

THE
ADVENT MESSAGE

TO THE
Daughters of Zion.

 C. S. MINOR, Editor. 

VOL. I.---NO. 2.

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BOSTON, SEPTEMBER, 1844.

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INTRODUCTION.

THROUGH the long suffering and forbearance of our Heavenly Father, we are again permitted to speak to the readers of the Message. The door of mercy is still open, and there remains a few fleeting moments of probation yet unwasted. This priceless opportunity we would then improve, beloved sisters, in one more appeal to those who are not yet convinced of their danger, and are, therefore, unprepared to meet the fearful realities of the coming day. Although we had expected, before this, to have witnessed the coming glory of the Son of God, and to have had a humble share in the rejoicings of those who wait for him, yet we are not disheartened or unbelieving, but still rely with unshaken confidence on the promise, "I will come again," and the assurance, that "at the time appointed (or made known,) the end shall be." After diligent and prayerful re-examination of our computation of prophetic TIME, we feel a deepening conviction, that it can vary, at most, but a fraction, from the hasting fulfilment, while the threatening omens of the world's horizon increasingly demonstrate the promised crisis. We believe, without a reason for a doubt, that the coming of Christ is the next

great event, and that this SEEMING delay is mentioned in the prophets, as the tarrying point, and watching time. It was necessary that those who understand, and profess to wait for the Lord, should have their faith "tried," that they may be purified and made white, while the wicked shall do wickedly and not understand, and emboldened by the SEEMING failure, begin to revile, and evil entreat those servants who are looking for their Lord's return. It is the time when the foolish virgins, who have had their attention arrested by the Midnight Cry, will lose their faith, (oil) and the unbelieving world will relapse into a state of unconcern, vainly thinking that the days are prolonged, and every vision faileth, so that the coming of the Lord, despite all his warnings, shall come upon them as a snare, and in a day when they look not for him. At this time how encouraging are the words of the Apostle, who said, "but ye, brethren, are not in darkness, that that day should overtake you as a thief." We therefore intend, through the abundant grace given unto us, to possess our souls in patience, to watch, and wait, and to keep our loins girded, and our lamps burning, that when he comes, we

may be READY to go in with him to the marriage. Such is the weight of scripture testimony respecting the TIME, that we feel assured that the glorious consummation of our hope will not be much longer delayed. We began to watch early, and we rejoice that it has been thus, for it is much better to look a year too soon, than to be an hour too late, when the Master has once arisen to shut the door. Our course then is onward; and when we are tempted to let down our watch or look back, we will remember Lot's wife, and continue to believe all that the prophets have spoken, and exhort and comfort one another, and so much the more, now we see the day approaching.

TO THE ADVENT SISTERS.

BELoved Sisters, let us speak often one to another of the "glorious hope," and inquire, with continual supplication, what is the will of the Lord respecting his handmaidens, who wait for him, that we may know our mission, and fulfill it in his love. At the time of the first advent of our Lord, Anna, the prophetess, "spake of him to all them that looked for redemption in Israel." Women ministered unto him through all his weary path. They followed him to the cross, wept around his feet, and watched early at the sepulchre. To them he first revealed his resurrection, and they were the messengers he sent to show it to his disciples. Soon after he ascended, leaving the sweet promise, that in like manner he would come again, and making it our duty to watch, and look for him until his return. We are not called to witness his sufferings and reproach, nor take our share of agony, in the dark scene of the crucifixion. To see the object of our love and hope extended on the tree of torture, and the quivering flesh pierced, and pouring out its life-blood, amidst the insults and revilings of his infuriated murderers. How unlike this is our position. He is now coming with power to receive the kingdom, and to subdue all things to himself. To us, then, it

is now given to WAIT for Jesus. How should this glory fill our hearts, and inspire our zeal! Who among us can realize the unspeakable interest of this privilege? or who can grow weary of such a cross? What though, for a few days, the blind multitude of earth may ridicule our hope, and despise our expectation, the puny trials of this watching hour are not to be compared with the present joy of WAITING FOR JESUS; how much less with the coming glory!

Dear sisters, let us, with humble confidence in the grace of God, determine with heartfelt earnestness, that as for us, we will persevere even unto the end, that we will not faint nor grow weary, that our course shall be onward, that when the Lord appears we may, like Mary, be found WAITING. The hour of heaviness and temptation is upon us; let us renew our diligence, for many virgins are falling to sleep around us; and while they are dreaming, their oil may be wasted. Let us then look up, and continually cry, "Lord, what wilt THOU have me to do?" Is there not yet some soul within our influence unwarned? Do we daily confess the precious faith of his immediate appearing? or does our sadness at his seeming delay make us silent. Oh, beware, this is the door by which the tempter may enter, and the light that is in us become darkness. It is as much our duty and privilege now to understand and confess the TIME, as it ever has been; let us see to it, that we FOLLOW after the truth, for knowledge shall increase until hope is lost in sight.

Let us not, then, be satisfied with our present knowledge of the revealed word, but search, with simplicity of heart, looking unto him *alone* who is able to lead us into all truth. Let us not be discouraged, but possess our souls in patience; for yet a little while, and the glory of the Lord shall be revealed, and all flesh shall see it together!

Beloved sisters, we are united by a living tie, a divine sympathy. Our desire and hope, our conflict and our strife are one.

Let us delight in, and cherish the peculiar love that binds in one spirit the despised children of the Advent. We acknowledge no other obligation or responsibility. Let us then embrace with faith and prayer the *whole band* scattered abroad in the earth, "one of a city and two of a family," and bring them with unwearied love before the mercy seat. This ministry may surely be ours, it becomes the trusting tenderness of woman, and it is worthy of her high resolve and unwearied zeal.

Then let the heavens darken, and the earth tremble, all will be peace in the heart which loves and waits for Jesus. It is our duty to exhort one another, and so much the more as we see the day approaching. And what shall I add, for this to me seems a last privilege? Sisters, pray without ceasing, look up with confidence, dwell in God, be led and filled with his Spirit, for the hour of our redemption draweth nigh.

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 "AND THEY CAST HIM OUT."

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 IN the time of Christ's ministry, the Pharisical priests and rulers of the synagogues were much annoyed by his unauthorized innovations. It was altogether opposed to their ideas of ecclesiastical order to have unlearned and ignorant men assume to be their teachers; and when they perceived that his most attached followers were among the poor and the blind, the publicans and sinners, their pious indignation could scarcely be restrained. After forbearing a while because of the multitude, and prudently conferring among themselves of the best manner of suppressing such fanaticism, they came to the decision that if any man should confess their faith in the prevailing heresy, they should be put out of the synagogue. By this course many of the orthodox Jews, who had great reverence for the sanctuary and the priesthood, although convinced by the holy example of Christ that the work was of God, dared not confess it, choosing rather the honor of men than that which cometh from God

alone. Yet in that hour of trial, while the test was applied to many hearts, there were a few who feared God, confessed his Son, and were cast out by their brethren. It must have been peculiarly trying to the true Israelite to be separated from the faithful, and cut off from the sympathies and confidence of those who sat in Moses' seat; but Jesus, when he found such, manifested himself unto them with peculiar love, comforted their hearts and strengthened their faith, assuring them that "he that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

As time develops the true position of Adventists with regard to the sectarian organizations of these last days, we are more and more astonished at the striking analogy between their position and that of his true followers, at the time of his first advent. Let us then take courage, though we may be cast out from the synagogue, and the hearts of many that we have dearly loved, we have the sweet consolation that it is for the sake of Jesus.

When we are called to bear this cross for our coming Lord, it is peculiarly important that we should exemplify that *charity* which suffereth long, and is kind, which endureth all things, and is not easily provoked. That we may show, by our walk and conversation, that the love of Christ alone constraineth us, being gentle and patient unto all, in meekness instructing those who oppose themselves; for soon he that shall come, will come, and give unto every one according as his work shall be.

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 "WILL YE ALSO GO AWAY?"

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 HAIL, pilgrim in the Advent faith! Methinks
 The mist on this enchanted ground grows dense
 And strangely weighs thy weary eyelids down!
 Faint not. This darkness presages the dawn,
 And surely speaks the morning just at hand.
 Full well our ever-watchful foe perceives
 His time is short,—and from his dark abode
 Now brings and spreads fresh horrors mid the
 gloom;
 And whispering voices, full of unbelief,
 Moaning along the untrodden waste he sends,
 With wily phantoms beckoning us astray.

But heed them not. This is his hour, his last.
Nay, rouse thee for one little moment now,
One struggle, and thou art forever free !
Stand fast, for he that overcomes shall win,
And he that shall endure unto the end
Be saved, and wear a crown of righteousness ;
And he that waits and cometh to the time,
Is blest. And now, when every heart-throb tells,
And the bright hour, for which all other hours
Were chronicled, is opening to our anxious sight,
It is no time in sadness to turn back,
And give so lightly up, our claims and part
In the blest joy of our inheritance.

A LAODICEAN MARK.

IN prosecuting our mission to the churches, we find many conscientious spirits quietly resting behind the plea, that if they are only *READY*, it matters not to them whether death overtakes them, or the Lord comes ; and that if they are prepared for one, they are for the other event. With this persuasion, they conclude that the time is a question of indifference, in which they have no responsible interest, and, therefore, close their eyes to the increasing light of the Lord's approach, and, with lukewarm inefficiency, risk the fearful issue. It is surprising that any one should be willing to venture an eternal and priceless interest on such a baseless plea.

Let us look at their position. The great day of the Lord is near, and it hasteth greatly. It is the day of which the holy prophets have spoken, and all scripture testifyeth. The day when our crucified and rejected Savior will return to take the power, the glory, and the kingdom. The day when ALL who love his appearing will receive a crown of righteousness, when the saints, the martyrs, and all his suffering and oppressed people of every age, will be glorified. The day of restitution of all things, of release from sin, and death, and the grave, for which the groaning creation travaileth. This is the coming glory of which we testify. We come to our brethren, who profess to be followers of this same Jesus, and lovers of his cause, who daily pray "thy kingdom come," and point

them to the budding fig tree, and the gathering signs, of which our departing Savior once said, *WHEN ye see these things, look up and lift up your heads, and know, etc.* Elated with the glorious prospect, we come to them with warm hearts, expecting a gush of holy sympathy and joy ; but they turn from us with cold indifference, if not contempt, and say, "Oh, its no matter about the time, if we are only *READY*."

We cannot acknowledge that it is of no importance to know the time, when the inspired text so often commands us to watch for it, and look, and hasten unto the day of God. Of which the prophets have sought diligently, what, and what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow ; unto whom it was revealed, that not unto themselves but unto us they did minister. The Lord will do nothing, but he revealeth his secret unto his servants the prophets ; and the secret of the Lord is with those who fear him ; for God hath appointed a day in which he will judge the world ; therefore, what the Lord hath established, we will not dare to call common or indifferent.

On the other point we most sincerely agree with our brethren, that we must be *READY* ; but here also we appeal to the law and the testimony, to decide what is the true and only readiness of heart that will be accepted in that day. We first understand that love is the fulfilling of the law ; that although we speak with the tongue of angels, understand all mysteries, bestow all our goods to feed the poor, and give our body to be burned, yet without charity or love, it will profit us nothing. If we love the Lord Jesus with all our hearts, we shall love his coming, and it will not be a matter of indifference to know and understand what the scriptures have said respecting the time. We shall be interested in the holy prophets, who "searched diligently," and we shall rejoice with joy unspeakable when we perceive, through the teachings of the Spirit, and the testimony

of the revealed word, that the day is approaching.

We feel that true readiness implies a zealous, devoted SYMPATHY with Christ in his sufferings, and an anxious, watchful DESIRE to see his glory manifest, when all flesh shall see it together, and he shall receive his kingdom; for the exalted consummation of his work has not yet been completed on earth.

In the soul that is truly ready, the desire to be like Christ, and to be with him, is so great that he cries daily, with the spirit, and with the understanding also, "Let thy kingdom COME." And it is no matter of indifference to such an one, when that petition is answered, but he is with a sweet and holy confidence looking for and hastening unto the coming of the day of God.

"WATCH AND PRAY."

All christians concede and understand the necessity of prayer, but few seem to realize the equal importance of watchfulness. Our suffering Redeemer, in the dark conflict of the garden, said to his disciples, "Watch ye and pray, lest ye enter into temptation," for He knew that although the spirit was willing, yet the flesh was weak. Our life is made of moments, and our experience is composed mostly of seemingly unimportant and trivial incidents, but it is the *little things* of life and practice, that constitute character. We should shun the LEAST appearance of evil, the SHADOW of wrong, which is first presented by the tempter, for if these are received or unnoticed, what may not follow? Therefore, with a peculiar diligence should we watch each wandering thought, and careless word, lest we are led thereby into temptation and sin. Temptation only, is not sin, for the unspotted mind of Christ was subject to the same enemy; but knowing our weakness and the power of the adversary, we should WATCH and shun his first approach. Let us then be jealous over the little things, the fractions, and the unreserved moments of time. Let

us guard with attention, the hours of weariness, indisposition, and trivial contradictions, for the whole armor of GRACE and PATIENCE is often more necessary, while the enemy lies in partial ambushade. Prevention is better than cure, therefore to avoid the occasions of sin, is better than penitence.

The primitive fathers taught, that "it is good to repent, but not OFTEN," lest we grieve the Holy Spirit wherewith we are sealed. Then with humble submission to the leadings of Providence, and patient endurance in well doing, let the Advent Pilgrims "be sober, and WATCH unto prayer, for the end of all things is at hand."

A TRUE SOLACE.

WHEN the shadow of this world is deep, and the heart is sad through unspoken grief, it is a solace to know that JESUS is near. When wasting care makes life a burden, and heavy thoughts oppress the spirit, how priceless is the truth that we shall soon be changed, and caught up to be forever with the Lord. When we are hopelessly separated from those we love, and the chill of worldly friendship surrounds us, how inspiring is the expectation of the return of Him whom our soul loveth. When the sleep of death enchains the lovely and the cherished, and the tomb answereth not the wail of the mourner, how sweet is the voice from heaven, "Behold, I am the resurrection and the life," and, "I come quickly." ●

Yes, the precious promise of the immediate coming of Jesus is the true and only solace of these degenerate times, and the balm for every wound. It is the hidden spring of peace within many a weary breast, and supports the trembling feet of those who are ready to perish through oppression and woe. There is no path so dreary, no cup so bitter, and no cell so dark with despair, but that this glory can illuminate and sweeten with a joy unspeakable. Who then among the weary children of earth

will not hail such a hope? who will not exult in such a prospect, and lift up the head and rejoice, because redemption draweth nigh?

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LINES  
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SUGGESTED WHILE WATCHING THE UNUSUAL  
BRILLIANCY OF THE EVENING STAR.

THERE is a star in the far blue sky—  
A star that is sweetly gleaming—  
Its radiance comes from the throne on high  
Where the glory bright is streaming.

It seems a gem from the Savior's hand,  
Just dropt on the verge of heaven,  
Which as a pledge of the golden strand,  
And the sea of glass is given,

To cheer our hearts in the closing hour,  
When the clay is growing weary,  
As a token of his love and power,  
When all beside is dreary.

Then glitter on in thy beauty still,  
Sweet star of earth's fading even,  
A signet fair of thy Maker's will  
To restore the long lost Eden.

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THE MEMORIAL OF MARY, SHE
HATH DONE WHAT SHE COULD.
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Who does not love the character of Mary, and desire to imitate her? Wherever the gospel has been preached, the good work she wrought on the Savior has been spoken of for a memorial of her. The character of Mary's piety was deep, ardent, and fervent,—she sat at the feet of Jesus and learned of him, thus became meek and lowly in heart. Mary's love for the Savior led her to honor him—in the midst of rebukes, reproofs and murmurs she brake the box of precious ointment, and poured it on his head. It was had to "anoint him for his burial." "He that saveth his life shall lose it, and he that loseth his life shall save it unto Life Eternal." Mary feared not the frowns of friends who wisely and expediently scanned the consequences of anointing the Saviour. For some had indignation within themselves, and said,

"Why was this waste of the ointment made? To what purpose is this waste? For it might have been sold for more than three hundred pence and have been given to the poor. And they murmured against her. (Mark, 14.) John records that Judas Iscariot expressed those pious fears respecting the waste, and the marvellous commiseration for the poor. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." And some of the true disciples even,—borne away with Judas' very benevolent argument, had indignation within themselves, and murmured against her. Every age has its good work to be wrought on the Savior. True, it is not to anoint him for the burial, but it nevertheless is of such a nature that only a Mary can do it. There was a fitness—an appropriateness in the work of Mary that claims our admiration. She had much of the spirit of her blessed Master, and she had too, unwavering faith. It was unbelief in the disciples that caused them to question the propriety of breaking the alabaster box to anoint Jesus. It was covetous in Judas that made him appear so benevolent. Those weak, humble, and devoted sisters, who are ready to follow Jesus through evil report and through good report, are Marys. They, like the sister of Lazarus, have chosen the good part that will never be taken away from them. Many of this class have in times past gone to prison and to death, for the quenchless love they had for Jesus. Sitting at his feet with a child-like and teachable spirit, they learn his word,—thus they are in a position to receive the "present truth," and testify for it to those around them. The Marys were latest at the cross, and earliest at the sepulchre. The love of Jesus is the moving principle of their souls. The frowns of the world move them not; for they know that it frowned more darkly on their Savior. The fear of losing popularity moves them not—faithfully and truly *they will do what they can* for the being who died for them, if they lose all things earthly in conse-

quence. Where are the Marys of this time for whom a memorial is being recorded on high? Who would not have a Mary's crown? who then will do a Mary's work? In the face of opposition it must be done—the dearest friends, it may be, will murmur—the world will darkly frown, strong faith must gird thee, else thou wilt not endure. The Marys were first to welcome Jesus after his resurrection, and now shall they not be among the first to discern the signs of his coming, and *know that he is near even at the door?* Mary will never be heard opposing the glad tidings that the Savior is coming speedily. Oh, no, her soul will glow with rapture at the very thought of it, and while she may fear that it is too good news to be true, she will respond to the announcement, "Behold I come quickly!" Even so come, Lord Jesus. Those who have the faith and love of the sister of Lazarus will not weary in well doing—they will wait the vision, and meanwhile do what they can for the expected Jesus.

E. C. C.

THE COMING SAVIOR.

He will not come a stranger
Rejected of "his own,"
Not his a lowly manger
But glory and a throne!
No longer "meek and lowly,"
Will the "man of sorrow" bow,
But Godlike be his triumph
And radiant his brow.

The "faithful servant" watching
The master will reward—
He who has trusted wholly
In his unfailing word,
At the Savior's blest appearing
Will find his joy complete,
As crowned with glory, humbly
He worships at his feet.

At Jesus' longed-for coming
Angels will swell his train,
And all the sleeping "faithful"
Will rise and live again!
Oh, what transporting rapture
Will clothe the blissful throng,
How sweet the gushing praises
Will echo heaven along!

The earth "restored" as Eden,
The "heavenly country" then
Will bare no more the traces,
Of the curse that once had been;
For Jesus hath redeemed it
And "purchased" to possess—
So saints for *full* redemption
The author 'll ever bless.

He will not come a stranger
Rejected of "his own,"
Not his a lowly manger
But glory and a throne!
No longer "meek and lowly"
Will the "man of sorrow" bow,
But Godlike be his triumph
And radiant his brow. E. C. C.

THE POOR HAVE THE GOSPEL PREACHED TO THEM.

It is a grand argument against the Advent, much in vogue with opposers, that only the poor, the despised, and the disappointed in the hopes of this world, are looking for the Savior's return.

This is in accordance with the declaration of Holy Writ, that "not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh shall glory in his presence.

But the poor have certain precious promises which it may be well to consider. "Blessed are the poor in spirit" were the words of Jesus, "for their's is the *kingdom of heaven*." Then to them he will say in the resurrection of the just, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. They are the saints of the Most High, who shall take the kingdom and possess the kingdom forever, even forever and ever. The poor in spirit are meek, and the promise is, "Blessed are the meek for they shall inherit the earth." Math. v. 5. The

meek shall inherit the earth, and shall delight themselves in the abundance of peace. When? After the evil doers are cut off. Ps. xxxvii. 9, 10, 11. And at the time that God destroys the sinners out of the earth, he has promised, "I will take away out of the midst of thee them that rejoice in thy pride: and those shall no more be haughty because of mine holy mountain. *I will also leave in the midst of thee afflicted and poor people, and they shall trust in the name of the Lord.* And, the remnant of Israel shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion: shout O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thy enemies: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack, [*faint, margin.*] The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy: he will rest in his love: he will joy over thee with singing. *I will gather them that are sorrowful for the solemn assembly who are of thee, to whom the reproach of it was a burden.* Behold at that time I will undo all that afflict thee: and I will save her that halt and gather her that was driven out: and I will get them their praise and favor in every land where they have been put to shame.

James says, Harken my beloved brethren, hath not God chosen the poor of this world rich in faith, and HEIRS OF THE KINGDOM, which he hath promised to them that love him!

Then it is not marvelous that the poor of this world, who are the heirs of the kingdom, should lift up their heads and rejoice when they know from the signs, &c., that their redemption is nigh. It is good tidings to them; it is not to be wondered at that they are ready to obey their Lord, and "know" that he is near even at the door, now that the tokens have been hung out. Neither is it a cause of regret as many sup-

pose, for the Savior said "I thank thee, O Father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. What things? The things of the kingdom. Those only are to be pitied who have not had earthly hopes cut off and heavenly ones grafted in their place. If any man have not the spirit of Christ, he is none of his. Jesus for our sakes became poor, that we through his poverty might become rich, heirs of the kingdom. He has said, Lay not up for yourselves treasures on the earth. And to the young man who wanted to inherit eternal life, he said, sell what thou hast and give to the poor, and thou shalt have treasure in heaven. How hardly shall they that have riches enter the kingdom of heaven. They have no desire to hear about that kingdom—they even pity those who do—they think them poor despised Millerites, the offscouring, but the tables will be turned when he who is our life shall appear—for he shall appear to the joy of the poor, and the rich shall be ashamed. E. C. C.

"THE END OF ALL THINGS IS AT HAND."

"Like the angel's voice sublime,
Heard above a world of crime;
Crying of the end of time."—*J. G. Whittier.*

ONE foot on sea and one on land,
See the mighty herald stand,
As he utters his command.

See him lift his hand on high—
Swear that time shall shortly die—
Sounding forth the "Midnight Cry."

"His voice is like the lion's roar,"
The trembling earth from shore to shore
Echoes, "Time shall be no more!"

Give to God the glory! "Fear!
Lo! the judgment hour is near;
'Tis hastening, and will soon appear."

On the gospel armor gird;
Watch and pray—believe the word
Of the angel thou hast heard.

"Rocks and mountains on us fall!"
Soon, poor sinners, you will call,
When your hopes have perished—all:

When the clouds of vengeance lower,
Who, oh ! who may 'bide the hour —
Unrescued by the Savior's power ?

In the covert of thy side
Then, Lord Jesus, let us hide —
So shall we thy day abide.

Rochester, 2d May, 1844.

E. C. C.

INDIVIDUAL JUDGMENT OF THE TRUTH.

THE fundamental doctrines of the bible have often been discussed by theologians, as well as christians of various sects. Many sermons have been preached, and many books have been written, but still the mass of christians are in almost perfect ignorance of what are the *true doctrines* taught therein. Inclined to lean upon *others* as the defendants of their *own pretended* belief, they become mere automatons in their religious character; if a new or ancient doctrine be discussed, they just inquire what is the opinion of the learned? and the answer, negative or affirmative, is conclusive and satisfactory. On many subjects connected with this life it is well enough that a portion of the community are mainly interested, but in matters of religion, on which depends eternal life or death, no one, male or female, master or vassal, priest or laity, is excused for quietly folding his arms, saying, "I have no personal responsibility about doctrines." Are we living in the 15th or 19th century, that hundreds, yea thousands, are resigning their *all* to the priest's opinion and dictation; estimating their spiritual good by the dollars and cents they put into *his purse*? and thus, as it were, buying indulgences. They live for appetite, and prepare the priceless gems within for total ruin. Illustrations on this point may be gathered all around us. Said a most worthy sister, when revolving in her mind, the truth or falsity of a certain doctrine, "My minister is my religious guide, it is *my duty*, therefore, to submit to his teachings." Another said, "My pastor is a good man, and if the Lord reveals his speedy coming to any of his children, cer-

tainly, *he* will be the one to see it. I will, therefore, defer judging for myself and see if *he* believes it." A good lady of a certain church, gave her name and influence to the cause of "Moral Purity;" shortly after, hearing her pastor say that it was not a worthy object, and that those who gave their influence in its favor were the *first* to be suspected in their *moral character*, hastened to take back her name, saying, "I hope Mr. — does not *know* that I ever joined "The Moral Reform Society!" Said a certain brother, when urged to examine for himself the doctrine of the Advent, "I employ my *minister* as I employ my *physician*, as I have confidence in *one*, so should I have in the *other*." But we need not multiply facts, they meet us on every side, and may well excite our zeal and energy to break the fearful sleep that is now settling down upon the heads of multitudes. Is there no hope? must the gloomy curtain forever envelop a listless, slumbering church, while she is fancifully dreaming of fair scenes, days of untold bliss and triumphant victory? How great is her danger while she leans so confidently and exclusively upon the talents, the learning and deductions of her ministers!

Human reason, human learning, and a trust in *man* instead of God, have been the stepping stones to the church in her apostasy. Paul saw there was danger on this point, hence he admonishes his Corinthian brethren, see 1 Cor. 3d chap. This spirit of imitation is directly opposed to the spirit of Christ, and will certainly lead the same astray and draw it into perdition. Christ says, "Search the scriptures, for they are they that testify of me." Imitation says, "Search your library and see what the learned have written." Christ says, "Call no man master." Imitation inquires, "What is the creed of the church?" Christ says, "And why even of *yourselves* judge ye not what is right?" Imitation, "Your superiors in talents, attainments and age, can judge *better* than yourselves." Now the scriptures are given to us individually, that we may, in *part*, at least, be

our own teachers ; and they are profitable to all, not a few. How superlatively valuable then, in this light, are the scriptures ! The Bible is a mine of the richest class,—a temple of truth,—a tower of wisdom ! Now in order to prize the gold and crown within, we must search them out for ourselves ; would we choose an unerring guide to conduct us through all the choice avenues of this magnificent structure, let us first of all choose the guidance of the great Architect himself. By the agency of the divine spirit our eyes may ever be kept open, our ears ever unstopped, and our hearts thoroughly penetrated and purified with all that is good and heavenly. Consider almost the first and simplest truth which is the subject of faith and of experience—the doctrine of regeneration ; human reason cannot comprehend it, else Nicodemus had not marvelled. But there are loftier themes and objects of greater grandeur before us—they are spread all over the sacred page. A melancholy fact however it is, that many are contented with this slight ingress into the vast edifice of knowledge, and say it is all they expect to know of the truth and the direct agency of God's spirit in this life ! Now the bible gives no encouragement for those who stop with this first step towards christian faith ; and yet the majority of professing christians go no farther, but affirm by their practice, as did a prominent church member a few days since, “ If I barely get into heaven, it is all I expect.” There is another class who are not contented with a single foot-hold within the Temple of truth, but aim to advance farther ; using their spiritual eyes as God directs, they perceive that “ without holiness no man shall see God.” But this same are liable to conclude, after they have been ravished with new beauties and wonders as they have advanced, that they have reached the limits of attainments, and may now come to a stand ; they live and struggle now to preserve that which they have just gained, a delusion ! The doctrine of our Lord's Second Advent cannot fail of producing a salutary and sanctifying influence ; but here

let no one stop and say, “ we have, at last, got all the truth contained in God's Holy Book.” No, no ! we all agree that primitive saints believed these truths just as we do. The Savior taught them to his first disciples. See John xvi. chap. and in the xvii. chap. 17th verse, he prays “ Father sanctify them through thy truth, thy word is truth.” Paul also, in 1 Thess. v. 23, prays “ And the very God of peace sanctify you wholly.” If then we are sanctified through the truth, we cannot be wholly sanctified until we get the whole truth ; at least so it seems to me ; and if so, there is some impropriety in calling any one principle a perfect doctrine, or, in the term, doctrine of perfection. So long, therefore, as more holiness is attainable, so long are we to make a personal matter of the study of the bible ; and so long as we pretend to be Protestants, by which we assume the right and ability to read and to understand the scriptures without an arbitrary exposition from the Pope, so long we must be for ourselves Bible students ; yield this ground, and the church relapses again into the bosom of the “ Man of Sin.” Yet after all is said, how few will be induced to study the word of God for themselves, and be their own interpreters ; seeking divine aid to show them all the glorious mysteries of godliness. Let those who feel and see impending wrath just hovering round this guilty earth, level their prayers, wake up their energies, and strive to snatch their fellows from the fiery billow that awaits them ! This is a solemn, a momentous period in the world's annals, awfully so to the chief actors on the stage of time ; its knell soon strikes its last sad note, and is forever gone ! This is no time for wit, for gaiety, or self-aggrandizement. The enemies of truth may triumph now, their hatred vent its scandal, and wounded pride seek revenge ; all unheeded, let us proclaim the truth,—inspired with love for the undying soul, let all other hopes, all other wishes, be forgotten ! Oh, that one word of warning might awake some heedless soul who faintly says, “ My parents, my broth-

ers, my minister will *tell* me all the truth, and conduct me safely to a blissful paradise." Believe, my friend, you listen to the syren song of him who plots thy ruin. Be not deceived, the great day of retribution is but just before us. The great Jehovah will soon arise to vindicate his justice, and revenge his slighted offers of salvation. Hark, the rumbling of his chariot wheels are already heard. The harbingers of coming judgment are already in our midst. The nations *now* are angry, Rev. xi. 18, and at this moment are preparing for the last great battle, Joel, iii. 14. And will you even now quiet your fears and risk your eternal welfare? We bring not to you fancy's airy sketch, nor imagination's romantic picture; all is dread reality. God's eternal truth—his word is fearfully fulfilling. Go to that word, slighted as it has ever been, bend your knees in prayer and then peruse its sacred pages; they are big with important matter relating to your present duty and your future good! Neglect it, and you must forever bid adieu to all the bliss it promises, and consign your precious soul to irreclaimable sorrow.

S. H. B.

A VOICE FROM SLAVE LAND.

THREE millions! yet in servitude, a captive host we lie,
Oh, is there none of all the earth, to rescue ere we die?
Must we be slaves when Freedom reigns in all the northern land?
Must we be slaves, deep ground in dust—nor freemen ever stand?
Then welcome, welcome grateful tomb!—thou peaceful covert blest—
In thee "the wicked trouble not, the weary are at rest."
Our dust is on the southern hill, *slaves'* dust on southern plain,
From earth the brother's blood cries out, and reaches heaven again.

RESPONSE FROM THE NORTH.

Forth to the rescue! on we come! ye crushed and sorrowing,
Sad are our hearts, that long ere this we could not freedom bring;

Toil on a little longer, slave, and we will set thee free!

And then o'er gloated Slavery's grave we'll have a Jubilee.

VOICE OF TRUTH.

The Lord from Heaven alone can break, the bondman's clanking chain,

And in his Holy Word we read that he will come again

To free the oppressor's galling yoke, and burst his prison door,

To wipe the tear from sorrow's eye; that grief may be no more.

Good will to slaves! Glad tidings! Deliverance is near!

For soon the "Man of sorrows" in judgment will appear;

Fear God! and to him glory give; be watching, sister, brother!

His glory he'll ne'er yield to man, or give it to another!

E. C. C.

IF THE LIGHT THAT IS IN THEE BECOME DARKNESS, HOW GREAT IS THAT DARKNESS.

WHEREVER the cry, "Behold the Bridegroom cometh," has gone forth, the surface of the general mind has been more or less moved, and the question has come from the still small voice within, to every individual, May not this after all be truth? To many, if not all, the Spirit of God hath pressed home this warning, with unwonted power. A conviction, unbidden, has held up the truth, and the mind has been led to look at it. This has been the crisis, and the turning point with thousands. Some have yielded to the heavenly monitor, and their hearts have been more and more opened to understand the scriptures, and to love and cherish the sanctifying faith of the Lord's immediate coming. A multitude of others, through the opposition of friends, the love of reputation, the pleasures of the world, and the fear of man, have turned from the offence of such a cross, and rejected the light, and almost immediately their light has become DARKNESS. After having been partially enlightened, and almost persuaded,

how fearful will be the consequences of neglecting so great salvation. Our Savior, foreseeing this temptation, warns us by the significant words, "Remember Lot's wife."

The course of those who have deliberately turned away from this warning, has invariably been downward. Though once under the influence of the Holy Spirit, they gave an interested and attentive ear, yet grieving the heavenly messenger by rejecting his mission, he has left them to insensibility and hardness of heart, and they can now ridicule and scoff at the glorious and fearful truth of a Savior at the door. Many are thus falling through "the temptation which is to try all that dwell upon the earth," and we realize more and more that the perilous times of the last days are truly come.

As the Jewish church rejected the word of God in reference to the first advent, and their house was from thenceforth left unto them desolate; have we not great reason to fear, that now, when the times of the Gentiles are fulfilled, and the doctrine of the immediate second Advent has been rejected by the Gentile church, it will also be left to blindness and hardness of heart? If this is not so, why do we hear of such moral death among the churches? and what else can be the cause of the Laodicean enchantment that now enchains them? Let us be warned by these things to escape the coming wrath, and awake and go out to meet the Lord, lest when he comes we may be found sleeping.

"THE SCRIPTURES OF TRUTH."

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man, (or child) of God may be perfect." "The holy scriptures which are able to make thee wise unto salvation, through faith, which is in Christ Jesus." "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." "Seal not the sayings of the prophecy of this book,

for the time is at hand." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand." "Blessed are they that hear the word of God and keep it."

With this divine testimony and these benedictions, with regard to the study of the scriptures, let us be encouraged to drink deep from this only living and exhaustless fountain of truth, which is still continued to us, in the weary desert of time. Let us not fear the denunciations of ecclesiastical dignitaries, nor heed the sophistry of worldly wisdom; but let us listen alone to these oracles of our Heavenly Father's love, "which ARE ABLE to make us wise unto salvation."

THE NEW EARTH.

When this fair globe, that hath so long to sin's dark reign been given,
Is blotted as a cursed thing from out the host of heaven;

Oh! then from His untiring hand who gave creation birth,
Another yet more bright will spring—a new and joyous earth.

To faith's pure eye its hills and vales in beautiful robes appear,
Its gushing rills all luminous, its silent waters clear;
And verdant groves and blossoms fair within the vista rise,
With shaded grot and flowery walk, and bowers of Paradise.

Yet more transcendent glory still attunes the heart to praise,
And bids the joyful lips break forth in ever-grateful lays;
The same that wakens joy in Heaven, and constitutes its worth—
Unsullied beams of righteousness adorning that "new earth."

The "morning stars" will then again in lofty songs unite,
And all the sons of God raise high their shouts of pure delight;
Yea, God Himself will call it "good," and that bright work divine,
Amid the countless gems of light for ever, he will shine.

A. C. JUDSON.

"MILLERISM."

ABOUT four years since, the public began to hear of Mr. Miller and his views. An awakening murmur ran through the length and breadth of Christendom. A voice of alarm, that, according to the prophecy of Daniel, the second Advent of the Lord would take place in 1843. With the multitude, the effect was soon lost in slight emotions of surprise and skepticism. A few thinking minds, however, pondered in their hearts, whether this might not be from God, and looking round upon the wickedness of the world, and the declension of the church, appealed with single confidence to the revealed word. As they searched and prayed, the spirit of truth illuminated their understandings, and they perceived, according to the testimony of the prophets, that definite time was revealed, and that the end of all things was at hand. Then came the struggle, and the trial. Could they forsake all, for the reproach of this cross? Many praying souls came to this point, but some, not possessing sufficient moral courage, through the fear of man and the loss of reputation, decided to defer the subject until a more convenient season. The Spirit withdrew, and the light that was in them became darkness. A few, through the grace given unto them, resolved to follow the truth, and to take up the whole cross of our coming Lord, whatever might be the result. Having submitted wholly in the fear of God, his love was shed abroad in their hearts, with a new and glorious power, and they were prepared by his Spirit to go forth and warn a slumbering church and a guilty world. Thus almost simultaneously, in different parts of the country, the alarm began to spread to every wind. A mighty interest was excited, and the subject was brought before the people. Many praying Annas and waiting Simeons, embraced the message, and thousands of the impenitent were converted.

Through the lectures of many whom God raised up, from the farm and the

workshop, and the aid of cheap publications, the sound went out as by a supernatural impetus, into all the earth. The transatlantic world, and the islands of the sea, received the winged messengers of warning, and it was evident to all intelligent believers of spiritual insight, that the Lord and not man was speaking to the people, and that their calculations of prophetic time could not vary much from the fulfillment. Meanwhile the predicted signs appeared in the heavens, and in the earth, distress of nations with perplexity, and men's hearts failing them for fear, and for looking after those things which were coming, etc. Amidst a scoffing world this little band was seen fearlessly approaching the momentous hour, alone confiding in the promise of God. The crisis came, the last limits of the Jewish ecclesiastical year 1843 passed, and their hope was deferred. Many who had companied with them for fear, secretly rejoiced, some became disheartened, but still the few who had received the reasons of their faith from the revealed word, continued steadfast, possessing their souls in patience, and willing, though the vision should seem to tarry, to wait for it. The opposition from the church and the world, from the commencement, had been united, bitter, and extreme; but now contempt was poured on the despised Millerites without measure. The multitude seemed to be relieved of a tormenting apprehension, and to return with increasing desperation to the pursuits of worldliness and sin. In this we now see that the scripture is minutely fulfilling the last events before the Advent.

The tarrying point of the vision, when the just shall live by faith, is come. The lukewarm state of the nominal church, the slumber of the virgins while the Bridegroom tarries, and the increasing wickedness, as in the days of Noah and Lot, are all now completed before our eyes. It could not have been said, "if the vision tarry, wait for it," if none had been expecting it at a definite time. The virgins could not have become weary of waiting for the

Bridegroom, if they had not expected him at an earlier time. The world could not have been in the state it was before the flood, if it had not been definitely warned, nor be caught so entirely in a snare, when they do not expect it, unless they had supposed the time already past. The time also when men should say, every vision faileth, and the days are prolonged, is now accomplished, but would have failed, if some had not, before, expected the consummation of the vision, at the end of certain days.

We find in all these cases that the delay is short, and not, as the world suppose, a final postponement. When the prophet speaks of the vision tarrying, he says, WAIT for it, for it will surely come, and will not tarry, or be long delayed. When the virgins slumber, while the Bridegroom *tarryes*, they are soon awakened, and those who are ready go in to the marriage. When they shall say, every vision faileth, and the days are prolonged, the Lord answers, "the days are at hand and the effect of EVERY vision." We are therefore not discouraged, but are determined, through assisting grace, to wait, and watch, and live for it, until it comes.

We believe that this is the trial and the temptation that is to sift the nations; blessed is he that endures unto the end, and comes out of the furnace purified and made white. Those who have received this faith in the love of it, remain unshaken. Their position respecting the immediate coming of the Lord is ONE, and they are united in the firm belief that it is the next great event, and is now even at the door. Our reasons are alone based on the promise of God, as contained in the prophetic scriptures, which show that a definite time is revealed, and at the time appointed the end shall be. We have confidence in our expositions and calculations of prophetic time, and feel assured that their fulfilment will but vary a fraction from our first expectation, which can only be as much as human chronology varies from the Lord's.

As to the succeeding events during the

thousand years, the reign of Christ, the punishment of the wicked, and the final blessedness of the righteous, we have different views, for we yet see as through a glass indistinctly, and not eye to eye. Yet knowledge is increasing, and the more we search the inspired text, the more we love and rejoice in its light. New views of truth, as well as old, conspire to fill our hearts with adoration and praise. The unsearchable riches of the love of God inspires our hearts to continued diligence in every good word and work, and a pressing forward to the glorious consummation of our faith. We are waiting for Jesus. We know that he is near, and our longing hearts cry continually, let thy kingdom come. It is a priceless joy to know this faith, for in contemplating its divine object, we are more and more assimilated to his holy image.

This, then, is a feeble sketch of what the world calls "Millerism," from the name of our beloved brother, whose heart the Lord first opened to understand prophetic time. Some who believe the doctrine of the immediate coming of Christ, may shrink from this reproach, as Paul would intimate of some in his day, who feared the offence of uncircumcision. If the term "Millerite" be deemed a reproach as connected with the faith of our Lord's coming, "God forbid" that we should glory in anything more than such reproach, and such a cross. As for one, I am not ashamed of the gospel of the kingdom, or of any term of reproach with which it may be identified; let us then take up the cross and follow patiently until He comes.

"BE LED OF THE SPIRIT."

It is the glorious privilege of the children of God to be led by his Spirit, to be filled, and to walk in it. Let us then consider the reality of his presence, and cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, for we "are temples of the Holy

Ghost." It is a fearful thing to grieve this Spirit wherewith we are sealed, for if we have not the Spirit of Christ, we are none of his. Do we REALIZE the glory of oneness with Christ, or are we unbelieving? Do we have his spirit daily witnessing with ours, that we ARE the children of God? or is an abstract principle that we concede intellectually, the extent with us of its tangibility? What saith the Scriptures and the testimony of early Christians? We read that Enoch walked with God, and had the testimony that he pleased God. Israel, Moses, Elijah and Daniel, who were subject to like passions with others, had the same witness. Simeon, Anna, and Stephen, and the primitive disciples were full of faith and the Holy Ghost. This leading of the Spirit, and walking with God, is not confined to the prophetic dispensation, for Paul testifies, "as many as are led by the Spirit of God, they are the sons of God:" "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death;" "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," and "if the Spirit of Him that raised up Jesus from the dead, dwell in you, HE that raised up Christ from the dead, shall also quicken, (or change) your mortal bodies by his Spirit, that dwelleth in you."

This, then, is the resurrection power, and the same by which those who are alive shall be changed, and caught up to meet the Lord in the air. How essential then, is this indwelling life to those who wait for the coming glory. Through the wild speculations of some, and the unbelief of others, there is great barrenness of faith upon this vital subject. Yet the truth of God, and the testimony of his word, is changeless and sure. Through submission and confidence in God, and an overcoming faith, that receives every word which he hath spoken, we may REALIZE this indwelling power, which abideth and teacheth. We

may be led by his love, and kept from sin, through faith unto salvation. And so surely as this is the baptism with which we are baptized, we shall for ourselves experience, that the fruit of the Spirit is—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." If this then is our high and holy calling, let us leave the things that are behind, and "go on unto perfection," and "holiness without which no man can see the Lord." Such was the FAITH, the simple and the strong, of apostolic days, that "the manifestation of the Spirit" was freely "given to every man to profit withal," in "diversities of gifts." In one, the indwelling Spirit was manifested in the word of wisdom, and knowledge, for the edification of the brethren. To another, faith, prophecy, healing, etc., to every man according to the will of the Spirit. We have no reason to doubt the power and love of that same Spirit now, nor dare we limit the grace of Him, who hath said, "Only believe," "ask and it shall be given unto you," and "lo, I am with you always, even unto the end of the world." But we do doubt much of the professed FAITH of the present day, for the Prophet in a certain place, speaking of the last days, declares "that the land shall be barren of faith," and our Savior intimates the same when he says, "when the Son of Man cometh, shall he find faith on the earth?" Yet He is the same yesterday, to-day, and forever, and we believe that there are still a remnant even now, who by FAITH receive the word of wisdom and knowledge, to "understand the vision," and the prophetic will of God, for he hath promised that he will pour out his spirit, and at the time of the end, the wise shall understand. There are some also, who perceive the more excellent way of charity, or perfect love, without which, Paul says, the brightest gifts are but sounding brass, and a tinkling cymbal. Let us then, with faith, desire the gifts of the Spirit, but follow after that charity which covereth a multitude of sins.

“PRAY WITHOUT CEASING.”

WHEN the heart rests in God, how precious is the communion of the soul with its Maker. The worship of spirit and truth continually ascending in thanksgiving and praise, is the breath of prayer that ceases not. This is oneness with Christ, and the heart thus filled with his presence flows out in spontaneous love to every child of God. This is life, and joy, and peace, and accompanies perfect submission and confidence in Jesus. The tempest may gather, the nations rage, and the earth tremble, but the soul thus united to the divine and the eternal, abides in the secret pavilion of the most High.

TO AN ADVENT SISTER.

1st PETER, iii. 3, 4.

YOUNG sister, tear that tinsel'd wreath,
From off thy polished brow,
The native curls that flow beneath,
Are far more beautiful now.

Unloose those chains of shining gold,
That twine thy neck so fair,
And let a snowy kerchief fold,
In modest neatness there.

Thy form, let nature's care impart,
Its unknown loveliness,
Nor borrow dangerous rules from art,
To mar its comeliness.

O, lay that costly robe aside,
So gay and careless too,
Let a plain, graceful garment hide,
Your buoyant steps from view.

“Outward adorning” cease, and bid
A quiet meekness shine,
Through all your life, as Jesus did,
That pattern so divine.

“KNOWLEDGE SHALL BE
INCREASED.”

THE Scriptures assure us, that at the time of the end, knowledge shall be INCREASED, in reference to the words of the book, or vision of Daniel, which we under-

stand, does not consist in the whole truth being perceived at once, but a gradual development, unto the end. It is also said, that the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. This surely teaches, that those who are wise, according to the acceptance of inspired truth, will understand the burden of this vision, which relates essentially to the time of the coming of the Son of Man in the clouds of heaven. There is no reason then for us to be discouraged and faint in our minds, for THIS PROMISE will assuredly be fulfilled. The truly wise, who are led by the Spirit of God, will be led into all truth, and before the Lord appears, will know or understand the time appointed. Though the vision has tarried after our first expectation, yet the prophet gives a second clue of encouragement, unto which time we are to wait, and beyond which it will not tarry. The apostle, also confirming it through the Spirit, says, “yet a LITTLE while,” etc., and then adds, that “the just shall LIVE by faith” in this second assurance. Many have turned to and fro, through prophetic TIME, and not only the wise, but the unwise, and the opposers of our faith, have rendered essential service to the truth, through criticisms of chronology, and corrected translations of the original, although in their hearts they meant not so. In a late work of Dr. Jarvis (an acknowledged linguist) in opposition to our views, he gives the following correction of the English translation of Matt. xxiv. 36, “But of that day and hour *maketh known*, no man [instead of knoweth] no not the angels of heaven, but my Father only.” We have also consulted other unquestionable authorities, which confirm this criticism. This reading entirely alters the meaning of the passage, which has been the great weapon, offensive and defensive, of unbelievers. It is exactly opposite to the almost universal sentiment, that no one can ever know anything about the day or the hour, and unbelief which has been too long cherished, even by Adventists. We have often feared that it was the foundation

of sand, on which lukewarm thousands have built their hopes of peace and safety, while the thunders of the last tempest are muttering in the distance. If no one "maketh known" the day or the hour, but the Father, surely in his revealed word, we may expect to find that knowledge. We are commanded to search and know his will, and by his prophets he complains, "Yea, the stork in the heavens knoweth her APPOINTED TIME, and the turtle and the crane, and the swallow observe the TIME of their coming, but my people know not the judgment of the Lord;" also, "my people are destroyed for lack of knowledge, BECAUSE thou hast rejected knowledge, I will also reject thee." Let us then be careful that we may not at last be found among the number "who are willingly ignorant." In receiving the above translation, and considering the harmony of the prophetic types and periods, the conviction has pressed upon us, with a new and unspoken power, that the knowledge of the inspired word will be so increased and developed, that the exact time may be understood and received, by faith in God. In the case of Noah we find a precedent for this expectation, for when the time was nearly fulfilled, the day was signified to the believing FEW, who accordingly entered the ark and were saved. Let us then leave the things which are behind, and reach forth unto those things which are before, and seek diligently to know the whole counsel of God, for even the secret of the Lord is with those who fear him.

LOVE NOT THE WORLD.

1st JOHN xi. 15.

Oh love not the world! for 'tis passing away,
Its honors and pleasures are but for a day;
'Tis false as 'tis fleeting, and never will give
That joy which the soul is intent to receive.

The world is the empire where Satan doth reign,
And the dense shades of sin darken all his domain,

4*

'Tis the "valley of death"—from whence doth arise
The wail of its millions—their groanings and sighs.

Oh love not the world! For 'tis cursed of the Lord,
His threat'nings gleam out on each page of his word;

'Tis doomed to destruction; no mortal can stay
The wrath that's approaching—the terrible day!

All the vain works created, of which man can boast,
Are naught to Jehovah—they all must be lost;
The fire shall consume them—their beauty and might
Will vanish away like the visions of night.

Oh turn from this world—there is one that's to come,

The "pilgrim's" eternal, unchangeable home;
Faith gives us the "earnest"—'tis blessed and sure,

There treasures "laid up" will forever endure.

The God of all glory will reign as its King—
And the saints full of rapture their anthems will sing;

No sorrow or sighing, or death will be there—
Oh seek that bright world, and its blessedness share!

A. C. J.

FEAR NOT.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

WHAT then? Shall we supinely fold our hands, in expectation that it will assuredly be ours independently of our own exertions? Is it his pleasure that we should make no effort to gain such a prize? Then Paul's striving, wrestling, fighting, running, suffering affliction, persecution, perils, hunger, thirst, and the loss of all things, that he might win Christ and obtain a better resurrection, was all in vain. True, it is the Father's good pleasure to give the kingdom, (and it will be a gift indeed, of grace, not of debt,) yet language could not possibly be found, which would convey more forcibly the necessity of activity, energy and vigilance, than we find enjoined on those who would enter the kingdom.

“*Strive to enter in at the straight gate.*” “*Give all diligence to make your calling and election sure.*” “*Fight the good fight of faith.*” “*Lay hold on eternal life.*” Neither may we abandon the conflict, or the cross, till we gain the crown. “*He that endureth to the end, shall be saved.*” “*To him that overcometh will I grant to sit with me in my throne.*” “*They that were ready went in to the marriage, and the door was shut.*” But especially in these last moments, (I hardly dare say days,) the blessed Savior in exciting us to a *last and effectual effort*, seems to direct us to a *single point*, as concentrating and including all else, and fixes our attention to it by one impressive word “*watch.*” But do we grow weary and think the time long? Have we need of the exhortation, “*Be patient, brethren, unto the coming of the Lord!* Let us not be weary, but “*followers of those who through faith and patience inherit the promises.*” Noah labored in “*preparing an ark to the saving of his house,*” from the flood, and in preaching righteousness to the ungodly, who doubtless derided his faith with the taunting inquiry, “*what will you do with your ark “if it don’t come.*” In this manner were his faith and patience exercised a hundred and twenty years. Moses preferred the reproach of Christ, affliction with his people, and an inheritance in the promised land, to all the honors and treasures of this world, long before there was any prospect of deliverance, relying simply on the promise of God. And at length, “*he forsook Egypt, not fearing the wrath of the king,*” and endured the trials of the wilderness forty years; “*for he had respect unto the recompense of the reward.*” Abraham was only a sojourner in the promised land without a resting place; for he looked for a city which hath foundations; and an inheritance of which he has not yet taken possession. These all died in faith, not having *received* the promises, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on

the earth. But we have not to look afar off for the promised kingdom and its glorious king; we have not to say as Job, “*I shall see him but not now, I shall behold him, but not nigh.*” He is near, even at the doors. And we shall soon behold him; yes, very soon. Shall we then imagine that we are followers of those who through faith and patience inherit the promises, if we cannot endure to the end, when it is so near? Shall our lamps expire just before the Bridegroom appears! The tarrying time must be nearly ended. What vigilance, what watchfulness then, does the present crisis demand! Awake ye slumbering virgins; look to your supply of oil before it is too late. Raise your eyes from this ensnaring world, break away from its blinding and stupifying influence, and behold your dazzling crown! If any glittering toy attracts your vision from the glory to be revealed, think how soon it is doomed to the consuming element. Let go your grasp. Divest yourself of every impediment. Rend every binding cord. Lay all on the altar of God. Seek only to be doing his will and obeying his commands; especially that most important one, “*watch,*” lest coming suddenly, he find you sleeping.

c. s.

“BE NOT AFRAID, ONLY BELIEVE.”

Believe, never falter,
The blessed One is nigh,
Keep burning on faith’s altar,
Devotion pure and high!

Lord Jesus, oh, come quickly!
And in thy glory reign;
We love thy blest appearing,
We shall not watch in vain!—E. c. c.

PROPHECIES OF THE MESSIAH.

THE prophets ministered their predictions as the never-failing consolation of the church in all its distresses; but it was their prophecies of the Messiah that were the

principal comfort to other believers and to themselves ; and, further, were to serve for a clear evidence of the divine truth of those mysteries in the days of the gospel, in and after their fulfilling. Thus this sweet stream of their doctrine did, as the rivers, make its own banks fertile and pleasant as it ran by and flowed still forward to after ages, and by the confluence of more such prophecies, grew greater as it went, till it fell in with the main current of the gospel in the New Testament, both acted and preached by the great Prophet himself whom they foretold to come, and recorded by his apostles and evangelists, and thus united into one river clear as crystal. This doctrine of salvation in the Scriptures hath still refreshed the city of God, his church under the gospel, and still shall do so, till it empty itself into the ocean of eternity.

LEIGHTON.

“THE WISE SHALL UNDER-
STAND.”

Who are the wise ? The blinded worldling says, They who have toiled incessant day and night, Conned ancient books, and gained a vast amount Of human love. Who speak with many tongues, Display great skill in long and loud debates, Gain pompous titles, and proclaim abroad Their mighty wisdom. Truly, such must be Crowned with the highest honors. They are wise. This is the voice of those that “walk by sight.” What saith the scripture ? “Doth one think himself

Endued with wisdom — let him be a fool,”
Humbled in dust, that he may be indeed
Wise in the sight of God. He must begin
E’en as a little child who asks for food,
And cry for knowledge ; looking to the Lord,
Who gives abundantly, and ne’er upbraids :
Yea, he must seek with most intense desire,
As those who dig for ore — who search the earth
For costly treasures. He must “cease from man,”
And every vain tradition cast aside ;
The “fear of God” then shall he understand,
And find true knowledge. For the Lord alone
Can give us wisdom. From His mouth proceeds
Knowledge and understanding.

Thus the proud
Who glory in their might, receive it not—
While the “poor widow,” who from day to day
Asks and obtains her simple crust of bread,

And cup of water with a thankful heart,
Holds converse with Jehovah ! and receives
Knowledge from Him eternal and divine.
Oh, blessed be the Lord that He “hath hid”
The fountain of true wisdom “from the wise
And prudent” of this world, and “hath revealed
Its glories unto babes.”

They that are wise
Shall understand the purposes of God,
And trace the knowledge of His mighty hand.
Ay, they shall watch the signs that bring us near
The last, great day — and be prepared to meet
The heavenly Bridegroom when he shall appear—
And though unknown and here on earth despised,
Shall, “as the brightness of the firmament,”
And stars of glory, shine for evermore
Within the blessed kingdom of our God !

Cleveland, O. Aug. 16, 1844.

A. C. J.

WHAT IS THE MINISTRY WHICH
GOD HAS CHOSEN.

SINCE the days of Enoch, down through the long dark dream of six thousand years, it hath pleased our Father who is in heaven, to speak to his erring children, through a ministry of clay. In these last hours of Laodicean declension, when, according to the inspired text, false teachers shall increase and wax worse and worse, deceiving and being deceived, it becomes exceedingly important, to understand the essential characteristics of the living and the true ; for the Lord hath assured us that he will be with us, even unto the end of the world.

Before the accumulated testimony of many witnesses had been condensed in his written word, he spoke to the messengers of his choice in open vision, and they saw his glory, and heard his voice, and did live. Since that time, through the manifestation of his Spirit, he opens the heart of whom he will, and illuminates their spiritual understanding, to discern wondrous things out of his law, and prepares a ministry through the teachings of his grace, to speak unto those upon whom the ends of the world are come. These divinely appointed teachers have been called from every class of men, but mostly from among

the humble and the poor. Joseph was chosen from the dungeon of his master. Moses, from his abandoned ark of rushes. Gideon, from the threshing floor. David from the sheep cote. Elisha from the furrow and the plow, and Amos was one of the herdmen of Tekoa, and a gatherer of Sycamore fruit.

In the New Testament, we learn that an embassy of angels were sent to the shepherds, who watched their flocks by night, to announce a Saviour's birth. He was meek and lowly, and was called the carpenter, the son of Mary. Publicans and sinners followed him, and the poor had the gospel preached unto them. The ministry he appointed, was selected from the unlettered fishermen. The Apostle Paul who was a chosen messenger to the Gentiles, was perhaps the most learned, in the wisdom of the world, of any of the inspired writers, yet he was by profession a tent maker, and while fulfilling his mission, he labored with his own hands at this humble calling. We truly perceive that not many wise men after the flesh, not many mighty, not many noble, have been chosen. But the foolish, the weak, the base, and the despised things of this world, have been used by the wisdom of God, to confound the wise and mighty, for the wisdom of this world is foolishness with God.

We may farther perceive who are the ministry which God hath sent, by considering the burden of their message, and the manner in which they have been received by the world. In retracing the testimony of the scriptures, we understand that the true servants have ever been reprovers of the world, and have borne an unwelcome report. In no instance have they preached in accordance with the worldly wisdom of the age, or been proclaimers of peace and safety, but have been a sect everywhere spoken against. Their reception from Noah to Stephen was the same, and since, they have ever been unpopular and accounted as troublers and disorganizers by the multitude. The children of Israel murmured against Moses, and were ready to stone

him. They were weary of the administration of the Prophets and Judges, and desired a King. They sought the life of David, Elijah and Jeremiah, and many others of whom the Savior speaks when weeping over Jerusalem. "O thou that killest the Prophets, and stonest them that are sent unto thee!" "ye build the sepulchres of the prophets, and your father's killed them." "I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute from city to city."

When the Son of God came from heaven, and spake as never man spake, to a degenerate church, and opened the way of life and salvation, attesting his divinity by wonderful works of mercy and power, the nominal priesthood and church rejected his mission. They accused him of blasphemy, of having a devil, and persecuted him with the most malignant hatred, even unto the cross. If his teachings of infinite love and compassion were rejected, how much more shall the message of his servants be! His disciples were despised, scourged, and imprisoned, and finally suffered death for the testimony of the truth. Since that time we learn that those who have loved the truth, and by their teachings and example, have been reprovers of the formal and the false, who have been led by the Spirit of God to testify against the corruptions of a degenerate age, have been hated and reviled, and often sacrificed to the popular fury.

If these are the true characteristics of God's living ministry, thus far along the stream of time, we may well look around us with inquiring concern, for these distinctive features, in the present multitude of sectarian teachers.

May the Lord help us to discern, who are the humble and the despised, the reprovers and reformers, and who are the time-serving popular ministry, who heal the hurt of the Daughter of Zion slightly, and cry peace and safety, when sudden destruction cometh.

“OUR FATHER.”

THE ever perfect God has made it our glorious privilege, to call him “FATHER.” Our blessed Redeemer also teaches that one is our Father, even God. With this infinite manifestation of his love, how should our hearts be affected with the deepest humiliation and gratitude! This kind paternal care, originates and preserves our existence, and the bounties of his ceaseless providence, can only be equalled by the surpassing glory of his grace. His mercy shines upon the just and the unjust, and his love embraces every creature which he hath made. How then should every heart kindle with adoration and praise, and be subdued, and melted into penitence and love! Let us return unto our Father, and no longer grieve his spirit; let us know and BELIEVE the love that God hath to us. Let us open the door of our hearts, and receive his abiding presence, and rejoice in the grace that is freely given unto us, for soon he will restore his prodigal children to all the blessedness of their first inheritance.

THE PILGRIMS.

AND who are they? that humble band,
Amid earth's tinsel'd show;
Who journey in a weary land,
And worship as they go?

With steadfast faith, and upward eye,
Unmoved by present shame;
They wait a glory from on high,
A Prince of heavenly fame.

They look, and yet no cloud appears,
And watch, still undismayed;
Nor seem to heed the doubts and fears,
That other hearts pervade.

Weary, and yet pursuing still,
The object of their love,
Affirming that he shortly will,
Appear in clouds above.

While multitudes their hope revile,
And dare the threatened day;
They patiently the hours beguile,
Content to watch and pray.

Then who are they? Their garments seem
All suddenly to change!
And all their way-worn faces gleam,
With radiance sweet and strange.

He comes! He comes!! 'Their faithful King
Enthroned on clouds of light,
And rising now with shouts they sing,
And triumph in his sight.

“BRETHREN PRAY FOR US.”

In these closing hours of trial and darkness, how welcome is the kind greeting of a fellow pilgrim, whose eye is fixed upon the same star in the east! How encouraging is the interchange of confidence, and the mutual expression of faith and zeal, and how unspoken the chord of union that binds to the cross of a coming Savior! But for a little moment, we still meet to part again, and the farewell pledge is often spoken, “brethren, pray for us.”

Oh, it is a sacred word that often echoes long around the secret altar of the heart! And can we then forget? No, brethren, let us *pray*, and ever bring in the prevailing hour our fellow watchers, to the MERCY SEAT.

“IN YOUR PATIENCE, POSSESS
YE YOUR SOULS.”

Jesus himself drew near unto some of his disciples, who were weak in faith and discouraged in heart, and said unto them, “What manner of communications are these that ye have, one to another, as ye walk and are sad?” They answered, that it was about Jesus, whom their chief priests and rulers had condemned and crucified, and added, but we trusted that it had been he which should have redeemed Israel. Their faith was placed on the right foundation, but they were disheartened by the circumstances that overshadowed it. Let us improve by this example, which was doubtless recorded for our benefit. We know that it is Jesus whom ye seek, and that he has promised to COME AGAIN,

and that the moment hasteth greatly. No decisions of rulers or chief priests, should therefore discourage us. Neither should we faint or grow weary, because the night is far spent. Not he that sets out well, but he that endureth unto the end, shall be saved. Though the vision may SEEM, to the sanguine heart, to tarry, its fulfilment is the next great event. All the Scriptures have been exactly and literally fulfilled, except this last closing scene, and heaven and earth shall pass away, but not one jot or tittle of its fearful realities shall fail of being speedily accomplished. Let us then speak often one to another, as we see the day approaching, and comfort our hearts with these words, "the just shall live by faith." We cannot, as yet, walk by sight, for then it would no more be of faith, but let us hold fast our first confidence, which hath great recompense of reward. One of the prophets, speaking of the time just preceding the great day of the Lord, says, "THEN they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

JESUS IS NEAR.

How sweet is the rapture that kindles the soul
 When we know it is Jesus that's near!
 And see by his Spirit the heavens unfold,
 And the long cherished glory appear!

Now Jesus is near, let the humble rejoice,
 And the weary look up and be glad;
 And the suppliant rise at the sound of his voice,
 And the mourner no longer be sad.

Let the weak say I'm strong, and the fearful no
 more
 A thought of dependency know;
 For He comes, and the conflict with darkness is
 o'er,
 And the earth is redeem'd from its woe.

ASHAMED OF JESUS.

At the time of his first coming, in the days of his humiliation, the Saviour declares, "that whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he comes in the glory of his Father with the holy angels." How appropriate and imperative is this warning to these last degenerate times, for if the glorious hope of his immediate appearing, is according to the word and promise of the Lord, how fearful must be the prospect of those who are ASHAMED to receive and confess it before the world! Unbelievers in this truth of God, may plead their skepticism, but will this avail in the day that shall try as by fire, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not? They may claim that they are not ashamed of the cross of Christ and the mission which he has already fulfilled. They can readily believe what is historically demonstrated, but their faith respecting the FUTURE, can only embrace his second coming indefinitely, as a theoretical expectation, and reject altogether its immediate literal accomplishment.

If the Lord has REVEALED the TIME in his word, and commanded us to search, and understand, and KNOW when he is near, to lift up our heads, to look up and watch for him; if he has pronounced a blessing on those who shall be found so doing, and a curse on the evil servant, who "shall say in his heart, my Lord delayeth his coming," how terrible will be the confusion of those who are ashamed of the precious faith, that daily looks and hastes unto the coming of the day of God!

Can it be that any to whom the Holy Spirit has opened the inspired text, with regard to the reasons of this hope, shall so far forget their unspeakable responsibility, and the solemnity of their position, as to be ashamed of a coming Saviour? It is truly lamentable, that some like the stony ground hearers, have for a short time re-

joined in the truth, but when persecution and trials have arisen, they have been ashamed, and have withheld their testimony, and shrank from the reproach of waiting for Jesus. The unbelieving, and professing world, are alike ashamed of the doctrine of the immediate coming of the Lord, and if they are suspected of the least sympathy with its believers, like Peter they deny it with bitterness and wrath.

O that the Lord may look upon them, and before it is too late grant them penitence and return! Let those who profess this glorious faith, see to it then, that they are not ashamed of any of his words, but with the simplicity of little children, receive every word which he hath spoken, that we may truly honor our coming king, and not be found at last among the multitude who are ashamed of Jesus.

ADVENT RELIGION.

THIS religion tests the power of living faith, and is a worship of spirit and truth. It brings NEAR the realities of the invisible, the true, and the eternal. It is the power of the manifestation of the truth of God, and depends not on the forms and traditions of men. It realizes the personality, and approaching revelation, of the Son of God. Which glory so irradiates the soul, who savingly receives it, that the same loathing of self, and worldliness ensues, which the Prophet expressed when he saw the Lord sitting upon a throne, high and lifted up. He said, "woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." This penitence, humiliation, and going out of self, as in the case of Isaiah, is followed by the reception of the Holy Spirit, in the application of the live coal from the altar of mercy, by which their iniquity is taken away, and their sins purged. With this assurance of acceptance with God, they rejoice with exceeding joy, at the evidence of his near approach, they

are cut loose from the world, and entirely consecrated to the coming glory. This religion gives power alike over the love and fascinations of earth, and prepares the spirit to meet with meekness, and calm endurance, the opposition of sinners, and the ridicule, and contempt, of a professing world. It is, as it were, a mingling, or foreshadowing, of the future with the present, by which the reality and perfections of the eternal, extinguishes the false and unreal, with which we are surrounded. Among the seared and chilling bowers of time, there are many weary hearts that sigh for a better shore, and a purer sky. Why then do they linger? The second Advent of the Prince of Peace, will soon unfold again the gates of Paradise. Why will they not BELIEVE, and enter in, and be eternally at rest?

PURIFICATION.

"Sanctify them to-day, and to-morrow, and let them wash their clothes."

DEEP were the gushing waters of that fount,
That in the desert sprang by Sinai's mount;
Where gathering throngs of weary pilgrims came
Led by the pillar, and the cloud of flame,
While on the mountain fearful darkness stood,
In haste they seek the pure and cleansing flood—
For yet three days, their tribes must all appear,
Before the Lord, his searching Law to hear:
And they obedient to his own command,
(That purified, they might accepted stand,)
Then cleansed, and washed with water white and
clean,
Till not a stain on all their robes was seen—
For well they trembled for the appointed hour,
That soon should test their faith, and virtue's
power.

Learn we no lesson by this thrilling sight,
Where soiled and way-worn travellers unite,
As weary from the wilderness they come;
Before they enter yet their Canaan home,
To wash their clothes, and cleanse with ardent
zeal,
That they might know the Lord's approving seal?
Yes. For this type will now be soon fulfilled,
The cleansing that through Christ, the Lord has
will'd,

"Many shall be made white, and purified,"
And in these closing hours of watching, TRIED.

Then like the pilgrims of the wilderness,
 Let us now haste in all our weariness,
 To cleanse and wash our robes, that we may know,
 A full salvation from all sin and woe;
 For yet before the third full day is come,
 We may with joy be gathered to our home,
 Where all who rise, must walk with him in white,
 Reflecting all the glory of his light.

LETTER FROM AN ADVENT SISTER.

ALTHOUGH a stranger to you in person, I think I am not to the spirit you possess, nor to the God you love. I therefore take my pen to address a word to my sisters in the Advent faith, through your paper, unless you have better materials wherewith to fill it. Dear sisters, while looking around upon the professed followers of Christ in the churches, my heart is sick in view of the awful conformity to the world, which every where prevails. The wearing of gold and costly array, which we see upon almost every sister, (although there are some happy exceptions,) speaks loudly of the lukewarm state of the church. And now, dear sisters, who with me are looking for the speedy coming of our Lord, are we clear in this matter? Are there none of the trappings of this vain world hanging about us? Is there nothing but what we can say of it "I wear it for the glory of God." Let us for a moment turn our eyes forward to the day when the Son of man shall be revealed, and ask ourselves what we shall want of the world's ornaments then; shall we wish to appear before our Judge in what the world calls a fashionable dress? O, no, I am sure we shall want nothing then, but the pure and spotless robe of Christ's righteousness! But if we break the command of God by adorning our bodies with that outward adorning, have we not reason to fear that we shall be found wanting that robe at the marriage supper of the Lamb? I feel that this subject is of great importance, and it will go far to prove our sincerity, if we forsake the world in this thing. I know not as any are guilty who may read these lines; if you are not, I know you will

receive them kindly. But it is not enough for us to say that we are clear ourselves, we have duties to do to those around us. We must labor to convince others of the sinfulness of such conformity to the world.—Whenever there is an individual within the circle of our influence, let us go to them in the spirit of our Master, and faithfully discharge our duty, even though we should be reproached for it. If we suffer for Christ's sake, happy are we. Let us often reflect how short our time is, and what is just before us. Shall we not glory in the cross a few days, when a crown awaits us? I think I hear many say, "yes, we will labor for Jesus, who has done so much for us?" If his blood has cleansed our souls, how great our obligation to do with our might what our hands find to do for him. O, then, let us labor not in this thing only, but for the purification of Zion in every respect, knowing that our labor will not be in vain in the Lord. But let us meanwhile watch closely our own hearts, that we take no glory to ourselves, but give all to him to whom it is due. Let us so live that we may feel that it is not we that speak, but the Holy Ghost that speaketh in us. And O, if we are faithful to the end, "eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man, the things that God hath prepared for us." Let us continually believe in Christ our righteousness for strength, for without him we can do nothing, but through his strength we can do all things that are required of us, as well as St. Paul could. Let us do the work of every day in the day, "taking no thought for the morrow," for Christ has told us, "sufficient unto the day is the evil thereof," and soon, yes, very soon, our labors will be ended, and we shall enter into the joy of our Lord. O may it be said of each of us "she hath done what she could." O, let us so live that Zion shall feel our influence, and God be glorified through us, and we have an abundant entrance into the New Jerusalem, and not be saved so as by fire.

A sister who believes the end of all things is at hand, and desires continually to realize it.