The hieroglyphics and symbols of the Egyptians and Hebrews, were an improvement on this rude and inconvenient essay towards writing. It would be improper to enter far into the subject here, I shall therefore say no more than just what may be thought necessary to show that the figurative style, and symbolic representations, which we meet with in the scriptures, are not so out of the way, as some may be apt to imagine; nor the workmanship, as Dr. Warburton expresses it, of the prophets heated and wild imagination, as our modern libertines would persuade us, but the sober, established language of their times.

In the symbols and hieroglyphics of the ancients, a lion stood for strength and courage; a bullock was a representation of agriculture; a horse of liberty; a sphinx of subtilty; a pelican of paternal affection; a hawk of impudence; horns of strength and pre-eminence; among the Phœnicians a horn was the ensign of royalty; and hence they came to be used by the prophets to denote sovereignty and dominion, states and kingdoms. The sun, moon and stars, also were the symbols of states and kingdoms, kings, queens and nobility; their eclipse stood for the temporary distress, which afflicted them, and their extinction, for their entire overthrow. If this be considered, we need not wonder at what we meet with in the holy Scriptures, and especially in the prophecies. The prophets speak in the language of the times in which they lived, and represent things under symbols, then well understood; and though this mode of representing things is not so usual among us, yet we have something of it too. Modern history is a sort of hieroglyphic, and we here meet with productions as fictitious and monstrous as a lion with the wings of an eagle, or as a boat with seven heads and horns.

In the prophecies we meet, however, and savage beasts are the best and most emblematic of tyrannic monarchs and despots, and the peculiarities of these monarchs and despots are represented by various animals, and by such appendages, as are proper to their nature, and describe their character. Thus in Dan. 7:4, the king of France is represented under the image of a leopard, whose change of color is not only the emblem of his variety of its complexion, but also of his inconstancy to which it was that he was so famous for in the Indies and Persia. (See the description of the Medes and Persians, given by Daniel, represented by a bear, who is said to be the most voracious of all beasts, and to devour all flesh.) This was the emblem of the French people, and that people were so called in plunder. Their character was that of a devouring bear, who is the emblem of the nations which they destroyed, and of the kingdoms of the Medes and Persians, which, in character, were very like the leopard.

See Warburton's Divine Legation, vol. 2.

with four heads, and four wings of a fowl. The leopard is remarkable for its swiftness, hence, and especially with the wings on its back, it was a fit emblem of the conquests of the Macedonians under the command of Alexander, who conquered part of Europe and all Asia in about six years. As the lion had two wings, to represent the rapidity of the Babylonian conquests so this leopard has four, to signify the swifter progress of the Macedonians. The four heads also are significant. They are intended to represent the same circumstance as the four horns of the he-goat in the eighth chapter. Fifteen years after the death of Alexander, his brother and two sons being murdered, his kingdom was broken, or divided by Cassander, Antigonus, Ptolemy, and Seleucus, into four lesser kingdoms, which they seized for themselves.—It may not amiss in this place to take notice, that whereas, in this vision in the seventh chapter, the Medo Persian is represented under the emblem of a bear, and that of the Macedonians under that of a leopard, in that of chapter the eighth, the former is typed out by a ram (ver. 3) with two horns, one higher than the other; and the higher came up last; and the latter by a he-goat, &c. These were most apt representations of their empires. For a ram was the royal ensign of Persia, as the eagle was of Romans, and the lion is of England; and the figures of rams heads with horns, the one higher than the other, are still to be seen among the remains of the ruins of Persepolis, as Sir John Chardin takes notice in his travels. That which came up last was highest, to denote that the Persian kingdom, though it was of a later date, should overtop the Medes, and make a greater figure in the world than the other; as it did from the time of Cyrus, under whom the two kingdoms were united in one.—A he-goat was also very properly made the type of the Macedonian or Grecian empire, for that was the emblem, or, as we now a days express it, the arms of Macedon, and they were called the goats people; for Caranus, their first king, going with a multitude of Greeks, to seek a new habitation, was, as it is said, commanded by the oracle, to take the goats for his guides; and afterwards seeing a flock of goats flying from a violent storm, he followed them to Edeffia, and there fixed the seat of his empire, made the goats his ensign, Egeæ, or the goats' town. But to return.

The fourth kingdom is represented (ver. 7) by a fourth head dreadful and terrible, and strong exceedingly; and it had great iron teeth, it devoured and brake in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts, and it had ten horns. This dreadful representation made a great impression on Daniel's mind, and he therefore enquires particularly what this might mean. Ver. 10. Then I would have the truth of the fourth beast which was diverse from all the others, exceeding dreadful. The angel informed him, (verse 23) "That the fourth beast shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces."

That which appeared in the imagination of Nebuchadnezzar as the legs and feet of a great image, whose brightness was excellent (Dan. 2:31-45) and the form terrible, is here represented to Daniel as a fierce and ravenous beast. This is the Roman empire, which succeeded the Macedonian. "This beast," says Bishop Newton, was so great and horrible, that it was not easy to find an ad hoc name for it; and the Roman empire was dreadful and terrible, and strong exceedingly; beyond any of the former kingdoms. It was diverse from all kingdoms, not only in its republican form of government, but likewise in strength and power, and greatness, length of duration, and extent of dominion. It devoured and brake in pieces, and stamped the residue with the feet of it. It reduced Macedonia into a Roman province about 168 years; the kingdom of Pergamus about 133 years; Syria about 65 years, and Egypt about 70 years before Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might, by a very usual figure, be said to devour the whole earth, and to tread it down and break it in pieces, and became in a manner, the terrarum orbis imperium, "the empire of the whole world." Ver. 7. And it had ten horns. And according to the interpretation of the angel (ver. 24) the ten horns out of this kingdom are ten kings, or kingdoms, that shall arise. Four kings a little before (ver. 17) signify four kingdoms; and so ten kings are ten kingdoms, according to the

usual phraseology of scripture. "We must look," says this learned author, "for these ten kingdoms among the broken pieces of the Roman empire. This empire, as the Romanists themselves allow, was, by means of the incursions of the northern nations, dismembered into ten kingdoms; and Michael, a papist, little thinking what he was doing (as Bishop Chandler observes) has given us their names. 1. The Ostrogoths, in Russia. 2. The Visigoths, in Penzance. 3. The Sueves and Alans, in Ossongoin and Spain. 4. The Vandals in Africa. 5. The Franks, in France. 6. The Burgundians, in Burgundy. 7. The Huns and Turin, in Italy. 8. The Saxons and Angles, in Britain. 9. The Huns, in Hungary. 10. The Lombards, first upon the Danube, afterwards in Italy."

Mede, Lowman, Sir Isaac Newton, Whiston, and others, have enumerated these ten kingdoms, with some little variation, but all agree in the main. Bishop Lloyd makes them all to arise between the years 350 and 527 A. D. They have not always been exactly this number, sometimes more, sometimes less; but as Sir Isaac Newton observes, (p. 73, upon the Prophecies,) "This was the number into which the western empire broke divided at its first breaking, that is, at the time of Rome's being besieged and taken by the Goths. Some of these kingdoms at length fell, and new ones arose; but whatever were their number afterwards, they are still called the ten kingdoms, from their first number." And we may observe, that they always were and still are about this number.

But besides these ten horns or kingdoms, there was another little horn to spring up among them, which was to be much distinguished by its abominations, ver. 8. "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." As Daniel was desirous of being informed about the ten horns, so of this; and the angel acquaints him (ver. 21) that this shall rise up after the others, or behind them, as Mede renders it, unobserved till he overtops them, "and he shall be diverse from the first, and he shall subdue three kings, or kingdoms; 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 hands until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume it, and destroy it unto the end." "This is to be sought for," says Bishop Newton, "among the ten kingdoms of the western empire, (Europe,) because that was properly the body of the fourth beast. Greece, and the countries which lay eastward of Italy, belonging to the third beast; for the former beasts were still subsisting; though their dominion was taken away." (ver. 12.) This is no other than the Popedom, or Antichrist, who hath raised himself to great power by seizing three principalities or kingdoms, which Sir Isaac Newton reckons up to be the exarchate of Ravenna, the kingdom of the Lombards, and the senate and dukedom of Rome. And it is hence that the pope wears a triple crown.

What is here represented under the emblem of a horn of the fourth beast, is the same tyranny which is shewn to John (Rev. 13. 1-10) as a beast. In this all our best commentators are agreed. Nor let it seem strange, that what is here figured by a horn of the fourth beast, the Roman dominion, should be represented in another vision, as a beast with seven heads and ten horns. For nothing is more usual than to describe the same person or thing under different images, upon different occasions; and besides, in this vision, the spiritual tyranny of the Roman empire is not meant to be described at large. Here notice is only given of it in the general representation of the Roman dominion; when the time of the appearance of this tyranny draws near, then a more enlarged description is given. And what is here represented under one image, is there represented under two, a dragon and a beast, each having seven heads, and ten horns. The slightest attention is sufficient to convince us that the horn here, and the first beast in Rev. 13, are the same tyranny; if we compare the two descriptions, their languages, their enormities, their duration and end, are the same.

The saints are said to be given into the hand of the horn for a time, times, and dividing of times, and it is given to the beast to continue forty and two months, and in Rev. 11, and 3, it is said to be 1260 days. The same period of time is meant, for a time is a year, times two years, and the dividing of times, a half year, that is three years and a

half (or forty-two months of thirty days) which are the same as the 1260 days; for the ordinary Jewish year consisted of 350 days, which, multiplied by three and a half, amount to that number. And in the prophetic style, a day is reckoned for a year. Compare Num. 14. 34; Ezek. 4. 6; Dan. 4. 16, and 12. 7; Rev. 11. 2, 3, 12. 14; 13. 5. This continuance signifies, that he is to prevail and prosper three long the Greek word refers to the time of his prevailing, not of his existing. He will exist a little longer, for he will be some time a slaying after he is attacked.

LETTER FROM BRO. MILLER.
BUFFALO, DEC. 4, 1843.

Dear Bro. Himes,—I am now in this city, lecturing in a house full of attentive hearers. The brethren here rented the Buffalo Theatre, which will hold somewhere between 1,500 and 2,000. I gave three lectures yesterday, assisted by brothers Barry, Skinner and Caldwell. I saw the tears of some in the congregation, who, I was informed, were old, hardened infidels. I am confident God will give us some, if not many, of these souls as trophies of his grace. I first lectured in Rochester ten days. God gave a number to us in that place. We left there (Bro. Barry and wife, myself and son George) for Lockport, since which time we have heard from Rochester, that more or less have been converted to God every night, under the labors of brothers Patten, Morley and Mansfield. At Lockport we were received by Elder Blom Galusha and family with great cordiality, and said with him ten days—gave a full course of lectures, and produced an interest which will be felt in the Baptist Church until Christ shall come. Bro. Galusha came out full in the faith of 743. He is a happy man, and a strong man in faith. Already he begins to suffer persecution from the proud and scoffing ministry and worldly professors; but he will remain steadfast. He is no big shot, but loves Christ and his image where he finds it. With him I am well pleased; he will do much to give the "midnight cry." Three more Baptist ministers will help him in this vicinity: brothers Andrus, Winchell, Claighorn, and some others, are strongly convicted. I believe God will do a great work in this region. Some were already converted, and many convicted. Bro. Barry and myself gave a full course of lectures here, which disturbed the evil servants, who cry peace and safety, much. One of these peace-and-safety preachers broke in upon us two or three times while I was lecturing, showing himself neither a Christian or a gentleman. He was rebuked in a special manner by the trustees of the Church. I am astonished that they cannot see their own character so clearly described in the Bible: They aim to destroy every conviction of the truth which may be fastened on the minds of the impenitent, and soon God will make manifest their deception to the whole world. I rejoice more and more in the word of God, when I see every day its truth verified in the fulfillment of its prophecies. How can such men escape the damnation of hell!

I fear I shall not be able to visit New York soon. I have had calls every day, since I have been here. Next week I go to Lewiston on Niagara River; week after to Penfield, where brother Bernard labors from thence to Auburn, Syracuse, Utica, and home. Bro. I. E. Jones must come this way. I will write you from Penfield, if the Lord comes not before.

Yours in the blessed hope, WM. MILLER.

STRANGE DIALOGUE FOR CHRISTMAS.

"In the last days, men (having the form of godliness) shall be false teachers, despisers of them that are good."—2 Tim. 3: 1-5.

Ma. Editor.—It is with painful sensations, I have just read of another instance of the fulfillment of the prophetic declarations of Peter and Paul, among the clergy of the Methodist Episcopal Church. One of the churches in the upper part of the city, requested Bro. George Cole, assistant editor of the Christian Advocate and Journal, to write a dialogue for the Christmas anniversary of the Sunday School attached to the Church. Brother Cole complied and produced a dialogue upon "Millennium," turning the subject of the blessed Saviour's speedy coming into ridicule. Oh, what a course of training for the children of Christian Parents! What must be the necessary result of such a course, but to ultimately destroy all confidence in the Scriptures, as a revelation from heaven!—*Mid. Org.*

LETTER FROM WM. MILLER.

Dear Br. Himes.—At the request of numerous friends, I herein transmit to thee, through you, a brief statement of facts, relative to the many stories with which the public has been deluged, by the pulpit, press, and bar-room declamation, concerning the principles and management of my worldly concerns.

My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all the saints, some time between March 21, 1843 and March 21, 1844. I have never, for the space of twenty-three years, had any other than preached or published by me; I have never fixed on any one month, day, or hour between that time; I have never issued any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time; I am perfectly satisfied that the Bible is true, and the word of God, and I am confident, I rely wholly on that blessed book for my faith in this matter. I am not a prophet, I am not sent to prophesy, but to read, believe and publish, what God has inspired the ancient prophets to administer to us, in the prophecies of the Old and New Testaments. These have been, and now are my principles, and I hope I shall never be ashamed of them.

As to worldly cares, I have had but very few for twelve years past. I have a wife, and eight children; I have great reason to believe they are all the children of God, and believers in the same doctrine with myself.

I own a small farm in Low Hampton, N. Y.; my family support themselves upon it, and I believe they are esteemed, frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house, nor the needy from their door. I bless God my family are benevolent and kind to all men who use their sympathy or aid; I have no cares to manage, except my own individual wants; I have no funds or debts due me of any account; I owe no man any thing; I have expended more than 2000 dollars of my property in twelve years, besides what God has given me through the dear friends in this cause.

Yours respectfully, WM. MILLER.
Philadelpia, Feb. 4, 1843.

Bro. Southard,—My wife has just arrived from England, after an absence of eight months. The several papers I sent out from time to time, she distributed among different individuals in Liverpool and London, and other places she visited. What good may have been done, will be known soon, if not on this earth, in the now and glorious earth, wherein dwelleth righteousness. While in London, in the early part of September, our Russian Brother *Gelenoff*, called to see her while she was making a visit to my brother's, and spent the evening. He talked very zealously on the second coming of our Saviour, and presented a chart of a hankerbierf, having all the prophetic numbers, and the beasts, representing the kingdoms of this world. He gave an account of his experience, how he was led to examine the subject that Christ's coming was nigh, even at the doors, and how anxious he was to let his countrymen know. He was waiting the first conveyance to Russia, and I have no doubt he is on his way, or he may be there, as he did not call again, nor did my wife see him after. May he be made a blessing to his countrymen, in turning many to righteousness, that they may be ready for that day, which will soon dawn upon us, when Christ will be King of kings, and Lord of lords, and shall reign with his people personally, for ever and forever more, is the earnest desire of your brother in Christ.

H. J. WISLAW.
New York, Dec. 16, 1843.

O'CONNELL.—It is a fact curious in its own nature and still more, under the consideration how utterly it seems to have been forgotten a 1833 by the newspaper press, that the Liberator of Ireland is going through precisely the same course of political events now, which he went through in 1831, twelve years ago. He was "engulfed" Catholic Emancipation at that period, in the same manner, although on a smaller scale of operations, that he now agitates Repeal, and then, as now arrested by the Government.

TERMS.
The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

JUSTICES.

- 1 Blow ye the trumpet, blow
The gently solemn sound
Let all the nations know
The earth's remotest bound:
The year of jubilee is come:
Return, ye ransomed sinners, home.
- 2 Exit the Lords of God,
The sin-stung lazar-kind;
Resurrection by the blood,
Through all the lands proclaiming:
The year, &c.
- 3 Ye slaves of sin and hell,
Your liberty receive;
And sail in Jesus' dew,
And tread in Jesus' live.
The year, &c.
- 4 The gospel trumpet bear,
The news of pardoning grace:
Ye happy souls draw near,
Behold your Saviour's face.
The year, &c.
- 5 Jesus, our great High Priest,
Has full atonement made;
Ye weary spirits, rest:
Ye mourning souls, be glad!
The year, &c.

PURE MILK—"NOT MILK AND WATER."

There are many Protestants who would do well to take a lesson from the Irish milkman, and not let others deal out Bible truth to them as they may think best. The following anecdote was related in Liverpool, by a gentleman from Cork.

A short time since a Romish priest of the county of Kerry received information that a member of his congregation—a milkman—was in the habit of frequently reading the Scriptures, and paid him a pastoral visit. On arriving at the humble cabin, he found poor Pat employed in his domestic affairs, and thus addressed him:

"Why my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?"

"Sure it is true, please your reverence! and a fine book it is."

"But you know," rejoined the priest, "that it is very wrong to read the Scriptures. An ignorant man like you has no right to do so."

"Ah!" replied Pat, "but you must be after provin' that same, before I can consent to leave it o'."

"That I will soon do."

"Pat.—Sure, if your reverence does that, I'll read no more, and give it up to you."

"Priest.—I will, from the book itself, convince you that you have no business to read it."

The priest immediately took up the Bible, and read to Pat from the 1st Epistle of Peter, 2: 2—"As new born babes, desire the sincere milk of the word, that ye may grow thereby." "Here you see," said the priest, "you are wrong to read the Scriptures yourself; you are only a babe; and you are enjoined to desire the sincere milk of the word." One who understands what the sincere milk really is, must give it you."

Pat listened attentively to the priest's authoritative address, but in no way at a loss to reply to what might have puzzled wisest heads, said, "Ah, but be nisy, your reverence, while I tell you. A little time ago I was took ill, I got a man to milk my cows and attend to my business, and what do you think he did? Why instead of giving me the real milk, he chated me by puttin' water into it; and if you get my Bible you may serve me that same. No, no, I will keep my cow and milk it myself, when I shall get the sincere milk, and not as I should from you—mixed with water."

The priest thus finding himself defeated, and desirous that the mischief should spread no further, said, in a conciliatory tone—"Well, Pat, I see that you are a little wiser than I thought you, and as you are not quite a babe you may keep your Bible, but don't lend it or read it to your neighbors."

Pat, eyeing his antagonist very cunningly, but seriously, replied—"Sure enough, your reverence, while I have a cow, and can give a link milk to my poor neighbors who have none, it is my duty to do so as a Christian; and saving your reverence, I will."

The priest, abashed, walked off immediately.

SECOND ADVENT.—Mr. Hall, a young gentleman who about 18 months since resided in this place for a short time, is now delivering a course of lectures in the Court House, on the subject of Christ's second advent, which he believes will take place in the course of a few months. Whether Mr. H. is right or wrong as to the time of the advent, his lectures are well worth hearing for the instruction they contain in relation to matters of history and chronology.—*Mr. Vernon Rep. Times.*