

Foreword: (this **Foreword** written January, 2005 by Daniel Winters; tengoku1@hotmail.com)

James White created this biography by borrowing largely from Sylvester Bliss's earlier biography of William Miller's life. In creating this volume, the focus was on showing that William Miller was led of God, and was not fanatic. While those goals are admirably met, other questions such as what kind of things were said about him in the press that called forth his responses, and what occurred in his private life to affect him, these and other interesting things normally expected in a biography are missing. But the stories that are told of his almost super-human endeavors to spread the Advent message should give us courage - 3 days to travel from New York City to upper New York state? How easy we have it today! If he just could have seen that the sanctuary to be cleansed in 1844 was not this earth, but the sanctuary in heaven...

This particular book was scanned in from the original. Spellings were left as found, and i neither added nor deleted anything to this work other than this Foreword and Index. "&c." means (etc.). I spent around 100 hours scanning and proofreading this, and tried to make the format for the computer look as much like the original as possible, but if i made any errors, someone please let me know. There were 16 mistakes such as misspellings, doubling, or punctuation errors noted, (not counting alternate spellings such as "indorse" for "endorse") but left as in the original: "Septemper"; "then then"; "alotgether"; "reioice"; "iustrument"; "re-" ('quest' is left off); "foward"; "2d" (p.144, should be '22d'); "thrist"; "to to"; "sensibilities"; "perdicts"; "cencelts"; ")" (p. 351, should be '('); "too" (p. 365, should be 'to'; "fundamantal".

The notes (*), were originally placed at the bottom of the page, but with no pages here, i put them at the end of each chapter where they are referenced. To download this whole book, along with other of William Miller's works, please go to: www.earlysda.com

As William Miller is one of the very few people we know by name that we will certainly meet in heaven, this work is valuable to show what kind of man we will be spending eternity with, and hopefully lead us to emulate his better qualities.

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SKETCHES

---OF---

THE CHRISTIAN LIFE

AND

PUBLIC LABORS

---OF---

WILLIAM MILLER,

GATHERED FROM HIS MEMOIR BY THE LATE SYLVESTER BLISS, AND FROM OTHER SOURCES.

BY ELDER JAMES WHITE.

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OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
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1875.

INTRODUCTION.

author of Analysis of Sacred Chronology, a brief Commentary on the Apocalypse," etc.

The publisher of this volume, Elder Joshua V. Himes, Mr. Miller's intimate fellow-laborer and friend, in his preface says:--

Those who have only heard his name associated with all that is hateful in fanaticism, have necessarily formed opinions respecting him anything but complimentary to his intelligence and sanity; but those who knew him better, esteemed him as a man of more than ordinary mental power, a cool, sagacious, and honest reasoner, a humble and devout Christian, a kind and affectionate friend, a man of great moral and social worth."

religion which attended his labors are testified to by those who participated in them; and hundreds of souls will ever refer to him as a means, under God, of their awakening and conversion."

fanatical practice will be admitted, and a much more just estimate will be had of him."

prophecy. Consistent with this view, we also hold that in the providence of God Mr. Miller was raised up to do a specific work; therefore to us the history of the important events in his Christian life and public labors possess peculiar interest.

case, those who have not sufficient interest to investigate the subject, especially those who are opposed to the doctrine of the soon coming of the Redeemer, conclude that the second advent movement has been a fanatical mistake.

this one mistake, viewed in the light of Scripture and reason, does not in the least affect his general position.

appearing and reign of Jesus Christ. And whatever may be said of the views and labors of Mr. Miller, this fact will not be denied, that very many ministers of the different denominations changed their views upon the millennium, renouncing the popular view of the conversion of the world, and the spiritual coming and reign of Jesus Christ.

changed to other dates have done so simply because of the passing by of the first periods of expectation.

in his calculations, his error was in supposing the earth to be the sanctuary of that prophecy, and that it was to be cleansed by the fires of the last day.

began. The apostle's commentary upon the typical system, in his epistle to the Hebrews, points to two sacred places as the sanctuary of Jehovah; first, the typical tabernacle of the Jews; and, second, the greater and more perfect tabernacle of which Christ is now minister in Heaven.*

Mr. Miller is ever fresh in the public mind. The learned late Geo. Bush, Prof. of Hebrew and Oriental Literature in the New York City University, in a letter addressed to Mr. Miller, and published in the *Advent Herald* for March, 1844, made some very important admissions relative to his calculations of the prophetic times. Mr. Bush says:--

determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they *should* be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or, in fact, to be *very wide* of the truth. In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others, who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your *chronology*."

the event for which Mr. Bush looked to mark the termination of the 2300 days? Let the following extract from the same letter to Mr. Miller answer:--

the close of the 2300 days of Daniel, for instance, is also the close of the period of human probation, that it is the epoch of the visible and personal second coming of Christ--of the resurrection of the righteous dead, and of the dissolution of the present mundane system. The great event before the world is not its *physical conflagration*, but its *moral regeneration*. Although there is doubtless a sense in which Christ may be said to come in connection with the passing away of the fourth empire and of the Ottoman power, and his kingdom to be illustriously established, yet that will be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence."

were mistaken in the event to occur at the close of the great periods. Mr. Miller held that the world would be regenerated by fire, and Mr. Bush, by the gospel, at the end of the 2300 days. The conversion-of-the-world theory of Mr. Bush has had the terrible test of the last thirty-two years of apostasy, spiritual darkness, and crime. This period has been noted by departures from the faith of the gospel, and apostasies from the Christian religion. Infidelity in various forms, especially in the name of spiritualism, has spread over the Christian world with fearful rapidity, while the dark record of crime has been blackening since Prof. Bush addressed his letter to Wm. Miller. If this be the commencement of the temporal millennium, may the Lord save us from the balance. Both these great men mistook the event to terminate the 2300 days. And why should Mr. Miller be condemned for his mistake, and Mr. Bush be excused for his unscriptural conclusion? In the name of reason and justice we plead that, while the Christian world excuses Prof. Bush for his mistake, professedly pious men and women will not too severely censure Mr. Miller for his.

engaged in it were disappointed, then we suggest that, if God's people never have been disappointed on the very point of their expectation when prophecy was being fulfilled in their experience and history, then it may be that prophecy has not been fulfilled in the advent movement. But if one instance can be shown in Sacred History where prophecy was fulfilled by those who were entirely incorrect on the vital point of their confident expectation, then, after all, prophecy may have been fulfilled in the great second advent movement of 1840-4. This matter should be fully tested.

unto thee; he is just, and having salvation; lowly, and riding upon an ass." Zech. 9:9. In fulfillment of this prophecy, while Christ was riding into Jerusalem in the very humble manner expressed by the prophet, the chosen twelve, and the shouting multitude, cried, "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" Matt. 21:9. The people, and even the disciples, did not as yet understand the nature of Christ's kingdom; and they verily thought that Jesus would on that occasion claim his right to the throne of David, and then, and there, be crowned king of Israel.

must be fulfilled, if the Spirit of God from necessity should call hosannas from the very stones.

upon the cross, and as Christ died, their hopes in him died also. Nevertheless, prophecy was fulfilled in the ardent hopes and triumphant hosannas of those who were so soon overwhelmed with bitterest disappointment.

have thought best to introduce matter from the pen of Mr. Miller, not found in his Memoir, as his writings, probably, better represent the advent movement and cause than those of any other. And as the best means by which the people may learn the real sentiments, the candor, and the true piety of this humble servant of Jesus Christ, we would let his writings testify.

to his deeply interesting Christian experience. But in necessarily omitting portions, we hope not to appear to do Mr. Miller and his biographer injustice, while we content ourself with little more than space for this introduction, and foot notes.

wish the same blessing upon the candid reader.

JAMES WHITE.

Andrews.

WILLIAM MILLER.

CHAPTER I.

ANCESTRY AND EARLY LIFE--MARRIAGE--DEISTICAL SENTIMENTS--MILITARY LIFE.

Miller, moved from West Springfield, Mass., about 1747, and settled on the place in Pittsfield, now familiarly known as the Miller farm. His father, William Miller, was born December 15, 1757, and remained on the farm taken up by his father until he moved to Low Hampton, N. Y., in 1786. At the time of this removal the subject of this sketch was four years old. His biographer says:--

society. But where were the powers of the inner man to find the nutriment to satisfy their cravings, and the field for their exercise? Besides the natural elements of education, the objects, the scenes, and the changes of the natural world, which have ever furnished to all truly great minds their noblest aliment, the inspiring historical recollections associated with well-known localities of the

neighboring country, and the society of domestic life, there was nothing within William's reach but the Bible, the psalter, and prayer-book, till he had resided at Low Hampton several years."

the new settlements of the present day. The school-house was not erected in season to afford the children of Low Hampton but three months' schooling in winter, during William's school-boy days. His mother taught him to read, so that he soon mastered the few books belonging to the family; and this prepared him to enter the 'senior class' when the district school opened. But if the terms were short, the winter nights were long. Pine knots could be made to supply the want of candles, lamps, and gas. And the spacious fireplace in the log house was ample enough as a substitute for the school-house and lecture-room. But even the enjoyment of these literary advantages subjected the zealous student to a somewhat severe discipline."

His father insisted, therefore, that he should retire to bed when he retired himself. But the boy could not be kept in bed. When the other members of the family were all asleep, William would leave his bed, then find his way to the pitch-wood, go to the fireplace, cast himself down flat on the hearth, with his book before him, thrust his pitch-wood into the embers till it blazed well, and there spend the hours of midnight in reading. If the blaze grew dim, he would hold the stick in the embers till the heat fried the pitch out of the wood, which renewed the blaze. And when he had read as long as he dared to, or finished his book, he would find his way back to bed again, with as little noise as possible."

small stock of literature afforded by the family, while a child. He had enjoyed the limited advantages of the district school but a few years before it was generally admitted that his attainments exceeded those of the teachers usually employed. He had drunk in the inspiration of the natural world around him, and of the most exciting events in his country's history. His imagination had been quickened, and his heart warmed, by the adventures and gallantries of fiction, and his intellect enriched by history. And some of his earliest efforts with the pen, as well as the testimony of his associates, show that his mind and heart were ennobled by the lessons, if not by the spirit and power of religion.

greater good in the cause of God? Would it have performed its appropriate work, that of disciplining, enlarging, and furnishing the mind, leaving unimpaired by the process its natural energies, its sense of self-dependence as to man, and its sense of dependence and accountability as to God? or would it have placed him in the crowded ranks of those who are content to share in the honor of repeating the twaddle, true or false, which passes for truth in the school or sect which has 'made them what they are'?

danger. He might have become externally a better subject for the artist; but we doubt if he would have been a better subject to be used as an instrument of Providence. There are those who survive the regular course uninjured. There

are those who are benefited by it so far as to be raised to a level with people of ordinary capacity, which they never could attain without special aid. And there is a third class, who are a stereotype representation of what the course makes them; if they raise a fellow-man out of the mire, they never get him nearer to Heaven than the school where they were educated.

escaped the perversion. Let us be satisfied. But still we must record the fact that it would have been extremely gratifying if something of the kind could have been placed at his command. He desired it. He longed for it with an intensity of feeling that approached to agony. He pondered the question over and over, whether it was possible to accomplish what appeared to him to be not only a desirable gratification and honor, but almost essential to his existence.

William had a room he was permitted to call his own. He had means to provide himself with a new book, occasionally, and with candles to read at night, so that he could enjoy his chosen luxury, during his leisure hours, in comparative comfort.

gentleman in the vicinity of his residence, by the name of Smith, who possessed an ample fortune, and was known to be very liberal. In the plans which had passed through the mind of William, to secure the means of maturing his education, he had thought of Dr. Smith. At any rate it could do no harm to apply to him. The plan was carried so far as to write a letter, setting forth to that gentleman his intense desires, his want of means to gratify them, his hopes and his prospects, if successful.

consult his father in the matter; and to have it come to his notice in so unexpected a manner somewhat disturbed him for the moment. But there was the letter in his father's presence. He took it, and read it. It affected him deeply. For the first time, he seemed to feel his worldly condition to be uncomfortable, on his son's account. He wanted to be rich then, for the gratification of his son, more than for any other human being.

comparative stranger to afford him help! There were plans and hopes for the future, marked by an exhibition of judgment and honor that could not fail of commanding attention! All that was tender in that father's heart, all that was generous in the soldier, and all that could make him ambitious of a worthy successor, was moved by that letter. The tears fell, and words of sympathy were spoken; but the plan was impossible.

this time, the natural genius and attainments of young William Miller had distinguished him among his associates. To the young folks, he became a sort of scribbler-general. If any one wanted 'verses made,' a letter to send, some ornamental and symbolic design to be interpreted by 'the tender passion,' or anything which required extra taste and fancy in the use of the pen, it was pretty sure to be planned, if not executed, by him. Some of these first-fruits of his

genius are still in existence; and, although it requires no critic to discover that he had never received lessons of any of the 'great masters,' still these productions would compare very favorably with similar efforts by those whose advantages have been far superior to his.

future man. The most embarrassing circumstances of his condition could not master his perseverance. And if he could not accomplish all he desired to, the success which attended his efforts, in spite of great discouragements, was truly surprising. The position he had won opened to him a fairer prospect, though still surrounded with serious dangers."

took a deep interest in his improvement and promotion; and made it her pleasure and business to relieve him as much as possible from all the family cares which might call him away from his books. She felt very sure that it would not be lost time on his part, or lost labor on her own part. Still, the time he could devote to books, on the best possible arrangement, was not so much as he desired; for he had been trained to the farming business, and he made that his employment, for some years, in Poultney.

Preparations were going on, at the time, for the public celebration of the anniversary of our national independence; and the inspiration of that memorable day seized Mr. Miller while he was hoeing corn in the field. He had written poetry before; and so, after the labor of the field was done, he put his thoughts into a written form, to be adapted to the familiar old tune, called 'Delight.'

day, as he became, was too reserved to offer his tribute, though there is reason to believe it would have been thankfully accepted; for the business of the manager hardly afforded him time to write poetry for the occasion, if he had the ability, or even to select it. Mr. Miller was willing to have his piece seen and used if it was thought to be suitable, but he could not announce himself as its author. So he took the manuscript and walked as usual to Esquire Ashley's house. He seated himself leisurely below the chamber window, where that gentleman was making his preparations for the great celebration. Then, taking an opportunity to place it near where Mrs. Ashley was at work, he shortly after withdrew. As soon as Mrs. Ashley discovered the paper, she took it to her husband, supposing it was one of his papers which had fallen from the window. He took it and read the hymn; it struck him as being just what was wanted; but he knew nothing of its origin. It was carried to several others, who were thought of as its author, but no author or owner of it could be found. 'Perhaps an angel from Heaven had sent it.' So they talked at any rate.

old tune, 'Delight!' But among those who distributed the copies, there was a worthy Baptist minister, by the name of Kendrick, who had taken a warm interest in Mr. Miller. His suspicions had pointed him to the author of the piece; and when Mr. Miller came, with others, to get a copy, his appearance and manner

confirmed Elder Kendrick's suspicions. Further inquiry brought forth a confession of authorship. To use the phrase of the old folks, 'it was a great feather in his cap.' He had touched the right chord in the right way. The pious and patriotic emotions of the aged were revived; the ardent responses of the young to these patriotic emotions found expression in the new hymn; and nothing more was needed to make its author the popular favorite.

religious and patriotic sentiments than from an expectation that our readers will be affected as were those who first heard it. Its style and meter were strictly in accordance with the standard contained in the hymn book used on Sundays, doubtless the only standard the writer of it was familiar with; and the effect arose from the natural force and simplicity of the versified thoughts, and the perfect ease of the musical execution. But to the fragments of the hymn:--

his education. And this production, with others in prose and poetry, made him at once a notable in the community; secured to him a wide circle of friends, and opened the way for his promotion to office and honor. The old men were all ready to give him a lift, almost without distinction of 'party.' The young folks made his house a place of common resort, to which they gathered to spend their leisure hours; while himself and wife became the central unit which drew them together and kept all in motion."

on their common sense and integrity. He knew that there were bad men enough in either party to ruin the country, if they had the power to do it; and good men enough in the same parties to promote the public prosperity to the best of their ability. His position, therefore, was taken in view of the tendency of different political principles and public measures, in their ultimate bearing on the established institutions of the country. He enjoyed, in a remarkable degree, the confidence of both the political parties of the day."

voluntarily left for the hardships, privations, and dangers, of the camp. What strong impulses could have turned him off in that direction? Already the business of his office had placed him in easy circumstances. Such was the amount of his business that he kept two horses, one of which he drove, while the other was kept up to rest, week by week, alternately. He enjoyed the respect and unbounded confidence of the public; and he only needed to make himself still as worthy of public favor as he had been hitherto, and then, with life and health, all that this world could afford was within his reach. His preference for the army, so far as we know, sprang from these two motives: First, he desired to participate in the glory which rested on the memory of those he held the most dear, in the history of his country and of his family. Second, he hoped to enjoy a more inviting exhibition of human nature in the scenes of military life than experience or books had afforded in civil life.

This is stated by himself in his published memoir: 'In the meantime, I continued my studies, storing my mind with historical knowledge. The more I read, the more dreadfully corrupt did the character of man appear. I could discern no bright spot in the history of the past. Those conquerors of the world, and heroes of history, were apparently but demons in human form. All the sorrow, suffering, and misery in the world, seemed to be increased in proportion to the power they obtained over their fellows. I began to feel very distrustful of all men. In this state of mind, I entered the service of my country. I fondly cherished the idea that I should find one bright spot at least in the human character, as a star of

hope--*a love of country*--PATRIOTISM.'

coincident. If Mr. Miller was not puffed up by the latter, he had lost much of his regard for the former. In his worldly advancement, there was a serious and dangerous departure from the Christian sentiments which were instilled into his mind during his early life. Still there was no defect in his character which the most rigid worldly standard of external morality could detect. He was perfectly upright and honorable in all his dealings. He was generous, almost to a fault, with his friends, compassionate and liberal to the poor, and he held in the highest contempt every act that could tarnish a man's personal and private honor. He was not profane, even to the extent that too many are who pass for gentlemen. He was not intemperate, although he was very much exposed to this ruinous habit from the example of those into whose company his business called him--a habit which had broken down some of his predecessors in office, by rendering them incapable of attending to their business. He escaped from it without the least stain.

views were of a type that would pass with the world as philosophical, pure, and sublime. But the men with whom he associated from the time of his removal to Poultney, and to whom he was considerably indebted for his worldly favors, were deeply affected with skeptical principles and deistical theories. They were not immoral men; but, as a class, were good citizens, and generally of serious deportment, humane and benevolent. However, they rejected the Bible as the standard of religious truth, and endeavored to make its rejection plausible by such aid as could be obtained from the writings of Voltaire, Hume, Volney, Paine, Ethan Allen, and others. Mr. Miller studied these works closely, and at length avowed himself a deist. As he has stated the period of his deistical life to have been twelve years, that period must have begun in 1804; for he embraced or returned to the Christian faith in 1816. It may fairly be doubted, however, notwithstanding his known thoroughness and consistency, whether Mr. Miller ever was fully settled in that form of deism which reduces man to a level with the brutes, as to the supposed duration of their existence. And the question is worthy of a little inquiry, To what extent was he a deist?

arguments against the existence of the Deity of the Scriptures, in the perversion of that which is divine, than in its institution and appointed use. Voltaire chose the ruins of human nature, in their most perverted and blighted condition, and Volney chose the 'ruins' of human habitations, for the theater on which to display their mighty but evil genius. And they conjured forth the same evil spirit which had instigated or caused the ruin, in each case, to utter a false testimony, in reference both to ruined man and his ruined habitations. These men became the oracles of that falsehood to the world! But it was never the intention of God, that man, or the world fitted up for his habitation, should be in this ruined condition: it is the work of rebellion and sin!--of sin against the greatest displays of love and goodness that were possible, and against the purest and most reasonable law that could be given; of rebellion that was marked by contempt of

the universal Sovereign, and of authority enforced by the lightest test of submission. And God has spoken to us, to inform us that he has made provision for the restoration of all men, and that it is his purpose to restore all who become interested in that provision, with the world now in ruins, to a condition which no history but the Bible has made known.

productions, which he published to the world. And that mind must be strangely out of balance naturally, or wretchedly perverted, which could bow to the authority of Volney's 'specter,' or Paine's paganism,--the pure creations of fictions and superstition,--and then reject the Bible because it demands faith in that which is not familiar to the senses.

to afford them a license and quiet, in their chosen course. It was not so with Mr. Miller. In the days of his greatest devotion to deistical sentiments, he desired something better. He had his difficulties with the Bible under its current interpretations, and he tells us what these difficulties were. But a man like him could never be made to believe it consistent or safe to abandon the Bible, unless something more worthy of his trust were first put in its place. And such a condition must secure to that matchless book a certain and permanent supremacy. This was Mr. Miller's safety.

was treated by him with an afflicting and dangerous levity. This was now the painful feature of his case. Once it was not so. When he was a mere boy--'between the years of seven and ten'--as he tells us, a sense of the plague of his heart and of his lost condition caused the deepest concern in reference to his future prospects. He spent much time in trying to invent some plan whereby he might find acceptance with God. He tried the common and most natural course, in such a state of mind, that of being 'very good.' 'I will do nothing wrong, tell no lies, and obey my parents,' he thought. But his mind was still unsettled and unhappy.

effected by sacrifice. 'I will give up the most cherished objects I possess.' But this also failed. There is only 'one offering' that can avail. In that, every sinner must rest his hope and plea, or remain without peace with God. The experience of Mr. Miller's childhood made him thoughtful and serious, if it did not result in the attainment of this inward sense of peace. Under his inward conflicts and apprehensions of worldly sorrow, when a young man (in 1803), he poured out his soul to 'religion' in this touching strain:--

manifestations to the soul.' Mr. Miller, like most if not all others, had learned the first in his early life; but he had evidently not then attained the second of these elements of a true religious life. And, by not attaining that important position in the process of deliverance from our fallen condition, he became wearied of a sense of his need, if he did not lose it entirely. In the chosen employment of his intellect, with a more ample supply of books at command; in the midst of an admiring and merry social circle; in receiving the honors of the world from the hand of his superiors, and in reaping an honorable portion of the treasures of the world, why should he desire any other source of enjoyment--and one altogether unknown, unappreciated and unpopular, in the circle where he moved? What use had he for that religion he had seen verified and felt the need of, in the less cultivated family circle at Low Hampton?

generally very different. They can seldom feel satisfied with themselves without making a hearty surrender of life, and all God has given them, to his service. As they know this is their reasonable service, anything short of this, they know, must be unreasonable. But how few take this narrow path! How many turn away to join the multitude! The talent, however, is in their hands. They must dispose of that, if they will not submit themselves to the disposal of its Giver. Some make it the reason for entertaining and venting a more malignant and blasphemous form of hatred against everything which bears the name of God. This quiets all fear of being reproached as religious, and it is the awful snare into which many are lead by the fear of man. Another class of these unfaithful recipients of the talent of truth try to get along with a popular external expression of respect for its claims; and thus they escape the dreaded reproach.

fearful of man to encounter his frown, seek to save themselves from it by making the defects of the humble but unpopular representatives of truth a subject of merriment. This course was taken by Mr. Miller. This is the class to which he then belonged. He banished from his memory the impressions of his early life, and must silence all fear of reproach on account of them; so he gave to his skeptical associates an assurance that he had mastered his superstition, as they deemed it, by performing, for their sport, the devotions of the worship to which he had been accustomed, and especially by mimicking the devotional peculiarities of some of his own family relatives.

repel, by making them the theme of his mirth. One of these was his grandfather Phelps, pastor of the Baptist church at Orwell; the other was his uncle, Elihu Miller, who was settled as the pastor of the Baptist church at Low Hampton, in 1812. These were men of unpolished exterior, but of decided character, strong voice, and ardent devotion. Men whose features were so strongly marked would make fine subjects for striking portraits; and if all their traits could be brought out, there would be found a large bestowment of the treasure of heavenly wisdom and virtue in the earthen vessels. It was the excellence of the heavenly traits, and the roughness of the earthly, which made them so desirable and so ready

subjects of caricature.

in the most generous manner, he was in the habit of imitating, with the most ludicrous gravity, their words, tones of voice, gestures, fervency, and even the grief they might manifest for such as himself, to afford a kind of entertainment for his skeptical associates, which they seemed to enjoy with peculiar relish.

known to him that these praying men had already expressed the hope--almost a prophecy--that their prayers would be answered, and that he would some day be engaged in perpetuating the work they were endeavoring to advance.

sisters witnessed, with tears, his improprieties. And when his mother spoke of the affliction to her father Phelps, he would console her by saying, 'Don't afflict yourself too deeply about William. There is something for him to do yet in the cause of God!'

thoughtless trifling with the humble messengers of the gospel was the darkest feature in his character. To him it was the most natural course which the circumstances of his position could suggest, and, undoubtedly, appeared to be the least violation of former convictions and educational proprieties which would allow him to stand as he did, in the favor and confidence of his unbelieving associates. He had not then become acquainted with the Source of strength by which he might have been sustained before the enemies of the Christian faith; he was unprepared to take the Christian position, and he became what the influence around him naturally determined. To give the true state of the case, the darker shades must appear with the lighter. He took the position of an unbeliever. But that he was not a deist of a rank type will appear more fully from his own statements.

satisfied with the insufficiency of the world. Then the light which had become darkness was to be revived within him; the breath of life from God would disclose the all-sufficient portion, and he would go forth to build again the faith he had destroyed.

lessons of longsuffering, of faithfulness, and of the power to deliver out of the most artful snare of the adversary, would be the more magnified, on the part of God; the praying, who were yet alive, would hail the answer with greater joy, and the delivered one would be the better prepared to take others, in the same fearful condition, by the hand, and lead them to Him who came to seek and save the lost!"

reading of victories gained by the use of carnal weapons can see much to admire in him as a patriotic soldier. But as our principal object is to bring him before the public as an intelligent Bible Christian, a bold soldier of Jesus Christ, and an able and sound expositor of the word of life, we pass over his military career, giving only one incident, which will be of interest to the Christian reader.

school of morality. Intemperance, licentiousness, gambling, fighting, stealing, profanity, and Sabbath-breaking, are the common vices of army life. It was the constant practice of these vices by those around him which sickened Mr. Miller of their society. And that he should escape entirely from the contamination would be too much to expect. However, it is both a matter of surprise, and highly creditable to him, that his moral integrity and habits were not affected to a hopeless extent. There were, however, some redeeming traits to the too generally dark moral picture of army life. There were a few men in the 30th regiment of infantry who were known as men of prayer and undoubted piety. And an incident in their history, which Mr. Miller has often spoken of with great interest, should be mentioned. One of these praying men, if memory has not failed in the case, was Sergeant Willey.

to know what was going on, as his duty required, he drew near, and heard the voice of prayer. He said nothing at the time; but, the next day, on recollecting it, he thought it was a good opportunity to try the sergeant's piety, and indulge his own relish for a joke, by calling Sergeant Willey to account for having his tent occupied by a gambling party the night before. When the sergeant appeared, Captain Miller affected great seriousness, and spoke in a tone bordering on severity, as follows: 'You know, Sergeant Willey, that it is contrary to the army regulations to have any gambling in the tents at night. And I was very sorry to see your tent lit up for that purpose last night. We cannot have any gambling at such times. You must put a stop to it at once. I hope I shall not have to speak to you again about it!'

simplicity, and in a manner which showed that he was alike unwilling to suffer the scandal of entertaining gamblers, or to make a parade of his devotions, 'We were not gambling, sir!' Captain Miller was touched with his appearance. But, still affecting greater severity than at first, being determined to press him to a confession, he said to the sergeant, 'Yes, you were gambling! And it won't do! What else could you have your tent lighted up for, all the evening, if you were not gambling?'

Miller, by this time, was almost in tears; and indicating, by a motion of his hand, that he was satisfied, and that the praying sergeant might withdraw, he continued alone for some time, sensibly affected by the courage manifested by these Christians in that ungodly camp, by the becoming deportment of their representative under such a serious scandal, and by the doubtful course he had taken in reference to them."

After the war, two members of his company, who lived as neighbors in the extreme northern part of Vermont, had some business difficulties, which grew to be so serious that they could hardly live together as neighbors on speaking terms, to say the least. This was a great affliction to themselves, as brother soldiers, to their families, and to the whole neighborhood. These men had often

thought of their former captain, though they were much older than he was, and wished the difficulties could be submitted to his examination and decision. But it was a long way to his residence, and the time and cost of the journey seemed too much to admit of such an arrangement. However, the matter became a source of so much trouble that the proposition was made by one, and gladly accepted by the other, to visit Captain Miller; to submit the case to him, by telling each his own story, and to abide by his decision. The long journey was performed by these old soldier's separately, as duelists go to the place of single combat. They arrived at Captain Miller's nearly at the same time. Arrangements were made for a hearing. Each told his story. The decision was made known, after all the facts of the case had been duly considered. It was received in good faith by the parties. They took each other cordially by the hand, spent a little time with their captain, and returned to their homes in company, as friends and brothers.

contemptible cowards, with peaceable pretensions always on their lips, have distinguished themselves by very little besides their successful contrivances to keep all engaged in war with whom they have had to do. Without claiming any special distinction for Mr. Miller on the score of what are styled brilliant achievements in the field of danger, the character of a great lover of peace belonged to him as a distinguishing personal trait. He delighted in peace, naturally; it is not known that he ever intentionally provoked a quarrel; and a considerable number of cases could be cited, in which he has been called to perform the office of a peace-maker, and in the duties of which he has been remarkably successful. But enough. More must be left unwritten than it would be practicable or necessary to write.

Giver; and that wisdom and grace which overruled all the dangers experienced, and the derelictions practiced, as in many other persons of distinguished usefulness, demand our hearty adoration. The close of Mr. Miller's military life was to be the commencement of a new era in his history. The circumstances which preceded that change, the means and instrumentalities employed in its accomplishment, and the practical results which immediately followed in the circle of his acquaintance, must be left to another chapter."

correctness of deistical principles. I was led frequently to compare this country to that of the children of Israel, before whom God drove out the inhabitants of their land. It seemed to me that the Supreme Being must have watched over the interests of this country in an especial manner, and delivered us from the hands of our enemies.

being also successful at the same time in an engagement with the British fleet on the lake. At the commencement of the battle, we looked upon our own defeat as almost certain, and yet we were victorious. So surprising a result against such odds did seem to me like the work of a mightier power than man."

CHAPTER II.

REMOVAL TO LOW HAMPTON--HIS CONVERSION--STUDY OF THE BIBLE--RULES OF INTERPRETATION, ETC.

year 1812, leaving the homestead encumbered with a mortgage. That was cancelled by Mr. Miller, who permitted his mother to live there with his brother Solomon, while he purchased for himself another farm, in the neighborhood, about half a mile to the west. This lay mostly above the general level of the valley of the Poultney river, and comprised about two hundred acres of land, with a surface somewhat uneven, and with soil similar to that usually found in sections geologically marked by black slate and limestone. Two miles to the east was the village of Fairhaven, Vt., near the Poultney river; and eight miles to the west, on the southern extremity of Lake Champlain, at the foot of bold, precipitous hills, was the village of Whitehall, N. Y.

projecting in the rear. The front and ends were painted white, with green blinds, and the back side was red. It fronts to the north. A small yard, inclosed by a picket fence, and ornamented by lilacs, raspberry and rose-bushes, separates it from the public road leading to Fairhaven, which is one of the interesting objects in the foreground of the extended view to the east, as seen from the window of the 'east room,' so full of tender and holy recollections to all visitors.

for the place of a public celebration of the national independence, on its anniversary, July 4, 1816. Mr. Miller was selected as the marshal of the day; but, not fancying a party celebration, he used his influence so that all persons, irrespective of party, were invited to partake of its festivities. In those days of party excitement this was considered a wonderful stretch of charity.

town. Through his labors Mr. Miller's mother was converted; and a little church was there organized, as a branch of the Baptist church in Orwell, Vt.

Low Hampton, he became a constant attendant, except in the absence of the preacher, at that place of worship, and contributed liberally to its support. His relation to the pastor, and the proximity of his house, caused it to become the head-quarters of the denomination on extra as well as on ordinary occasions. There the preachers from a distance found food and shelter; and, though fond of bantering them on their faith, and making their opinions a subject of mirth with his infidel friends, they always found a home beneath his roof.

Mr. Miller's mother noticed that, on such occasions, he was not in his seat, and she remonstrated with him. He excused his absence on the ground that he was not edified by the manner in which the deacons read; and intimated that if *he*

could do the reading, he should always be present. This being suggested to those grave officials, they were pleased with the idea; and, after that, they selected the sermon as before, but Mr. Miller did the reading, although still entertaining deistical sentiments.

departments of truth which appealed only to reason and sense, was to be opened a more inspiring field; when the persevering and delighted student of history was to see and appreciate the connection between the most stirring scenes and mightiest revolutions in this world's affairs and God's great plan of redemption, to which all the events of time are made subordinate.

nature and Providence, he endeavored to penetrate the mystery of the connection between the present and a future state of existence.

no assurance of happiness beyond the present life. Beyond the grave, all was dark and gloomy. To use his own words: "Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. *Eternity!--what was it? And death--why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand *the cause*. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope." He continued in this state of mind for some months, feeling that eternal consequences *might* hang on the nature and object of his belief.

observance, by a ball, at Fairhaven. The stirring scenes of the late campaign being thus recalled, Captain Miller entered into the preparations for the expected festivities with all the ardor of the soldier. In the midst of these, it was announced that Dr. B. would preach on the evening previous to the ball. In the general gathering to that meeting, Captain Miller and his help attended, more from curiosity than from other actuating cause.

home, observed a wonderful change in their deportment. Their glee was gone, and all were deeply thoughtful, and not disposed to converse in reply to her questions respecting the meeting, the ball, &c. They were entirely incapacitated for any part in the festive arrangements. Other managers of the ball were equally unfitted for it; and the result was that it was indefinitely postponed. The seriousness extended from family to family, and in the several neighborhoods in that vicinity meetings for prayer and praise took the place of mirth and the dance.

Parental Duties. Soon after commencing, he was overpowered by the inward struggle of emotion, with which the entire congregation deeply sympathized, and took his seat. His deistical principles seemed an almost insurmountable difficulty with him. Soon after, 'suddenly,' he says, 'the character of a Saviour

was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of such an One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence would be visionary in the extreme.

fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.'

opened his house for meetings of prayer; and become an ornament and pillar in the church, and an aid to both pastor and people. The die was cast, and he had taken his stand for life as a soldier of the cross, as all who knew him felt assured; and henceforth the badge of discipleship, in the church or world, in his family or closet, indicated whose he was and whom he served.

by his attacks on their faith, could now rejoice with the rejoicing. His infidel friends regarded his departure from them as the loss of a standard-bearer. And the new convert felt that henceforth, wherever he was, he must deport himself as a Christian, and perform his whole duty. His subsequent history must show how well this was done.

powerful, and, therefore, a desirable, antagonist. He knew the strength of both parties. That of the former he had often tested, when, in his attacks, though they might have been silenced, he had felt that he had a bad cause; and the weakness of the latter had been forcibly impressed on him in his fruitless efforts to assure himself that they were right. He knew all their weak points, and where their weapons could be turned against them. They were not disposed to yield the ground without a struggle, and began their attack on him by using the weapons and assailing the points which characterized his own former attacks on Christianity; and to this fact, under God, is probably owing his subsequent worldwide notoriety.

questions to clergymen and others--triumphing in their unsatisfactory replies. These questions had not been forgotten; and his Christian friends, also, turned

his former taunts upon himself.

was such a Saviour. He replied, 'It is revealed in the Bible.' 'How do you know the Bible is true?' was the response, with a reiteration of his former arguments on the contradictions and mysticisms in which he had claimed it was shrouded.

must harmonize, must have been given for man's instruction, and, consequently, must be adapted to his understanding. He, therefore, said, 'Give me time, and I will harmonize all these apparent contradictions to my own satisfaction, or I will be a deist still.'

must distinguish between the Bible and all the peculiar and partisan interpretations of it. The Bible was older than them all, must be above them all; and he placed it there. He saw that it must correct all interpretations; and in correcting them, its own pure light would shine without the mists which traditionary belief had involved it in. He resolved to lay aside all pre-conceived opinions, and to receive, with child-like simplicity, the natural and obvious meaning of Scripture.

volume, making clear to his understanding the great plan of God for the redemption of fallen man; and at times puzzled and almost distracted by seemingly inexplicable or contradictory passages, he persevered, until the application of his great principle of interpretation was triumphant. He became puzzled only to be delighted, and delighted only to persevere the more in penetrating its beauties and mysteries. His manner of studying the Bible is thus described by himself:--

and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and, by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty.

history, all the prophecies, as far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similtudes, &c., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word; and, when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given that the 'wayfaring man, though a fool, need not err therein.' In thus continuing the study, he adopted the following

"RULES OF INTERPRETATION.

14; 15:7; James 1:5, 6; 1 John 5:13-15.

contradiction, you cannot be in error. *Proof*, Isa. 28:7-29; 35:8; Prov. 19:27; Luke 24:27, 44, 45; Rom. 16:26; James 5:19; 2 Pet. 1:19, 20.

sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom, is my rule, and not the Bible. *Proof*, Ps. 19:7-11; 119:97-105; Matt. 23:8-10; 1 Cor. 2:12-16; Eze. 34:18, 19; Luke 11:52; Matt. 2:7,8.

and parables. If you wish to understand them, you must combine them all in one. *Proof*, Ps. 89:19; Hos. 12:10; Hab. 2:2; Acts 2:17; 1 Cor. 10:6; Heb. 9:9, 24; Ps. 78:2; Matt. 13:13, 34; Gen. 41:1-32; Dan. 2d, 7th & 8th; Acts 10:9-16.

meaning kingdoms; Dan. 7:8, 17; waters, meaning people; Rev. 17:1, 15; day, meaning year, &c. Eze. 4:6.

definite, a day for a year; Eze. 4:6; and third, a day for a thousand years. 2 Pet. 3:8. The right construction will harmonize with the Bible, and make good sense; other constructions will not.

look further; if not, look again.

may know that your history is the true event; but if one word lacks a fulfillment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Ps. 22:5; Isa. 45:17-19; 1 Pet. 2:6; Rev. 17:17; Acts 3:18.

desires--character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word; and we can have confidence that He who takes notice of the sparrow's fall, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth.

of the manner of the fulfillment of those which are future, that the popular views of the spiritual reign of Christ--a temporal millennium before the end of the world,

and the Jews' return--are not sustained by the word of God; for I found that all the Scriptures on which those favorite theories are based are as clearly expressed as are those that were *literally* fulfilled at the first advent, or at any other period in the past.

and dominion under the whole heaven will be given unto Him and the saints of the Most High, who will possess it forever, even forever and ever:(2) that, as the old world perished by the deluge, so the earth, that now is, is reserved unto fire, to be melted with fervent heat at Christ's coming; after which, according to the promise, it is to become the new earth, wherein the righteous will forever dwell:(3) that at his coming, the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible, from a mortal to an immortal state; that they will be caught up together to meet the Lord in the air, and will reign with him forever in the regenerated earth.(4)

wrinkle, in love;(5) that the bodies of the wicked will then be all destroyed, and their spirits be reserved in prison(6) until their resurrection and damnation;(7) and that, when the earth is thus regenerated, and the righteous raised, and the wicked destroyed, the kingdom of God will have come, when his will will be done on earth as it is in Heaven; that the meek will inherit it, and the kingdom become the saint's.(8)

twentieth of Revelation; and that it must necessarily follow the personal coming of Christ and the regeneration of the earth,(9) that, till Christ's coming, and the end of the world, the righteous and wicked are to continue together on the earth, and that the horn of the papacy is to war against the saints until his appearing and kingdom, when it will be destroyed by the brightness of Christ's coming; so that there can be no conversion of the world before the advent;(10) and that as the new earth, wherein dwelleth righteousness, is located by Peter after the conflagration, and is declared by him to be the same for which we look, according to the promise of Isa. 65:17.

state must have their fulfillment after the resurrection of all the saints that sleep in Jesus.(11) I also found that the promises respecting Israel's restoration are applied by the apostle to all who are Christ's--the putting on of Christ constituting them Abraham's seed and heirs according to the promise.(12)

advent, must be subsequent to it; and that, unless there were other unfulfilled prophecies, the advent of the Lord, instead of being looked for only in the distant future, might be a continually-expected event. In examining the prophecies on that point, I found that only four universal monarchies are anywhere predicted, in the Bible, to precede the setting up of God's everlasting kingdom; that three of those had passed away--Babylon, Medo-Persia, and Grecia--and that the fourth--Rome--had already passed into its last state, the state in which it is to be when the stone cut out of the mountain without hands shall smite the image on the feet, and break to pieces all the kingdoms of this world.

present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion.

to my understanding of them, to the coming of the Saviour. I found that predicted events, which had been fulfilled in the past, often occurred within a *given time*. The one hundred and twenty years to the flood; Gen. 6:3; the seven days that were to precede it, with forty days of predicted rain; Gen. 7:4; the four hundred years of sojourn of Abraham's seed; Gen. 15:13; the three days of the butler's and baker's dreams; Gen. 40:12-20; the seven years of Pharaoh's; Gen. 41:28-54; the forty years in the wilderness; Num. 14:34; the three and a half years of famine: 1 Kings 17:1; the sixty-five years to the breaking of Ephraim Isa. 7:8; the seventy years captivity; Jer. 25:11; Nebuchadnezzar's seven times; Dan. 4:13-16; and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews; Dan. 9:24-27; the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.

dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent,(13) with other prophetic periods, I could but regard them as 'the times before appointed,' which God had revealed 'unto his servants the prophets.' As I was fully convinced that 'all Scripture given by inspiration of God is profitable,'--that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost, and was written for our learning, that we, through patience and comfort of the Scriptures, might have hope,--I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures.

to be fulfilled in prophetic days had been extended over about as many literal years; as God, in Num. 14:34, and Eze. 4:4-6, had appointed each day for a year; as the seventy weeks to the Messiah were fulfilled in 490 years, and the 1260 prophetic days of the papal supremacy in 1260 years; and as these prophetic days extending to the advent were given in connection with symbolic prophecy, I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions of all the standard Protestant commentators. If, then, we could obtain any clue to the time of their commencement, I conceived we should be guided to the probable time of their termination, and, as God would not bestow upon us a useless revelation, I regarded them as conducting us to the time when we might confidently look for the coming of the Chiefest of ten thousand, One altogether lovely.

Manasseh, which the best chronologers assigned to B.C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from

B.C. 457; and that the 1335 days, commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan. 12:11, were to be dated from the setting up of the papal supremacy, after the taking away of pagan abominations, and which, according to the best historians I could consult, should be dated from about A.D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they would all terminate together, about A.D. 1843.

would be wound up; that all its pride and power, pomp and vanity, wickedness and oppression, would come to an end; and that, in the place of the kingdoms of this world, the peaceful and long-desired kingdom of the Messiah would be established under the whole heaven; that, in about twenty-five years, the glory of the Lord would be revealed, and all flesh see it together--the desert bud and blossom as the rose, the fir-tree come up instead of the thorn, and, instead of the briar, the myrtle-tree--the curse be removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear his name, and those be destroyed that destroy the earth.

me a new book. It was indeed a feast of reason; all that was dark, mystical or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and oh, how bright and glorious the truth appeared!

much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings. I commenced their study with no expectation of finding the time of the Saviour's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force that I could not resist my convictions. I became nearly settled in my conclusions, and began to wait, and watch, and pray for my Saviour's coming.

theological opinions may be inferred from his connecting himself with a Calvinistic Baptist church, as the one most congenial to his faith. But he has left, among his papers, an unfinished compendium of his belief, which bears date, and is appended to the annexed certificate, as follows:--

"LOW HAMPTON, SEPT. 5, 1822.

practice); and I pray God to forgive me where I go astray. I made it a subject of prayer and meditation, and, therefore, leave the following as my faith,--reserving the privilege of correction.

"ARTICLE ONE.

"ARTICLE TWO.

how the three persons of the Triune God are connected.

"ARTICLE THREE.

transgressing the laws of his Maker.

"ARTICLE FOUR.

out from the presence of God, and exposed to his just wrath forever."

"ARTICLE FIVE.

should be given to fallen man, through such means as God should appoint.

"ARTICLE SIX.

which are manifested in the recipient by works of repentance and faith; and without which no man, coming to years of discretion, and able to choose between good and evil, can have an interest in the blood and righteousness of Christ.

"ARTICLE SEVEN.

such will in nowise be rejected.

"ARTICLE EIGHT.

blood of the atonement, which is in Jesus Christ, the great High Priest in the holy of holies.

"ARTICLE NINE.

offended is reconciled to the offender, the offender is brought into subjection to the will of God; and the effect is, forgiveness of sin, union to the divine person, and to the household of faith.

"ARTICLE TEN.

but are kept by the mighty power of God through faith unto salvation.

"ARTICLE ELEVEN.

of the Spirit in Christ Jesus, any more than the antediluvians could have been saved from the deluge without entering the ark.

"ARTICLE TWELVE.

has appointed; all believers being regenerated, sanctified, justified, and glorified.

"ARTICLE THIRTEEN.

"ARTICLE FOURTEEN.

and taking away the sin of the world.

"ARTICLE FIFTEEN.

"ARTICLE SIXTEEN.

those who are built on the word of God.

"ARTICLE SEVENTEEN.

will take place in their order, at their several resurrections; when the just will receive everlasting life, and the unjust eternal condemnation.

"ARTICLE EIGHTEEN.

and the belief of the truth.

"ARTICLE NINETEEN.

"ARTICLE TWENTY.

included in the foregoing. It is not known that his views, as above expressed, ever underwent any change--excepting as his belief in the date of the second advent was afterwards shown, by the passing of time, to be incorrect."

J. W.

Rev. 20:3, 13-15.

CHAPTER III.

INTERVAL BETWEEN HIS CONVERSION AND HIS PUBLIC
LABORS--CORRESPONDENCE--DIALOGUE WITH A PHYSICIAN.

deep experience in the things of the Spirit of God. This being the case with William Miller, we are happy to give in this chapter some of the important facts in his experience. His biographer says:--

to distinguish him from other men. He was a good citizen, a kind neighbor, an affectionate husband and parent, and a devoted Christian; good to the poor, and benevolent, as objects of charity were presented; in the Sunday-school, was teacher and superintendent; in the church he performed important service as a reader and exhorter, and, in the support of religious worship, no other member, perhaps, did as much as he.

cheerfully, as for the glory of God. His leisure hours were devoted to reading and meditation; he kept himself well informed respecting the current events of the time; occasionally communicated his thoughts through the press, and often, for his own private amusement, or for the entertainment of friends, indulged in various poetical effusions, which, for unstudied productions, are possessed of some merit; but his principal enjoyment was derived from the study of the Bible. His state of mind at this time can be better given in his own language.

mighty power regarding my duty to the world, in view of the evidence that had affected my own mind. If the end was so near, it was important that the world should know it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced, in view of the glorious prospect, that it would only be necessary to present it, for them to receive it. My great fear was that in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest, by some possibility, I should be in error, and be the means of misleading any.

to others, while any difficulty appeared to militate against it. I therefore continued the study of the Bible, to see if I could sustain any of these objections. My object was not merely to remove them, but I wished to see if they were valid.

examine the context in which it was found, and I saw at once that, in the same connection, we are informed how we may know when it is nigh, even at the doors; consequently, that text could not teach that we could know nothing of the time of that event. Other texts, which are advanced in support of the doctrine of a temporal millennium, would arise; but on examining their context, I invariably found that they were applicable only to the eternal state, or were so illustrative of the spread of the gospel here as to be entirely irrelevant to the position they were adduced to support.

when the man of sin was prevailing against the saints, or when the righteous and wicked were dwelling together, which is to be the case until the end of the world. Those who speak of the gospel being preached in all the world, teach that, as soon as it should be thus preached, the end was to come; so that it could not be delayed a thousand years from that time, nor long enough for the world's conversion after the preaching of the gospel as a witness.

in the Bible; but I soon saw it was one of the traditions of the elders.

the Jew and the Greek;" that the promise that he shall be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith; that "there is neither Jew nor Greek, bond nor free, male nor female;" but that "if ye are Christ's then are ye Abraham's seed, and heirs according to the

promise." I was, therefore, obliged to discard an objection which asserts there *is* a difference between the Jew and Greek; that the children of the flesh *are* accounted for the seed, &c.

mind than have been advanced by my opponents since; and I know of no objection that has been since advanced which did not then occur to me. But, however strong they at first appeared, after examining them in the light of the divine word, I could only compare them to straws, laid down singly as obstacles on a well-beaten road; the car of truth rolled over them, unimpeded in its progress.

nearness of the advent to others--which I had managed to evade while I could find the shadow of an objection remaining against its truth--again came home to me with great force. I had, previously, only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers, and others. To my astonishment, I found very few who listened with any interest. Occasionally, one would see the force of the evidence; but the great majority passed it by as an idle tale. I was, therefore, disappointed in finding any who would declare this doctrine, as I felt it should be, for the comfort of saints, and as a warning to sinners.'

family interest, he says:--

prospects for eternity? Is there a land of eternal rest, beyond the confines of this world, in prospect? Do you believe that the blood of the everlasting covenant can and will cleanse you from all sin? Are you satisfied with your present evidence of an interest in that blood? That we shall die, is certain; and due preparation for a better world is wisdom; and we ought as rational beings to make ourselves familiar with the road and acquainted with the inhabitants of said country. O my soul! go thou to the mansions of the dead, and learn there the end of all living.

How necessary, then, is the work of regeneration and sanctification! And may we obtain that evidence which will enable us, with Thomas, to say, "My Lord and my God!" Redemption is the work of God. How proper, then, that Jesus should be called the Redeemer, the Holy One of Israel! Redemption is from sin. How improper, then, that we should live any longer therein! We ought as much to strive to attain to perfection as if it was attainable here below.

pleasant-looking old man, a friend to freemen, a terror to tyrants, and one that has spent his treasures, his blood, and the best part of his life, in the cause of freedom and the rights of man. He has suffered much; yet he retains a good constitution. He goes a little lame, occasioned by wounds he received in the Revolution. He deserves the thanks of Americans, and he has received a general burst of gratitude from Maine to the Mississippi. He has visited every State in the Union and almost every important town. I had the pleasure of dining with him; and after dinner he took a passage for New York.

teachings and to talk about its promises.

Hendryx, to whom reference has before been made, Mr. Miller says: 'One young man came to my house last night after nine o'clock, to request prayers. He said he had been eight years under conviction, and appeared to be almost in despair. I thought I could say to him, as did John the Baptist to his disciples: "Behold the Lamb of God, that taketh away the sin of the world!" Twelve or fourteen requested prayers last Sunday evening. It is really the work of the Lord. I never lived in a reformation so general, so solemn, and with so little noise. Surely, we have reason to rejoice and be glad. The Lord has remembered the low state of his people, and hath come down to deliver. Two of my children, William and Bellona, as I have a good degree of hope, are subjects of grace. Pray for us.'

despaired of ever building again, had not the Lord visited us by his grace, and likewise opened the hearts of our Christian friends from abroad. \$400 have been subscribed from the adjoining towns. There is now some prospect that we shall build. You know we are weak in numbers. We are really so in resources. I must bend my whole force to gain the above-mentioned object.'

nearness of the advent. These impressions he thus describes:--

man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33:8, 9. I felt that, if the wicked could be effectually warned, multitudes of them would repent; and that, if they were not warned, their blood might be required at my hand.

instrumentality for the accomplishment of the work. I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, Go and tell it to the world; their blood will I require at thy hand. The more I presented it in conversation, the more dissatisfied I felt with myself for withholding it from the public. I tried to excuse myself to the Lord for not going out and proclaiming it to the world. I told the Lord that I was not used to public speaking; that I had not the necessary qualifications to gain the attention of an audience; that I was very diffident, and feared to go before the world; that they would "not believe me nor hearken to my voice;" that I was "slow of speech, and of a slow tongue." But I could get no relief."

way; but resisting his impressions of duty to go out as a public teacher. He was then fifty years old, and it seemed impossible for him to surmount the obstacles which lay in his path, to successfully present it in a public manner.

denomination in all that region; and some were rather shy in approaching him. Elder T. Hendryx, a Baptist clergyman, now in the State of Pennsylvania, who has kindly furnished the biographer with many original letters from Mr. Miller, thus speaks of his first acquaintance with him:--

by a brother in the church of which I was a member, in Salem, N. Y., that there was a brother in the Hampton church, possessing considerable influence, who had many curious notions on doctrinal points, and on the prophecies--particularly on the latter; and also (to use the brother's language) that he was "hard on ministers who differed with him." Having recently commenced preaching, without much confidence in my own ability, and not having made any engagement to the church, I at first almost concluded not to go. On further reflection, I decided to go, and put my trust in Him who had said, "Lo, I am with you alway." On my way I endeavored, by prayer and meditation, to divest myself of all prejudice against his peculiar notions, whatever they might be (for as yet I was ignorant of them), and at the same time to fortify myself against being led into error by him.

not act like myself; and it was not till I had been there nearly a week, and preached several discourses, that I could feel at home, or enjoy my wonted

freedom in preaching the word. Several other ministering brethren visited at Bro. M.'s during my stay there, and I found that I was not altogether alone in those feelings. But how perfectly groundless those fears! Instead of pouncing upon my errors like the tiger, no brother ever dealt with me more tenderly, or exhibited a better spirit in presenting his views.

thousand years before the advent; and answered him accordingly. His reply was: "Well, Bro. H., prove it! You know I want the Bible for all that I receive." "Well," said I; and, taking my Bible, I turned to the 20th of Revelation, and was about to read, when I thought I would examine it again, and with very close attention. I was in a deep study. Bro. M. was waiting, and watching me closely. He began to smile. "Why don't you read, Bro. H.?" said he. I was astonished; for I could not make it out. At last I said: "I go home next Monday. I will draw the passages off, and hand them to you when I return." I took some four days for it, and gave him a long list of passages. He read them, and said: "Bro. H., what has become of your old theory? This is mine." "Well," said I, "it is mine, too." In my examination, *my* theory had been overturned, and I came out where I now stand.

have obtained hope every week."

among those at a distance. Some of their remarks, not the most complimentary to his sanity, would occasionally be repeated to him.

advent,' Mr. M. was humorously inclined to let him prescribe for his case.

while I present the subject of the advent to you, and, if I am a monomaniac, by that time you will discover it.'

symbols presented. The doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller did.

not know, as he could not tell when they commenced.

1843; and I am unprepared, and must go to hell.'

monomaniac as Mr. Miller. He afterward acknowledged that, till he made the figures 1843, he had no idea of the result to which he was coming.

CHAPTER IV.

COMMENCEMENT OF PUBLIC LABORS--PUBLISHES HIS VIEWS IN PAMPHLET--INTERVIEW ON THE HUDSON RIVER BOAT--HIS REGARD FOR THE BIBLE--CORRESPONDENCE--BECOMES A LICENSED PREACHER--LETTER ON UNIVERSALISM--RECORD OF HIS LABORS.

the world,' which was constantly impressed on his mind. One Saturday, after breakfast, he sat down at his desk to examine some point, and, as he arose to go out to work, it came home to him with more force than ever, 'Go and tell it to the world.' He thus writes:--

up--my want of ability, &c.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. What do you mean by opening the way? seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place I will go and tell them what I find in the Bible about the Lord's coming. Instantly, all my burden was gone, and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor.

and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted. He replied that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy, without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, Will you make a covenant with God, and break it so soon? and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that, if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting. He remained till after dinner, and I returned with him to Dresden.

attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present. At the close of the services on the Sabbath, I was requested to remain and lecture during the week, with which request I complied. They flocked in from the neighboring towns; a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted.

to Dresden. I went to Poultney, and lectured there with similar effect.

visited, my labors resulted in the reclaiming of backsliders, and the conversion of sinners. I was usually invited to fields of labor by the ministers of the several congregations whom I visited, who gave me their countenance; and I have never labored in any place to which I was not previously invited. The most pressing invitations from the ministry and the leading members of the churches poured in continually from that time, during the whole period of my public labors, and with more than one-half of which I was unable to comply. Churches were thrown open everywhere, and I lectured, to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East; and powerful reformations were the result of my labor.'

if not, in pamphlet form. They are written in letters to Elder Smith of, Poultney, and he has liberty to publish.'

this word.'

they appeared, in a series of sixteen articles, over the initials of W. M. The first article was published in the paper of May 15, 1832, and they caused much

conversation and discussion.

expression, that it is here given:--

"HAMPTON, MARCH 26, 1832.

licentiate from Hamilton, who came on purpose to learn these strange notions of "crazy Miller," or at least to save Bro. Miller, if possible, from going down to the grave with such an error. He was a stranger to me; but, after he introduced himself, we went to work, night and day, and he has just left me,--Monday, 3 o'clock P.M. He has got his load, and, as he says, he never was so loaded before.

will find it hard to resist the truth. He wants me to let him come and board with me, two or three months, to study the Bible. He is a young man, of brilliant talents; he preached two sermons here yesterday, and they were very well done. I have somebody to labor with almost daily. I have been into Poultney, and some other places, to lecture on the coming of Christ; and, in every instance, I have had large assemblies. There is increasing anxiety on the subject in this quarter; but they will see greater signs of these times soon, so that Christians will believe in his coming and kingdom. The harvest is about closing up, and the wrath of God is about to be poured upon our world. Pestilence, sword, and famine, will succeed each other in swift succession, and the kingdoms of this world will soon be destroyed by the "stone cut out of the mountain without hands." Yes, brother, it will soon be over when sinners can be converted. I would, therefore, advise you to lead your hearers by slow and sure steps to Jesus Christ.

must prove all things by *Bible*; you must talk *Bible*; you must exhort *Bible*; you must pray *Bible*; and love *Bible*; and do all in your power to make others love *Bible*, too. One great means to do good is to make your parishioners sensible that you are in earnest, and fully and solemnly believe what you preach. If you wish your people to feel, feel yourself. If you wish them to believe as you do, show them, by your constant assiduity in teaching, that you sincerely wish it. You can do more good by the fireside, and in your conference circles, than in the pulpit. Pulpit preaching is, and has long been, considered as no more than a trade. "Why, he is hired to preach!--he must, of course, tell a good story," &c., &c. And the very reason why there is more good done in conference meetings and protracted meetings is simply this: The god of this world is shut out. They will say, He expects nothing for this; surely our salvation is his anxious desire. Reflections of this sort make strong impressions of conviction on the mind. If this man of God will make so much sacrifice, surely I ought to think, at least, how much my brother has my benefit in view in his preaching.

have, undoubtedly, seen, or will see, two numbers in the *Telegraph* before you receive this letter. A number more will soon follow. I expect it will start some

queries, if nothing more. There is much opposition expressed by some who ought to have taught the same things. But people will think and reflect; and truth will in the end prevail. Do come, on the 13th and 14th of June, to our Association. I expect Bro. Sawyer will be ordained then. *Do come.* I have much to say to you; but I cannot write as I wish.

Pray with us, my brother. I am more and more satisfied that the end of the world is at hand. The evidence flows in from every quarter "The earth is reeling to and fro, like a drunkard." One short year ago, and Zion was rejoicing with her multiplied converts; now she is down "by the cold streams of Babylon." One year since, and we were enjoying a plentiful harvest; now we are sleeping in the cold, and the staff of life is neglected. Is the harvest over and past? If so, soon, very soon, God will arise in his anger, and the vine of the earth will be reaped. See, see!--the angel with his sharp sickle is about to take the field! See yonder trembling victim fall before his pestilential breath! High and low, rich and poor, trembling and falling before the appalling grave, the dreadful cholera.

See lords and nobles, captains and mighty men, all arming for the bloody, demon fight! See the carnivorous fowls fly screaming through the air! See--see these signs! Behold, the heavens grow black with clouds; the sun has veiled himself; the moon, pale and forsaken, hangs in middle air; the hail descends; the seven thunders utter loud their voices; the lightnings send their vivid gleams of sulphurous flame abroad; and the great city of the nations falls to rise no more forever and forever! At this dread moment, look! look!--O, look and see! What means that ray of light? The clouds have burst asunder; the heavens appear; the great white throne is in sight! Amazement fills the universe with awe! He comes!--he comes! Behold, the Saviour comes! Lift up your heads, ye saints,--he comes!--he comes!--he comes!

"WM. MILLER."

family interest, he proceeds to those of a religious; and, in speaking of the nearness of the advent, he says:--

of it, and others will not believe; but among them all it makes a great deal of talk. Some say Esq. Miller is crazy; others, that he is a fool--and neither of them are wide from the truth. But Bro. J. and sister A. will say, "We wish Bro. William would let that subject alone. We do not want to hear so much about Christ's second coming, the end of the world, the judgment-day, and the destruction of the wicked. He knows no more about it than the man in the moon." So say I. But the Bible tells us; and that will never fail. You will see, within a few weeks, some numbers in the *Vermont Telegraph*, signed W. M. Read, and then judge. If it is not printed in the paper, I will send it to you in pamphlet form. I think it will be printed, at any rate.

in Rev. 20th chapter, and 21:8. Be sure you are not deceived, Bro. J.; for the

time is shortly coming that will try every man's work, whether it be good or evil; and if you love the Lord Jesus, show your love by believing his word, and being reconciled to his word and will. How little love to Christ do we show when we are unreconciled to his justice, his word, or the righteous judgment of God on the finally impenitent! Yes, brother; it is not contrary to the carnal mind of man to be happy, *if* we can be happy in our own way. Neither should we be very angry with God, if he made all others so, if we thought that was the *only* hope for us. But if the Universalists could contrive any plan that would be plausible, to save themselves and condemn the Calvinists, or those who preach endless misery, their actions show that they would do it quickly; or why do they rail at those who preach as Christ did? "Except a man is born again he cannot see the kingdom of God." "And these shall go away into everlasting punishment." Why do they oppose those meetings where souls are brought to cry out, as in the days of the apostles, "Men and brethren, what shall we do to be saved?" Did you ever hear such a cry in a Universalist meeting--where brethren and sisters were all together in prayer, with one accord praying and agonizing for the souls of their brethren according to the flesh? No!

preached thus they would have saved many a bitter cry; and Father Paul might have saved himself many a bitter groan in endeavoring to save his kinsmen according to the flesh, and not have wished himself accursed from Christ for their sakes. I really wish--if it is true that all men will be saved--that Paul had known it before he made that expression, that he might save "*some*," when he might have said that he had the promise of God that "*all*" would be saved. Paul must have been as crazy as Bro. William. Oh, how many long arguments it would have saved, how many twistings of texts, and windings and turnings, if Paul, Peter, John, Matthew, Mark, Luke, Jude, and even Christ, had not said anything about two classes of mankind in a future state, and nothing about punishment being everlasting! But the Universalist is wiser than all these, now-a-days; for they do not preach so now, do they J---?

date of 'Hampton, Oct. 1, 1832,' he wrote to Elder Hendryx:--

as soon as we left Poultney, and only arrived home last Saturday. . . . I have spent a great share of my time in attending protracted meetings this summer and fall.'

redemption by grace; the efficacy of Christ's blood; justification by his righteousness imputed to us; sanctification through the operation of the divine Spirit; and the glorification by our gathering together unto him at his appearing. I also believe those things to be founded upon election, particular, personal, and certain; governed by the mind, will, and plan of God, which was, is, and will be eternal; and which is revealed to us so far as to give us confidence, hope, and

full assurance that nothing in the divine plan, either of the means or end, can or will fail of their accomplishment.'

one who will stir up our minds, will visit, is good to learn, apt to teach, modest, unassuming, pious, devotional, and faithful to his calling. If his natural talents are brilliant, with those qualifications, they would not hurt him. If they are only moderate, they may do well enough for us. Some of our people want "a quick gab." But I should prefer a quick understanding. . . . I set out for Salem to-morrow morning.'

I know of more than one hundred private brethren who say that they have adopted my views. Be that as it may, "truth is mighty and will prevail." If I should get my views printed, how many can you dispose of, in pamphlet form? . . . Our people are about giving me a license to lecture. I hardly know what to do. I am too old, too wicked, and too proud. I want your advice. Be plain, and tell me the whole truth.'

Personal Reign of One Thousand Years. By William Miller. "Prove all things; hold fast that which is good." 1 Thess. 5:21. Brandon, Vermont, *Telegraph Office*, 1833.'

conversing respecting the wonderful improvements of the day. One of them remarked that it was impossible for things to progress for thirty years to come in the same ratio as they had done; 'for,' said he, 'man will attain to something more than human.' Mr. Miller replied to him that it reminded him of Dan. 12:4, 'Many shall run to and fro, and knowledge shall be increased.' A pause ensuing, Mr. M. continued, and observed that the improvements of the present day were just what we should expect at this time in the fulfillment of Daniel's prophecy. He then commenced with the 11th chapter of Daniel, and, comparing the prophecy with the history, showed its fulfillment, all listening with close attention.

more on the subject. He then then took up the 2d, 7th, 8th, and 9th, chapters of Daniel. His hearers wished to know if he had ever written on the subject. He told them that he had published the above pamphlet, and distributed among them what copies he had with him.

letters of inquiry respecting his views, and to places which he could not visit. Under date of April 10, 1833, in writing to Elder Hendryx, and speaking of the evil of resorting to excommunication from the church for slight causes, in view of a particular case, he says:--

because of a few tares in the field? No; let both grow until the harvest. Oh, how much injury is done in church discipline! The hypocrite uses it as a tool to make others think that he is very pious. The envious use it as a weapon to bring down those they imagine are getting above them. The bigot uses it to bring

others to his faith; and the sectarian, to bring others to his creed, &c. But, my dear brother, how many difficulties do you think we have in our churches where the spirit of Christ is manifested through the whole trial, or where it began with "Father, forgive them, for they know not what they do"? Therefore, I can frankly and honestly say that the remedy which has been applied to cure this moral disease is worse, a thousand times worse, than the original cause.'

from the same chapter, verses 17-19. I wish I had the tongue of an Apollos, and the mental power of a Paul; what a field might I not explore; and what powerful arguments might be brought to prove the authenticity of the Scriptures! But I want one thing more than either--the Spirit of Christ and of God; for he is able to take worms and thresh mountains. O my brother, let us pray for each other, especially on the Sabbath, each that the Lord would bestow this gift of the Holy Spirit upon the other. Peradventure the Lord will answer.'

pilgrim's companion, a shield of faith, a ground of hope, a history, a chronology, an armory, a storehouse, a mirror, a toilet, a closet, a prayer-book, an epistle, a love letter, a friend, a foe, a revenue, a treasury, a bank, a fountain, a cistern, a garden, a lodge, a field, a haven, a sun, a moon, a star, a door, a window, a light, a lamp, a luminary, a morning, a noon, an evening, an hour-glass, a daysman, a servant.

feet, breath; it is a help to hearing, seeing, feeling, tasting, smelling, understanding, forgiving, loving, hoping, enjoying, adoring, and saving; it teaches salvation, justification, sanctification, redemption, and glorification; it declares condemnation, destruction and desolation; it tells us what we were, are, and shall be; begins with the beginning, carries us through the intermediate, and ends only with the end; it is past, present, and to come; it discovers the first great cause, the cause of all effects, and the effects of all causes; it speaks of life, death, and judgment, body, soul, and spirit, Heaven, earth, and hell; it makes use of all nature as figures, to sum up the value of the gospel; and declares itself to be the WORD OF GOD. And your friend and brother believes it.

"WILLIAM MILLER.

improving his gifts with us in expounding the words of divine truth in public, for some time past, to the approbation and edification of the church. We are satisfied that Bro. Miller has a gift to improve in public, and are willing he should improve the same wherever his lot may be cast among the Zion of God, that the name of the Lord may be glorified, and his followers edified. Done in church meeting, Saturday, Sept. 14, 1833. By order of the church.

as follows:--

do feel anxious to come and see you; and, if the Lord will, and your people should not object, to try to speak to them of the things of the kingdom. My brethren have given me a license--unworthy and old, and disobedient as I am. Oh, to grace how great a debtor!

conscience, my brother, and you will find, "NO," responded with appalling force. Enter into the sanctuary of God's word, and, in every page, you will have to meet this little word, "NO," or declarations as plain. "Strive to enter in at the strait gate; for *many* shall seek to enter in, and shall *not* be able."

answer? "Many [not all] shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none* of the wicked shall understand." See Mal. 4:1-3. Where are the wicked, the proud, and all that do wickedly? Do they enjoy the healing beams of the Sun of Righteousness? No. Again, in Matt. 13:49, 50. Are the wicked permitted to dwell with the just? Is Heaven and happiness their abode? Enter into the sanctuary, and what do you hear? No! *No!*

No! And are the goats enjoying the same communion with the sheep? or are they going "into life eternal"? No! *No!* NO! Read, again, Rom. 1:18, to the fifth verse of the second chapter. Would it be unjust for God to condemn the characters there described? Your judgment tells you, *No!* Your conscience responds the same answer, *No!* Your tongue must *one day* answer, NO! For every tongue must and will confess to the glory of God. O my brother, enter into the sanctuary and knock while the door may be opened; seek while you may find; look while you may live; and you will most assuredly learn "*their end.*" All the plausible reasoning of all the Universalists under the whole canopy of heaven cannot save *one soul*. "Except a man is born of the Spirit he cannot enter the kingdom of God."

estimate which he had of his own abilities and qualifications as a preacher, is apparent in all his correspondence, where any reference is made to his public labors. In writing to Eld. Hendryx, under date of Low Hampton, Feb. 25, 1834, he says:--

and the Lord has seen fit to bless us with a little reformation. I have likewise preached in Putnam, Wrentham, Poultney, and in this place. You laugh, Bro. Hendryx, to think old Bro. Miller is preaching! But laugh on; you are not the only one that laughs; and it is all right--I deserve it. If I could preach the truth, it is all I could ask.'

'Hampton, March 22, 1834,' thus replied:--

determined to live and die on the Bible. God is about to rise and punish the inhabitants of the world. The proud, the high, the lofty, must be brought low; and the humble, the meek, and the contrite, will be exalted. Then, what care I for what the world calls great or honorable? Give me Jesus, and a knowledge of his word, faith in his name, hope in his grace, interest in his love, and let me be clothed in his righteousness, and the world may enjoy all the high-sounding titles, the riches it can boast, the vanities it is heir to, and all the pleasures of sin; and they will be no more than a drop in the ocean.

evidence of all truth, the fountain of all mercy, the giver of all grace, the object of all adoration, and the source of all light; and I hope to enjoy him to all eternity. What! such a sinful wretch as I enjoy Christ? How can this be? Yes, yes; through the electing love of God, the sprinkling of the blood of the covenant, and the work of regeneration, such a sinner as I may be cleansed from sin, purified, and made white, and glorified in the New Jerusalem, together with him, and with all who love our Lord and Saviour Jesus Christ, and who love his appearing.

there be manifested? And how could I bear the thought to be banished from the face of Jesus, and from the glory of his power? Forbid it, O my Redeemer! Forbid! and let grace reign through righteousness unto eternal life, by Jesus Christ our Lord.'

names of places where, the dates when, and the texts from which, he preached, are given in two small memorandum-books as follows:--

"NORTH HAMPTON, OCT. 23, 1834.

coming of Christ, was at two covenant meetings, attended two protracted meetings in said time, saw a number of new-born babes in Christ; and now, being at home, I shall write to Bro. H. and rest myself a little.

truth of the Bible; and present to saint and sinner the strongest motives for a holy life, and repentance and faith toward God, that can be produced. When John

preached repentance, he prophesied that the kingdom of Heaven was at hand, as a principal motive. The apostles prophesied that God had appointed a day, in which he would judge the world in righteousness, by that man, Jesus Christ; and your unworthy brother in Christ proclaims that the day is at hand, when "he that is filthy will be filthy still, and he that is holy will be holy still;" and that Christ is now standing at the door and knocking for the last time. And, my dear brother, I can truly say that "the testimony of Jesus is the spirit of prophecy." And yet how many professed ministers of Christ, at the present day, treat that part of the word with total neglect, and even laugh and jeer at those who would warn the people of their approaching danger. But God has supported me beyond my most sanguine expectation. And although they say much before they hear, yet when they do hear they seem confounded.

wake up and trim their lamps. Yes, my brother, almost two years since you heard the news, "*Behold, the bridegroom cometh!*"--and yet you cry, A little more sleep, a little more slumber. Blame not your people if they go to sleep under your preaching. You have done the same. Bear with me, my brother. In every letter you have written me, you have promised to study this all-important subject, and in every letter you confess your negligence. The day draws near. More than one-sixth of the time is gone since my brother Hendryx promised, and yet asleep! O God, forgive him! Are you waiting for all the world to wake up before you dare get up? Where has your courage fled? Awake! awake! O sluggard! Defend your own castle, or take sides with the word of God; *destroy or build*. You must not, you cannot, you shall not be neutral. Awake! awake! Tell Deacon Smith to help wake you. Tell him, for me, to shake you, and not give out shaking, until Bro. H. will put on the whole armor of light.

one town (North Beekmantown) I received a letter, the day after my first lecture, from some bullies and blackguards, that if I did not clear out of the State, they would put me where the dogs could never find me. The letter was signed by ten of them. I stayed, and, blessed be God! he poured out his Spirit, and began a work which gainsayers could not resist.

them. Depend upon it, my brother, God is in this thing; and he will be glorified; and blessed be his holy name! Do pray for me, my brother, that I may have grace equal to my need, and that I may always see my need, feel my weakness, and be kept humble, and that I may always declare the truth. *Do pray!*

9, at Orwell, Vt.; 10 and 12, Cornwall, Vt.; and Nov. 16, in Hampton, N. Y. His success in the above places is indicated in the following extract from a letter which he wrote Elder Hendryx from Low Hampton, on the 28th of Nov., 1834:--

for mercy, even before my course of lectures was finished. Blessed be the holy name of God! He has given me more than I should have dared to ask. How good, my brother, it is to preach, having God for paymaster! He pays down. He pays in souls. He paid the Shepherd thus, and he was satisfied; will he not pay his servants too? Yes, yes. Bless his name, O my soul, for all his benefits!

evils always attending ignorance.'

CHAPTER V.

NEW DOORS OPEN--HIS LABORS COUNTENANCED BY MINISTERS OF HIS DENOMINATION--HIS FIRST DONATION OF TWO HALF-DOLLARS--DEATH OF HIS MOTHER--INCIDENT AT SHAFTSBURY--RESULTS OF HIS LABORS--TESTIMONY OF A CONVERT FROM INFIDELITY--LETTER OF REV. C. FITCH--URGENT APPEALS TO VISIT VARIOUS TOWNS, ETC.

remained till the 12th of February, writing on the 11th to Elder Hendryx as follows:--

month, at Bridgeport; the first week in March, in Middletown; the second, in Hoosac. I have calls from Schroon, Ticonderoga, Moriah, Essex, Chazy, Champaign, Plattsburgh, Peru, Mooretown, Canton, Pottsdam, Hopkinton, Stockholm, Parishville, and other places too numerous to mention. The Lord has blessed me thus far; in almost every place where I have lectured, the Spirit has given fruit. Where I went forth expecting trials and persecution, I have found God a present help. Pray for me, that my faith fail not, and that I may ever feel my weakness, and that my dependence may be on Israel's God. Pray that I may do my duty in the fear of God, and in the love of the truth; and then, whatever may become of me, God will be glorified and souls saved.'

the following Sabbath, March 15, and again returned home.

lectures there, and several infidels had acknowledged the authenticity of the Scriptures as demonstrated by the fulfillment of prophecy, and were under deep conviction, and wished to see him. Whether he went there or not, does not appear. But, on the 21st of March, he writes, 'I have been very sick with a cold, for a day or two past, and I am only able to sit up for a short time.'

Hampton:--

weeks at Granville and Middletown. Next Sunday (May 3), I am to be at Fort Ann village, N. Y., if the Lord will; and when I shall get through lecturing in this region, I cannot tell. Doors open faster than I can fill them. I have calls from Wells, Bishop's Corner, and Tinouth.'

indorsed and sanctioned by the following certificate:--

"MARCH 19, 1835.

Miller, the bearer of this certificate; that he is a member, and a licentiate in good regular standing, in the particular Baptist church, in Hampton, N. Y.; that we have heard his lectures on the subject of the *Second Coming and Reign of our Lord Jesus Christ*; and that we believe his views on that particular subject, as well as others pertaining to the gospel, are worthy to be known and read of all men. As such an one, we commend him to God, and the affectionate acceptance of our brethren in the precious Saviour.

14th. From that place he went into the province of Lower Canada, and lectured, on the 21st and 23d, at Bolton; the 25th, at Hutting; the 28th, 29th, and July 1, at Derby; July 2, at Georgeville; the 5th and 6th, at Bolton, again; the 7th, at Outlet; and the 8th and 9th, at Stanstead Plain. On the 12th, he lectured at Derby, Vt.; the 13th, at Troy, Vt.; the 14th, at Lowell, Vt.; the 15th, at Eden, Vt.; the 16th, at Cambridge, Vt.; the 17th, at Jericho, Vt.; and the 19th, at Orwell, Vt.

own funds.

hasten home, with a presentiment that there was trouble there. Leaving Jericho, Vt., instead of filling several appointments, he took the nearest route, and hastened home with all speed. Calling at Orwell, by the urgent request of his Uncle Phelps, he stopped to speak to the church on the Sabbath, leaving immediately after service for home, where he arrived late at night. His family were astonished to see him return so soon, and he was delighted to find them all well.

He found her in the enjoyment of good health, and he spent the day with her, returning home unusually interested with his visit. His mother did not receive his views, but always told him to preach the whole truth, as he believed it, and do his duty. Soon after Mr. Miller had left his mother, she was seized with the palsy. Mr. M. was sent for. She was unable to converse any; but, by the pressure of the hand, signified that she knew him, and before the close of the week, expired. Had not Mr. Miller been impressed with a sense of 'trouble at home,' he would have taken a more circuitous route, and filled several appointments, according to previous arrangements. By thus changing his original purpose, he enjoyed the opportunity of a day's conversation with his mother, which he would otherwise have been deprived of. He often recurred to this as a signal instance of God's

favor.

as follows:--

always present this as an inducement for men to repent. I call on them in the name of my dear Master to turn, repent, believe, and obey him. I beseech them, for the value of their souls, to believe in Christ. I implore them to lay up treasures in Heaven. I importune them, again and again, to read, reflect, examine, and see if the word of God is not true. I show them its complete fulfillment thus far, and then I pray God to direct the arrow to the heart. I ask God, through Jesus Christ, to nerve the arm that pulls the bow, and to sharpen the arrow that twangs from it. I then put all my confidence in God and in his promise, "Lo, I am with you even to the end of the world." . .

shall be absent until about the 1st of October.

"WM. MILLER.'

and gave a course of eight lectures. He then lectured again, five days, at Bristol, commencing on the 15th of November; and, beginning on the 29th, he labored five days longer at Middletown--usually giving two lectures each day. On the 6th of December, he was at Whitehall, N. Y.; on the 20th, at Poultney, Vt.; and on the 27th, at Westhaven. This terminated his labors for the year 1835.

15th, at Shoreham, Vt. His public lectures during these winter months were interrupted by the preparation of his course of sixteen lectures for the press, which were published in Troy, N. Y., in the spring of this year, by Eld. Wescott. All the copies of that edition supplied to Mr. Miller, he purchased at the regular prices.

20th. On the day following, he began his labors at Monkton, N. Y., which continued eight days.

Canada, was all the remuneration he had thus far received for his expenses. Subsequent to that time, as he says in his 'Apology and Defense,' he never received enough to meet his expenses of travel to the places where he was invited; so that his public labors were never of any pecuniary advantage to him, as has been currently reported and believed; but, on the contrary, they were a heavy tax on his property, which gradually decreased during that period of his life.

Lansingburg, N. Y.; but I finished my course of lectures, and returned home, and have not been well since. My lectures were well received in that place, and excited attention. The house was filled to overflowing for eight days in

succession. I feel that God was there, and believe that in his glorified kingdom I shall see the fruits. . . . Infidels, deists, Universalists, and sectarians, were all chained to their seats, in perfect silence, for hours--yes, days--to hear the old stammering man talk about the second coming of Christ, and show the manner, object, time, and signs, of his coming. O my brother! it makes me feel like a worm--a poor, feeble creature; for it is God only who could produce such an effect on such audiences. Yet it gives me confidence; for I solemnly believe it is truth; and God will support his word, and will be present where it is preached, however feeble the instrument; for "Lo, I am with you always, even unto the end of the world." Therefore, if I were preaching before all the kings of the earth, why should I fear? for the King of kings is with me. If all the lords were there, yet he is Lord of lords, and of the great men of the earth.'

at Lawrence, N. Y., on the 22d; Stockholm, on the 29th; Parishville, on the 7th of October; Massena, N. Y., on the 14th. He gave ten lectures at Fort Covington, N. Y., beginning on the 20th, and was at Chataugay, N. Y., on the 27th. This terminated his labors for the year 1836. In allusion to these last visits, he wrote on the 23d of December:--

week I am going to Shaftsbury and vicinity.'

for the purpose of exposing the folly of Mr. M., but had to confess that he was confounded, convicted, and converted. He acknowledged that he had applied various unhandsome appellations to Mr. Miller, calling him 'the end of the world man,' 'the old visionary,' 'dreamer' 'fanatic,' and for which he felt covered with shame and confusion. That confession, evidently so honest, was like a thunderbolt on the audience.

Shrewsbury, Vt., on the 3d of March; in Andover, Vt., from the 5th to the 12th of March; in Weston, Vt., four days, beginning with the 13th; in Mt. Holly, Vt., on the 17th; in Orwell, Vt., on the 23d of April and 7th of May; in Danby, Vt., the 14th of May; in Poultney, Vt., eight days, beginning with the 21st of May; in Orwell, again, on the 4th of June; in North Springfield, Vt., from the 11th to the 17th; in Ludlow, Vt., from the 19th to the 21st; in Mt. Holly, Vt., from the 25th of June to the 2d of July;(1) in Orwell, Vt., on the 9th of July; at Fairhaven, Vt., from the 11th to the 20th; in Whiting, Vt., on the 23d; in Fairhaven, Vt., on the 13th of Aug.; in Moriah, Vt., from the 14th to the 22d of October; in Ludlow, Vt., from the 29th to the 6th of November, and at Stillwater, N. Y., on the 31st of December.

Crandall, their pastor. The lectures continued nine days, and were listened to by crowded and attentive audiences. The result also was most heart-cheering. Infidelity had several strongholds in that neighborhood, and many of that class attended his lectures, and were greatly affected by them. In a letter dated on the 25th of that month, two weeks after the close of the lectures, a gentleman of that place writes to Mr. Miller:--

to believe the Bible. Infidelity is dumb in this place, as if frightened, and converts are many.'

accorded with Mr. Kneeland's views of religion. Having read every work of note that I could obtain, and having heard many lectures opposed to God and the Bible, I considered myself prepared to overthrow the Christian faith, and feared no argument that could be brought from the Bible. With these feelings, I attended a full course of Mr. Miller's lectures. He gave his rules of interpretation, and pledged himself to prove his position. I approved of his rules--to which I refer you--and the result was, he established the fact that the Bible is what it purports to be--the word of God--to my mind, beyond a doubt; and I have taken it as the man of my counsel.

Mr. Miller a candid and thorough hearing. He is a man mighty in the Scriptures, and has done terrible execution in the ranks of the "King's enemies," with the sword of the Spirit, which is the word of God.

without a struggle, nor without due consideration. Each and every prop and refuge of infidelity and unbelief were taken away from us, and our sandy foundation was swept by the truth of the Almighty as chaff is driven by the wind. Yet we parted with them much as a man parts with a *diseased tooth*. We tried to cure and keep it there, and when made to know that the *root* and foundation was rotten, it was painful to part with; but we rejoiced and felt better after the separation; for there is balm in Gilead--there is a Physician there.

Panton, Vt., which he continued eight days. He then returned to West Haven, N. Y., and lectured seven days, beginning February 18.

brethren in Christ, and as such, will be read with interest by all:--

"BOSTON, MARCH 5, 1838.

an orthodox Congregational church in this city. A few weeks since, your Lectures on the Second Coming of Christ were put into my hands. I sat down to read the work, knowing nothing of the views which it contained. I have *studied* it with an overwhelming interest, such as I never felt in any other book except the Bible. I have compared it with Scripture and history, and I find nothing on which to rest a single doubt respecting the correctness of your views. Though a miserable, guilty sinner, I trust that, through the Lord's abounding grace, I shall be among those that love his appearing. I preached to my people two discourses yesterday on the coming of our Lord, and I believe a deep and permanent interest will be awakened thereby in God's testimonies. My object in writing you, my dear sir, is twofold.

giving the Bishop of Rome power to suppress the reading of the Scriptures, was issued in 538? All the other data which you have given, I have found correct, and I know of no reason to doubt your correctness in these. But, as I have not yet been able to find a statement of those facts, you will do me a great favor by just informing me where I may find them; and I shall then feel prepared to defend the truth, and to point others to the right source of information.

something to spread the truth.

who are very desirous to obtain the work, and if you can tell me of any place where it can be obtained in this city, or in New York, you will greatly oblige me. If you can give me any information of importance on the subject, not contained in your book, I should greatly rejoice, because, as I stand a watchman on the walls, I wish to *give the trumpet a certain sound,*' and to make that sound as full, and explicit, and convincing, as possible.

Church in Troy, N. Y., and Rev. Mr. Parke, of the church in West Troy, uniting with their respective churches, for a course of lectures in each place; and they were expected, in West Troy, to have been commenced previous to those in Benson, Vt. Their disappointment, and the great anxiety of ministers and people, at that period, to secure his services, may be judged of by the following letter from the pastor of the church in that place:--

"WEST TROY, MARCH 12, 1838.

anxiety, all looked forward to that day, expecting the privilege of hearing something upon the subject of Christ's Second Coming. But alas! we are *disappointed*. Dear Sir, I write these few lines, letting you know something of the state of feeling in this place upon the subject of Mr. Miller's lectures. In the street, in the house, in short, wherever (almost) you meet an individual, the first thing is, Has Mr. Miller come yet? When is Mr. Miller going to be here? What is the reason he does not come? &c. If the old gentleman can possibly come down to West Troy, I wish him to come as soon as possible. I hope he will not delay. I think we have a little claim upon him, if our wishes may be brought into account. Dear Sir, upon the reception of this, please write me the reason of the *disappointment*; also, when he will come, if at all, that I may give an answer to them that ask.

he has undertaken a negotiation with Eld. Parke, for your father to visit them half

of the time.'

continued till the 25th. These were attended with happy results. In the March of the next year, the Rev. Mr. Parke wrote Mr. Miller as follows:--

are enjoying an interesting state of things. The Methodists are full of the Spirit, and the Baptists are pressing on in the good cause. Praise the Lord! A number date their awakening to your lectures on the Second Coming of Christ. . . . You have great reason to rejoice that God is pleased to make you the honored instrument of awakening poor sinners.'

"ROME, N. Y., MARCH 20, 1838.

for you to preach the gospel at Rome also. There is more attention to religion now than formerly, and some anxiety. The desire to hear from you is very great. We want you to come immediately, the first Sunday, if possible. Don't, I beg of you, make *any delay, or excuse*, but come right off. . . . I want you to be here before the time if possible.'

May, and continued till the 16th. In the absence of any journal, or of any reference to these lectures in any of the letters preserved by him, their results cannot be here recorded.

After this, he gave courses of lectures, commencing on the 26th of August, at Braintree, Vt.; on the 16th of September, at White Creek, Vt.; on the 3d of October, at Pittsfield, Vt.; on the 7th, at Randolph, Vt.; on the 16th, at Brookfield, Vt.

and the adjoining towns, who are very anxious to hear you lecture on the subject of the millennium.' And, on the 16th of July, he wrote: 'I received your favor of the 30th ult., and read the same with much delight, to find that you could gratify the wish of so many friends in this, and adjacent towns. I read your letter in meeting, yesterday, to my congregation; and, some being present from abroad, I consulted them according to your request, and found an increasing anxiety in their minds that you should come and lecture in this vicinity, or near by.'

son:--

been born again. I can hardly get away from this people. They want me to stay another week; but I shall go to the next village on Monday. Mr. Kellogg, the Congregational minister here, is a good man, and his church are living Christians. Montpelier is quite a considerable village, and contains some very intelligent people, who appear to listen with much interest. This afternoon, I meet the citizens, and am to give them an opportunity to ask questions and state objections. . . . May God help me to give his truth! I know my own weakness,

and I know that I have neither power of body nor mind to do what the Lord is doing by me. It is the Lord's doings and marvelous in our eyes. The world do not know how weak I am. They think much more of the old man than I think of him.

our church (the Baptist) since you left Montpelier, and twenty or thirty more will soon join, all of whom date their awakening at the time you lectured here. Bro. Kellogg (the Congregationalist minister) is strong in the faith, and his views are with Bro. Miller on the second coming of Christ.

30th, to Rochester, where he continued till the 6th of January, 1839.

7th, and commenced a second course of lectures, which continued to the 14th. From that date to the 20th, he lectured at Pomfret, Vt.; from the 21st to the 27th, at Bethel, Vt.; and from the 28th to the 31st, at Gaysville, Vt.; from which place he returned home. On the 28th, he wrote from Gaysville to his son:--

Much excitement prevails among the people. Many say they believe; some scoff; others are sober and thinking. Give my love to all--mother and the children.

"WM. MILLER.'

at Waterbury, Vt., which closed on the 1st of April. Having projected a tour into Massachusetts about this time, he was obliged to disappoint a large number who had solicited visits from him. As evidence of the great desire to hear him, he then had on file urgent requests from Frederick Daley, 'Preacher in charge,' Northfield, Vt.,--with fifteen signatures from Strafford, Vt.,--expressing 'a great anxiety on the part of the public to hear a course of lectures;' from Joseph Chase, Middlesex, announcing that the meeting-house had been opened for him without a dissenting vote, and urging him to come by all means; Wm. D. Leavett, Grantham, N. H.; urging his presence there, 'at an early day as possible;' Z. Delano, Hartford, Vt., wishing him to come as early 'as practicable;' Jonathan Woods, Dover, Vt., 'many people being desirous to hear;' Hiram Freeman, pastor of the Congregationalist church in Middlesex, Vt., stating that 'the church would gladly see him, and were generally anxious for him to come,' etc., etc.; none of which appear to have been complied with.

some benevolent object.

CHAPTER VI.

VISITS MASSACHUSETTS--INVITATION TO LOWELL--EXTRACT FROM THE LYNN RECORD--IS INVITED TO BOSTON--CONVERSATION WITH ELDER HIMES--PUBLICATION OF HIS LECTURES BY MR. MUSSEY--LABORS IN PORTSMOUTH--INTERVIEW WITH ELDER ROBINSON, ETC.

you to come and preach to us,' Mr. Miller visited Massachusetts, and arrived for the first time in Boston on the evening of April 18. The next day he wrote as follows:--

"Boston, April 19, 10 o'clock A. M., 1839.

Keene, N. H.; pleasant yesterday and to-day. I have been running about this morning; visited India wharf, the new Market, Faneuil Hall, etc., etc. Busy time in Boston. I have no news as yet. Will write as often as you will wish to hear. I stopped at the Pemberton House, No. 9 Howard street.

Mass., on the 29th, and continued to the 6th of May; lectured at Braintree, Mass., on the 7th and 8th, and from the 9th to the 13th in East Randolph, Mass. His lectures in these places were attended by powerful revivals. On the 27th of May Mr. Mann wrote him from Randolph, saying:--

last conference meeting was so crowded that we had to adjourn to the meeting-house. . . . There appears to be a great solemnity on the minds of nearly all in Mr. M'Leish's society. A powerful work is going on in East Randolph.'

Miller was very plain and ordinary, much more befitting his profession of a farmer than of a preacher. Elder Cole, from the reports of his great success, expected him to appear like some distinguished doctor of divinity. When Mr. M. came to Randolph, Elder C. obtained a promise of his services in Lowell, to commence on the 14th of May, and was requested to meet him at the cars. He had heard that Mr. Miller wore a camlet cloak and white hat, but expected to see a fashionably-dressed gentleman. On the arrival of the cars, he went to the depot to meet him. He watched closely the appearance of all the passengers as they left the cars, but saw no one who corresponded with his expectations of Mr. M. Soon he saw an old man, shaking with the palsy, with a white hat and camlet cloak, alight from the cars. Fearing that this one might prove to be the man, and, if so, regretting that he had invited him to lecture in *his* church, he stepped up to him, and whispered in his ear:--

he concluded, could know nothing respecting the Bible, but would confine his discourse to visions and fancies of his own.

among the congregation. Mr. M. read a hymn; after it was sung, he prayed, and read another hymn, which was also sung. He felt unpleasant at being left in the pulpit alone, but took for his text: 'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ' This he sustained and illustrated by apposite quotations of Scripture, proving a second personal and glorious appearing of Christ. Elder C. listened for about fifteen minutes, when, seeing that he presented nothing but the word of God, and that he opened the Scriptures in a manner that did honor to the occasion, like a workman who needeth not to be ashamed, he walked up into the pulpit, and took his seat. Mr. M. lectured there from the 14th to the 22d of May, and again from the 29th to the 4th of June. A glorious revival followed, and elder C. embraced his views in full, continuing for six years a devoted advocate of them. On the 25th of July, elder C. wrote Mr. M. that, since the lectures, he 'had baptized about forty, sixty in all having joined the church; and there are yet some who are seeking the Lord.' Mr. Miller says of his visit:--

energetic and consistent course.'

in his memorandum-book: 'Thus ends my tour into Massachusetts, making eight hundred lectures from October 1, 1834, to June 9, 1839--four years, six months, nine days.' The editor of the *Lynn Record* gave the following notice of Mr. Miller, and his visit to that place:--

"MILLER AND THE PROPHECIES.

come to an end in 1843. We are still inclined to believe this an error or miscalculation. At the same time we have overcome our prejudice against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing except that he has made the Scripture prophecies an intense study for many years, understands some of them differently from most other people, and wishes, for the good of others, to spread his views before the public. No one can hear him five minutes without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of Scripture is very extensive and minute; that of the prophecies, especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world is such, generally, as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller, has been productive of great and extensive good. Revivals have followed in his train. He

has been heard with attention, wherever he has been. . . .

expressive, and his personal appearance every way decorous. His Scripture explanations and illustrations are strikingly simple, natural, and forcible; and the great eagerness of the people to hear him has been manifested wherever he has preached.'

labors in Colchester, twenty-three were added to the Baptist church between that time and the 2d of December following.

that, on re-examining his calculations, he had discovered a mistake of one hundred years. Both of these rumors were several times subsequently revived, and had to be as often contradicted.

22d, when he returned to his family, and made arrangements for a second visit to Massachusetts.

Congregational minister, wrote from Groton, on the 10th of April, 1840, as follows:--

reached by him not within the influence of other men. His lectures are well adapted, so far as I have learned, for shaking the supremacy of the various forms of error that are rife in the community.'

were attended with precious fruits.

and was a steadfast friend till Mr. Miller's decease.

there, and they called on Mr. Miller in a body. He was a stranger to nearly all of them; and few of them regarded his views with anything more than mere curiosity. Several of them questioned him respecting his faith; but they were speedily silenced by the quotation of appropriate texts of Scripture.

inviting him to give a course of lectures in his chapel. He now renewed his invitation, and got the promise of a course of lectures in December. Before commencing there, Mr. Miller gave a second course of lectures in Stoughton, Mass., from the 24th to the 29th of November, and one in Canton, Mass., from the 1st to the 6th of December. In this last place, he writes to his son, that he 'lectured three times on the last day, to a house jammed full.' Pressing invitations for further labors in the surrounding region had to be disregarded, in order to fulfill his engagement in the metropolis of New England.

Many, I am informed, are under serious convictions. I hope God will work in this city.'

with the correctness of Mr. M.'s views respecting the nearness and nature of Christ's coming; but was not fully satisfied respecting the time. He was, however, sufficiently convinced that Mr. Miller was communicating important truths, to feel a great interest in their promulgation.

day and night. A long conversation with Mr. Miller then took place, on our duties and responsibilities. I said to Bro. Miller, "Do you really believe this doctrine?"

in giving the church and world warning, in thunder-tones, to arouse them to prepare.'

converted to God and the truth, yet *no one*, as yet, seems to enter into the *object and spirit of my mission*, so as to render me much aid. They like to have me preach, and build up their churches; and there it ends with most of the ministers, as yet. I have been looking for help--I want help.'

he had visited, and whether he had visited any of our principal cities.

Miller.'

edition, of five thousand copies, of Mr. Miller's Lectures, on condition that Mr. Miller would secure the copyright. Mr. M. did so, which subjected himself to some blame, where the reason for the act was not known. Mr. M. gave to Mr. Mussey the entire profits of the edition for two hundred copies of the work, which Mr. Mussey gave him.

19th to the 26th of December, he lectured in Littleton, Mass. The result of these lectures is indicated by a letter of Rev. Oliver Ayer (Baptist), who writes, in January:--'I baptized twelve at our last communion. I shall, probably, baptize from fifteen to twenty next time. There have been from thirty-five to forty hopeful conversions. There is also quite a work in Westford, ten or twelve conversions, and twenty or thirty inquirers. The work is still going on.'

the care of the Rev. Mr. Parker, he visited Cambridgeport, and lectured there each day till the 13th of January. From the 14th to the 20th, he gave a second course of lectures to Elder Plummer's society, in Haverhill, Mass.

Millard, pastor of the Christian Society there, appeared in the columns of the

Christian Herald a few weeks subsequently:--

crowds flocked to hear him. Before he concluded his lectures, a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers on an evening. Such an awful spirit of solemnity seemed to settle down on the place that hard must be that sinner's heart that could withstand it. Yet, during the whole, not an appearance of confusion occurred; all was order and solemnity. Generally, as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends, in the most moving language, to come to the fountain of life. Our meetings thus continued, on evenings, for six weeks; indeed, they have thus continued, with very little intermission, up to the present.

the converts are a considerable number from the Universalist congregation; these still remain with us. From our meetings this blessed work soon spread into every congregation in town favorable to revivals. In several of them it is at present spreading with power. For weeks together, the ringing of bells for daily meetings rendered our town like a continual Sabbath. Indeed, such a season of revival, was never witnessed before in Portsmouth by the oldest inhabitant. It would be difficult, at present, to ascertain the exact number of conversions in town; it is variously estimated at from five hundred to seven hundred. We have received into fellowship eighty-one; nine of these were received on previous profession. We have baptized sixty-seven, and the others stand as candidates for baptism. Never, while we linger on the shores of mortality, do we expect to enjoy more of Heaven than we have in some of our late meetings, and on baptizing occasions. At the water-side, thousands would gather to witness this solemn institution in Zion, and many would return from the place weeping. Our brethren at the old chapel have had some additions, we believe some over twenty.'

and extravagances which wound religion in the house of its friends, and cause its enemies to blaspheme. I most cheerfully express my opinion that there will be, in the fruits of the present excitement, far less to regret, and much more for the friends of God to rejoice in--much more to be recorded in the book of eternal life--than in any similar series of religious exercises which I have ever had the opportunity of watching.'

publicly, lest evil should follow. I therefore visited him at his room, with a formidable list of objections. To my surprise, scarcely any of them were new to him, and he could answer them as fast as I could present them. And then he presented objections and questions which confounded *me* and the commentaries on which I had relied. I went home used up, convicted, humbled, and resolved

to examine the question.'

embraced Mr. Miller's views, and continued an able and consistent advocate of the same till his death, at Oswego, N. Y., July 17, 1846.

CHAPTER VII.

PUBLICATION OF THE "SIGNS OF THE TIMES"--VISIT TO WATERTOWN, PORTLAND, NEW YORK CITY, AND OTHER PLACES--LETTERS OF ELDERS MEDBURY, FLEMING, AND GREEN--HIS SICKNESS, RESIGNATION, ETC.

meetings that the publication of a journal, devoted to the doctrine of the advent, was effected. Mr. Miller (in 1845) thus narrates its origin:--

of some medium of communication to the public. Efforts had been frequently made to commence the publication of a paper which should be devoted to the advocacy of the doctrine, and the communication of information on the fulfillment of prophecy. We had, however, never been able to find a man who was willing to run the risk of his reputation and the pecuniary expense in such a publication.

to commence a paper which should be devoted to this question, if I thought the cause of truth would be thereby advanced. The next week, without a subscriber or any promise of assistance, he issued the first number of the *Signs of the Times*, on the 28th of February, 1840--a publication [now, 1875, *Messiah's Herald*,] which has been continued to the present time.

connection with other works on the prophecies, which, aided by devoted friends, he scattered broadcast everywhere to the extent of his means. I cannot here withhold my testimony to the efficiency and integrity of my Bro. Himes. He has stood by me at all times, periled his reputation, and, by the position in which he has been placed, has been more instrumental in the spread of these views than any other ten men who have embarked in the cause. His course, both in laboring as a lecturer and in the manner that he has managed his publications, meets my full approval.--*Apology and Defense*, p. 21.

and they to have all the proceeds of it. These terms being accepted, they re-issued the first number on the 20th of March, and continued it, as per agreement, for one year, when it reverted to Eld. Himes, its projector, by whom it has been continued to the present time [1853].

audience. Mr. M. was much pleased with his reception there, and, after leaving, wrote to his son:--

under conviction. One-half the congregation wept like children when I parted from them. Mr. Medbury, the Baptist minister, a good man, wept as though his heart would break, when he took me by the hand, and, for himself and people, bade me farewell. He and many others fell upon my neck, and wept and kissed me, and sorrowed most of all that they should see my face no more. We could not get away for more than an hour, and finally we had to break away. About twenty were converted while I was there.'

instant, was in progress when Mr. Miller commenced lecturing here. In speaking of the results of his labors, however, it is but just to say that his influence here preceded him. It will be recollected that, some time in January, he lectured at Cambridgeport, about four miles from us. Many, both of our church and congregation, attended one or more of those lectures. The first two subjects of the present work among us, as well as some others, who have since been hopefully converted, regarded those lectures as instrumental of fastening permanent conviction upon their mind. Several Christians, too, were awakened to a new sense of their duty.

Mr. Miller's lectures here, the blessing of God had accompanied the means of grace at home to the hopeful conversion of about twenty. The work evidently received a new impulse while Mr. Miller was here. His lectures were attended by crowds, who listened with profound attention, and, we have reason to believe, in not a few cases with profit. Many persons from neighboring villages shared the benefit of his labors in common with us, and, in several cases, returned to their homes rejoicing. Other means of grace were, however, mingled with his labors, which were, no doubt, in a great degree owned and blessed of God.

for months or years, they had thought more or less on the subject; but that on hearing him they felt it was time to take a stand. The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God. It was not so much the belief that Christ might come in 1843 as it was the *certainty* of that event, with the conviction that they were not prepared to hail his coming with joy. Many, however, who listened to his whole course of lectures with a heart unmoved, have since been melted into contrition, and become the hopeful subjects of renewing grace.

views; but many have been made to feel that time is short, that the coming of Christ is at hand, and that what they do for their fellow-men must be done quickly. They have felt that hitherto the doctrine of the second coming of Christ has had little or no practical effect upon them, and that, while they could suppose at least one thousand years between that event and the present time, its influence must be less than if it were a matter of constant expectation. They think that the contemplation of this subject has awakened feelings which the anticipation of death never kindled in their breasts. Earth has receded, and their attachment to all sublunary objects has been loosened. Eternity has seemed to

open near before them, and its scenes have become more distinct objects of vision; while the soul, with all that pertains to its immortal weal or woe, has been felt to eclipse every other object of earth. In a word, they profess to have consecrated themselves unto the service of God, and to labor to be found watching whenever the Master of the house shall come, "whether at even, or at midnight, or at the cock-crowing, or in the morning, lest, coming suddenly, he should find them sleeping."

23d of March. The result of these was thus stated by Elder Fleming, in April following:--

instrument, although many, no doubt, will deny it, as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present interest there has been, comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Bro. Miller's lectures.

between *one* and *two hundred* have professed conversion at our meetings; and now the fire is being kindled through this whole city and all the adjacent country. A number of rumsellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are become converted to God. One or two gambling establishments, I am informed, are entirely broken up. Infidels, deists, Universalists, and the most abandoned profligates, have been converted--some who had not been to the house of worship for years. Prayer-meetings have been established in every part of the city, by the different denominations, or by individuals, and at almost every hour. Being down in the business part of our city, on the 4th inst., I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged, with one accord, in prayer, at about eleven o'clock in the daytime! In short, it would be almost impossible to give an adequate idea of the interest now felt in the city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal book-sellers informed me that he had sold more Bibles in *one month*, since Mr. Miller came here, than he had in any four months previous.'

faithful chroniclers of passing events, it will be expected of us that we should say something of the man and his peculiar views. Mr. Miller is about sixty years of age, a plain farmer, from Hampton, in the State of New York. He is a member of the Baptist church in that place, from which he brings satisfactory testimonials of good standing, and a license to improve publicly. He has, we understand,

numerous testimonials, also, from clergymen of different denominations, favorable to his general character. We should think him a man but of common-school education; evidently possessing strong powers of mind, which, for about fourteen years, have been almost exclusively bent to the investigation of Scripture prophecies. The last eight years of his life have been devoted to lecturing on this favorite subject.

and a half to two hours; and in the management of his subject discovers much tact, holding frequent colloquies with the objector and inquirer, supplying the questions and answers himself in a very natural manner, and, although grave himself, sometimes producing a smile from a portion of his auditors.

He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel.'

believe, an honest editor. He gave a candid, honest, and impartial account.'

he was obliged to decline the invitation; and, on the last Tuesday in March, left Portland, and by stage and railroad reached his home in Low Hampton on Friday night following, 'being absent from home nearly six months, and having delivered three hundred and twenty-seven lectures.'

young man was very talkative respecting the ministers of his acquaintance,--remarking what a smooth preacher A was, how learned B was, and how popular C was, &c. When the stage stopped for the passengers to dine, the young man proved to be an acquaintance of the landlord, and they commenced conversation respecting 'the prophet Miller.' The landlord inquired of the gentleman in black if he had read Mr. Miller's lectures, which the former had loaned him a few days previous. 'No,' the clergyman said; he read the introduction, and found that Mr. M. was not a *learned* man, and therefore he had no confidence in the work. This reply struck Mr. M. with much force, as evidence of the manner in which many let those reputed to be learned do their thinking for them.

Benson, Vt., and lectured there and in the church of the Rev. Mr. Francis (orthodox) nine days. On leaving this place, Mr. Miller wrote to his son: 'The several clergymen in the town met with us. The Lord came down in his power and by his Spirit; a gracious influence was felt, and many a stout heart yielded to the gospel of Christ. About thirty had obtained a hope, and about one hundred more were anxious, when I left.'

On the 19th, he wrote: 'Last night we had a solemn time. An anxious and deep

attention was given by the whole congregation.' Considerable interest was excited by this course, and the ground was prepared for subsequent labors. At the close of these lectures, Mr. Miller returned home, where he remained a few days, and then made another visit to Canada East. He lectured at Hatly on the 21st of June, and at Bolton on the 24th. On the 28th he commenced a course of lectures in Georgeville, which closed on the 5th of July. Writing from this place, on the 29th of June, he speaks of 'large congregations,' 'serious attention,' and of the prospect 'that much good would be done there.' He then returned to Low Hampton, where he lectured on the 12th of July.

time; the Lord was there.' He then adds: 'I do not know what to say about coming to Massachusetts again. Day after to-morrow I begin a course of lectures at Fort Ann. The next week I go north, where I have three places, which will take three weeks at least. I have more business on hand than any two men like me should perform. I must lecture twice every day. I must converse with many--answer a host of questions--write answers to letters from all parts of the compass, from Canada to Florida, from Maine to Missouri. I must read all the candid arguments (which I confess are not many) which are urged against me. I must read all the slang of the drunken and sober. . . . The polar star must be kept in view; the chart consulted, the compass watched; the reckoning kept; the sails set; the rudder managed; the ship cleared; the sailors fed; the voyage prosecuted; the port of rest, to which we are destined, understood; and to the watchman call, "Watchman, what of the night?"'

thus writes:--

affectionate manner, convincing every mind that he believed the sentiments he uttered. He made the most powerful exhortations that I ever heard fall from the lips of any one. A deep solemnity pervaded the minds of the community. Young men and maidens, amid the pleasures of early years; men in the meridian of life, hurrying on with locomotive speed in pursuit of the treasures of earth; gray-haired sires, and matrons whose hoary locks gave evidence that many winters had passed over them, all paused and pondered on the things they heard, inquiring, "Am I ready?" Many came to the conclusion that they were unprepared to meet their Saviour, repented of their sins, and, through the merits of Jesus, obtained pardon full and free. For two years after this, there was a constant state of revival in that place; and many were the souls that dated their convictions of sin at that time, when the faithful old man warned them of the world's approaching doom. No man was more highly esteemed than he was; and it was not uncommon for impenitent men to vindicate his character when his motives were impeached.

shown them the promised land, that better country for which patriarchs and prophets sighed. Among the public servants of the Most High, to them most dear, our departed brother held a conspicuous place. Years have passed since

I enjoyed those happy seasons with them, and swift-rolling rivers and snow-capped hill-tops now lie between us. But, in whatever light they may now regard the efforts of him who sleeps in death, they then appreciated them. For one, I have never since seen the time when I was not thankful to God that I was counted worthy to see the light, and rejoice in it. And my prayer is that the torch of truth may illumine our path through time, and that we may at last have an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

the 1st of October, in Sudbury, Vt., after which he returned to Low Hampton.

the 8th, and proceeded as far as Fairhaven, Vt., about two miles from home, where he was taken with a severe attack of typhoid fever. In the afternoon of the same day he was carried back to Low Hampton. He was thus deprived of the long-desired privilege of meeting fellow-laborers in the work in which he was engaged. On the 15th of October he was able to dictate a few lines to those assembled in conference, as follows:--

meeting fellow-laborers in a cause so big with prospects, so glorious in its results, so honoring to God, and so safe to man? Why are the providences of God so mysterious? I have often inquired. Am I never to have *my will*? No, never, until my will shall harmonize with thine, O Father! Yes, God is right; his providence is right; his ways are just and true; and I am foolish to murmur or complain.

am, a weak, feeble, toil-worn old man, upon a bed of sickness, with feeble nerves, and, worse than all, a heart, I fear, in part unreconciled to God. But bless the Lord, O my soul! I have great blessings yet, more than I can number. I was not taken sick far from home. I am in the bosom of my family. I have my reason; I can think, believe, and love. I have the Bible--O blessed book! If I cannot read, I have a daughter who loves that book, and she can read for me. How pleasant it is to hear those infant voices read that holy book! How soft the couch of sickness may be made by dutiful children and the book of God! I have a hope,--yes, yes, "a blessed hope,"--founded on that Word that never fails. My hope is in Him who soon will come, and will not tarry. I love the thought; it makes my bed in sickness; I hope it will in death. I wait for him. My soul, wait thou on God. I have the Spirit; O blessed Holy Spirit! He whispers in my heart, "Fear not, I am with thee; be not dismayed, I will sustain thee." I have a promise from the great I AM: "Though after my skin, worms destroy this body, yet in my flesh shall I see God." I have many friends, and I am persuaded they will last forever. I am confident that I have daily prayers from many hearts.' . .

J. O. Mason, pastor, who had dispatched a messenger for him. From the 2d to the 8th of January, 1841, he lectured at Ballston Spa, N. Y.; and again, from the 9th to the 12th, at Fort Ann.

CHAPTER VIII.

LECTURES IN BOSTON (4TH, 5TH, AND 6TH COURSES), IN ANDOVER, PROVIDENCE, GALWAY, N. Y., CLAREMONT, N. H., BENSON, VT.,--HIS ILLNESS--INCIDENT AT SANDY HILL, AT WORCESTER--THE PHRENOLOGIST-- MEETINGS AT HARTFORD.

lectures were given in the Chardon-street Chapel, 'which was crowded almost to suffocation, and thousands were obliged to retire for want of room.' Beginning on the 9th, a second course of eighteen lectures was delivered, by invitation of the Baptist church in South Boston, Thomas Driver, pastor.

The students of the orthodox institution there requested him to lecture only evenings, that they might attend his full course; but he could not consistently comply with their wishes. His labors continued there till March 2, and were attended by a very large and attentive audience. Mr. Hervey, in whose church they were delivered, has given the following sketch of them:--

action, and of the conversion of a number of persons who before were without hope and without God in the world. In the course of the lectures, an incident occurred which shows his familiar acquaintance with the Scriptures and promptness to meet objectors to his views. About the fourth day of his labors he received a letter, signed "Anonymous," containing a long list of passages from the Old and New Testaments, which were evidently quoted by "Anonymous" from *memory*, without naming their chapter and verse. These passages were thought by the author of the letter to be directly opposed to Mr. Miller's view of the near approach and personal reign of Christ on earth. To these texts was affixed a single question. The letter, on being taken from the office, was presented to Mr. Miller, who read it through, and immediately said: "Anonymous" has not quoted a single text right. In the evening, previous to his lecture, he took the letter from his pocket, and inquired if there was a person in the audience by the name of *Anonymous*. If so, he would like to have him stand up. The house was filled on that evening by a large congregation. Mr. Miller waited some time for the appearance of "Anonymous;" the congregation remained in breathless silence to see the stranger. But no one answered to the call. Mr. Miller then read the letter, and, as he read each passage, also read the same from the Bible. The audience were satisfied that not one text was correctly quoted. Mr. Miller again repeated the call for "Anonymous" to stand up, if he was present. No one arose. Mr. Miller then read the question which closed the letter, namely--"Mr. Miller, how dare you assert your theory with so much confidence without a knowledge of the Hebrew and Greek languages?" To this Mr. Miller promptly replied, "If I am not acquainted *with the HEBREW and GREEK*, I know enough to quote the *English* texts of the Scriptures rightly." "Anonymous" never made himself known, and it

was the impression of many of the audience that the author of the letter, if he *was* skilled in the Hebrew and Greek, was *exceedingly deficient* in his knowledge of the *English* Scriptures.

of receiving information. He entered into the conversation with all his heart, and hundreds will remember with delight and devout gratitude to God the interviews they have enjoyed with him, and the instructions they have received from his lips. He was ever ready to answer all reasonable questions, and could generally distinguish between the caviler and the sincere inquirer after truth. Two young men, who were in the course of study at the Theological Seminary at Andover, called to see Mr. Miller while at the house of the writer, and spent some time in conversation with him upon the advent of Christ. After the conversation, as they were about leaving, one of the young men asked Mr. Miller the following question: "Well, if the Lord is coming so soon, Mr. Miller, what shall *we do* who are *studying* for the ministry? We have some time yet to prepare for the pastoral office."

Bibles, and commence preaching immediately."

"N. H. '

in Fairhaven, Mass.; from the 20th to the 26th, in New Bedford, Mass.; and from the 27th of March to the 5th of April, to large audiences in Providence, R. I. The Town Hall, a commodious building, was granted by the City Council for that purpose. On Sunday, the 4th, by the invitation of Rev. Mr. Jameson, of the 3d Baptist Church, he lectured there all day to full and solemn congregations. His keeping no journal, makes it impossible to give the particular results of these lectures; but in each of the last three places a large number of intelligent members, in the several churches, embraced his views.

since the 1st of October, 1839, he had 'traveled four thousand five hundred and sixty miles, and preached six hundred and twenty-seven lectures, averaging one and a half hours each, resulting in about five thousand hopeful conversions.'

painful inflammation in his left limb. He immediately returned home, when the other limb was similarly affected. This terminated in painful swellings and copious discharges, which began to heal about the 10th of June, but confined him to his room till the last of August; so that he rested from labor during the summer.

10th of October, he commenced a course of lectures at Galway, N. Y., which closed on the 17th. With these lectures a revival commenced, which, according to a letter from Rev. Wm. B. Curtis, pastor of the Baptist church, extended into the neighboring towns. Under date of March 12, 1842, he wrote to Mr. Miller as follows:--

over one hundred names of persons who profess to have obtained hope in the pardoning mercy of God. Including those converted in other meetings originating from this revival, it is probable that from one hundred and fifty to two hundred have been converted to God in this vicinity since your labors here. In justice to yourself and the truth, I must say that the extent and power of this glorious revival was greatly promoted by your lectures. Many converts date their first impressions from hearing you. The work has prevailed principally in the Baptist, Methodist, and Christian societies, while there have been but few conversions among the Presbyterians, who stood aloof from you when here.'

November, 1841.

letter signed 'J. Andrews,' written soon after, states: 'Now all the town is aroused to the subject of religion. The Baptist, Methodist, and Congregational societies are all united in this work. Some are converted, and from sixty to seventy-five are anxiously seeking the Lord.'

Miller, and with which he had been unable to comply, to give a course of lectures there. In compliance with that request, he made arrangements to commence there on Sunday, the 21st of November; but, in consequence of the breaking down of the stage on Saturday, he was detained in Nashua over the Sabbath, and gave three lectures to the citizens of that place. He reached Cambridgeport on the 23d, and continued till the 28th. On the day following, he commenced his sixth course of lectures in Boston, at Boylston Hall, where he addressed large audiences each day and evening till the 9th of December.

from sin to holiness. This last was a common feature in all his labors, and was one great reason why calls from those who did not entertain his views were so frequent and urgent. This reason is given in an invitation extended to him by the Baptist church in New Ipswich, N. H., November 29, 1841. Their pastor, J. M. Willmarth, thus writes: 'The majority desire you to come, principally because they have understood that your addresses to sinners are plain and pungent, and frequently attended with the divine blessing in the conversion of souls.'

in the Presbyterian church at Sandy Hill, N. Y. A conference of Advent believers was held in this church, commencing on the 1st of February and closing on the 4th. The services were held the last evening at the court-house. On that occasion about one hundred persons arose for prayer, and a revival commenced which continued for weeks. On this evening an incident occurred which did much to deepen the impressions made by the lecture. H. B. Northop, Esq., a prominent lawyer of that county, arose, at the close of the meeting, and remarked that he had stood at that bar many times and addressed a jury of twelve sensible men, presenting evidence and arguments which he knew were weak and fallacious, and he knew others might have seen it; but he had sat down with the

confident expectation that those twelve men would give him their verdict. He had attended these lectures, and had done it with a mind strongly predisposed to reject the doctrine, and exceedingly skeptical. He had attended with a determination, if possible to overthrow the theory, and to exult with a feeling of triumph if he succeeded. He had watched every word and sentence, and made an effort at every point where he thought there was a possibility of making a breach; but had been unable to do it. And now, after making himself acquainted with history, sacred and profane, with prophecies and prophetic periods, so far as his circumstances would permit him to do, he would frankly confess that he had never found any theory that would compare with this for strength of evidence. He would not say he believed the event would come in 1843, or within ten years of that; but he could see no reason why it would *not* take place then! At any rate, he was satisfied, if there was any truth in the Bible, the event was near; and this is the nearest calculation we can possibly come to respecting the time.

evening. Last Sabbath evening the question was put, whether they wished to continue the services; and hundreds arose in the affirmative. . . . Between fifty and sixty profess to have obtained a hope.'

commenced a course of lectures at Nashua, N. H., on the 24th of February; but, after speaking a few times to crowded houses, the state of his lungs and the want of a suitable place to speak in compelled him to relinquish his labors there on the third day.

suspicion whose head he was about to examine. The phrenologist commenced by saying that the person under examination had a large, well-developed, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend:--

marvelousness, he said: 'There! I'll bet you anything that old Miller has got a bump on his head there as big as my fist;' at the same time doubling up his fist as an illustration.

asked Mr. Miller his name.

imagined than described.

people were judged to have been present. While explaining the 7th chapter of Daniel, Mr. M. very significantly inquired how there could be a millennium, according to the common understanding of it, while the little horn warred with the saints, which he was to do till the coming of the Ancient of Days? A Baptist clergyman arose, and offered to answer that question the following morning. The next morning he came in and requested additional time, and his answer was postponed another day. When that time arrived he came in and presented the common view respecting the millennium, and inquired if there was no way to harmonize that text with it. Mr. M. said, that was what they were waiting for him to do! But he left it there. This caused Mr. M. to be listened to with more than usual interest. A revival attended his labors, and considerable effect was produced on the public mind.

Mr. M. was prevented from giving his whole course of lectures, on this occasion, by a severe attack of catarrh and influenza, which made him unable to proceed. The Hartford *Christian Secretary*, a Baptist periodical, said of these meetings:--

attendance during the day, but in the evening the large hall was filled to overflowing with attentive listeners. Probably not less than from fifteen hundred to two thousand persons were in attendance every evening. This large mass of hearers was made up from nearly or quite every congregation in the city. How many of them have become converts to this new doctrine we have no means of judging, but presume the number is not very small. Of one thing we are satisfied, and that is this: unless the clergy, generally, present a better theory than the one offered by Mr. Miller, the doctrine will prevail to a very general extent.'

close of these labors, Mr. M. returned to Low Hampton, for that rest which his overtasked frame now greatly needed.

CHAPTER IX.

LECTURES IN NEW

YORK--NEWARK--SARATOGA--NEWBURY-PORT--PALMER--THE EAST KINGSTON CAMP-MEETING--BRANDON--BENSON--CHICKOPEE--NEW HAVEN, ETC.

pastor, and the unanimous vote of the Baptist church, in Saratoga, N. Y., Mr. M. again visited that place, and lectured from the 14th to the 22d of May. From the 24th to the 28th of May, he gave his seventh course of lectures in Boston; and from the 29th of May to the 3d of June, 1842, he lectured in Newburyport, Mass. At the commencement of his lecture, in the evening of the first day, an egg was thrown into the hall, at him, but fell upon the side of the desk. At the close, stones were thrown through the windows, by a mob outside, who indulged in some characteristic hootings and kindred noises. The congregation dispersed without damage, save the glass of lamps and windows. Under those circumstances, the town authorities closed the hall, and the lectures were adjourned to the chapel in Hale's Court. They continued till Friday, June 3, a goodly number having received Christ to the joy of their souls.

were refreshed, while some sinners were converted to God. From the 16th to the 26th of June, he lectured at Three Rivers (in Palmer, Mass.) A member of the Baptist church there afterward wrote, through the *Christian Reflector*, the organ of that denomination, as follows:--

William Miller, on the 16th of June last, commenced a course of lectures on the second advent of Christ to this world in 1843. The lectures were delivered in our meeting-house, which, however, would hold but a small part of the audience, it being estimated at five thousand; and notwithstanding prepossessions, prejudices, and the slanderous reports circulated about this man of God, the people gave heed to the word spoken, and seemed determined to examine the Scriptures, to see if these things were so; and deep solemnity pervaded the vast assembly. The children of God were soon aroused to a sense of their duty; sinners were seen weeping, and heard to say, "Pray for me!" The number increased, until one hundred in an evening prayer-meeting were seen to arise to be remembered in the prayers of the saints. Soon converts began to tell us what the Lord had done for them. Some deists, some Universalists, and many of the thoughtless, of both the middle-aged and the youthful part of the community, have been brought to submit their hearts to God, and are now waiting for and hasting to the coming of the day of God. As to the character of the work, let me say, I have never seen a more thorough conviction of the total depravity of the heart, and the utter helplessness of the sinner, and that, if saved, it must be by the sovereign grace of God, than has been manifest in all that have given a relation of their experience.'

was noticed by a writer in the *Boston Post* as follows:--

immense concourse of people, variously estimated at from seven to ten thousand. . . .

served uniformly and punctually at the times appointed, and the same punctuality was observed as to the hours appointed for the services.

curiosity merely; but the great body of them, from their solemn looks and close attention to the subject, were evidently actuated by higher and more important motives. Each tent was under the supervision of a tent-master, who was responsible for the good order within the same, where religious exercises were kept up at the intermissions between the public exercises and meals, and where lights were kept burning through the night. . . .

the time or distracting the attention of the audience, which would otherwise have introduced confusion and defeated the object of the meeting. Nothing could be more reasonable than this regulation, and no peace-loving person would make any objection. . . . The meeting broke up with harmony and good feeling.'

hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. Several hundred--perhaps a thousand--people were present, and more were rapidly coming. Drawn about in a circle, forming a background of snowy whiteness to the dark masses of men and foliage, were the white tents, and back of them the provision stalls and cook shops. When I reached the ground, a hymn, the words of which I could not distinguish, was pealing through the dim aisles of the forest. I know nothing of music, having neither ear nor taste for it; but I could readily see that it had its effect upon the multitude before me, kindling to higher intensity their already excited enthusiasm. The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasselled, not with silk and velvet, but with the green boughs of the somber hemlocks around it. One of them followed the music in an earnest exhortation on the duty of preparing for the great event. Occasionally he was really eloquent, and his description of the last day had all the terrible distinctness of Anelli's painting of the "End of the World."

the legs of iron, and feet of clay--the dream of Nebuchadnezzar! On the other were depicted the wonders of the Apocalyptic vision--the beasts--the dragon--the scarlet woman seen by the seer of Patmos--oriental types and figures and mystic symbols translated into staring Yankee realities, and exhibited like the beasts of a traveling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil dragon, describes him as

awful symbolic language of the Bible--the smoke from the fires rising like incense from forest altars--carrying one back to the days of primitive worship, when

the 5th to the 7th, and then proceeded to Low Hampton.

had been pitched at Chicopee, Mass., where Mr. Miller was anxiously expected; but he did not arrive so as to commence his lectures till the 1st of September. He then lectured each day till the 4th, when the meeting closed. That was a very large gathering, and, as was estimated, some four hundred or more found peace in believing.

Albany on the 13th, lectured there in the evening, and on the next day took the canal-boat, on which he also lectured, on his way to Granville, N. Y., where he lectured from the 18th to the 23d of September. From the 8th to the 16th of October, he lectured in Whitehall, N. Y., and from the 20th to the 30th, at Benson, Vt., where Mr. Himes held a tent-meeting in connection with his lectures.

before the close of that meeting the weather became so inclement that the meetings could not be continued in the tent, and they were adjourned to the Presbyterian church in Clinton street, which was kindly opened during the week. On Sunday, the 13th, the meeting was held in the morning in Mechanic's Hall, which was crowded to suffocation, and found to be altogether too strait for them. At 2 P. M., Mr. Miller spoke from the steps of the court house to nearly five thousand people. Notwithstanding the inclemency of the weather, and their being thus driven from pillar to post, the meetings were very interesting, and were productive of much good.

of lectures in New Haven, Ct., in the M. E. church, Rev. Mr. Law, pastor. On Sunday, the 20th, although the house was large, it was crowded; and in the evening many were unable to gain admittance. He continued there till the 26th, the interest continuing during the entire course. *The Fountain*, a temperance paper published in that city, gave the following account of the meeting:--

lectures to an immense concourse of eager listeners in the First Methodist church. It is estimated that not less than three thousand persons were in attendance at the church, on each evening, for a week; and if the almost breathless silence which reigned throughout the immense throng for two or three hours at a time is any evidence of interest in the subject of the lectures, it cannot be said that our community are devoid of feeling on this momentous question.

three lectures being all we had an opportunity of hearing. We were utterly disappointed. So many extravagant things had been said of the "fanatics" in the public prints, and such distorted statements published in reference to their articles of faith, that we were prepared to witness disgusting, and perhaps blasphemous, exhibitions of "Millerism," as the doctrine of the second advent is called.

convinced of the truth of the doctrine he labors so diligently to inculcate, and he certainly evinces great candor and fairness in his manner of proving his points. And he proves them, too, to the satisfaction of every hearer; that is, allowing his premises to be correct, there is no getting away from his conclusions.

meetings on this community, but we know that many minds have been induced to contemplate the Scripture prophecies in a new light, and not a few are studying the Bible with unwonted interest. For our own part, this new view of the world's destiny is so completely at variance with previous habits of thought and anticipation that we are not prepared to give it entire credence, though we should not dare hazard an attempt to disprove it.

the Methodist church on Sunday evening. On Monday evening the number was about eighty.'

commenced, continued for some two months, with almost unabated interest.'

he wrote as follows:--

"LOW HAMPTON, DEC. 7, 1842.

standing in a snow-bank, which we kept bunting, with two or three locomotives, until the next evening at 7 o'clock. On Thursday, by the mighty power of three locomotives, we gained twelve miles from Great Barrington, where we were brought up the night before, to the state line, where they left us and we waited for the Boston cars, which had been due thirty hours. That night we slept in the cars, as the night before, and Friday we got as far as Lansingburg. Saturday I came home, cold and weary, worn out and exhausted. On my arrival, I found a messenger after me and my wife, to visit her mother, who was supposed to be dying. My wife went, and soon returned with the news of her death. After attending the funeral, we came home on Monday night, and yesterday I got some rest. This morning I feel some refreshed. But the fatigue of body and mind has almost unnerved this old frame, and unfitted me to endure the burdens which Providence calls upon me to bear. I find that, as I grow old, I grow more peevish, and cannot bear so much contradiction. Therefore I am called uncharitable and severe. No matter; this frail life will soon be over. My Master will soon call me home, and soon the scoffer and I shall be in another world, to render our account before a righteous tribunal. I will therefore appeal to the Supreme Court of the Universe for the redress of grievances, and the rendering

of judgment in my favor, by a revocation of the judgment in the court below. The World and Clergy vs. Miller.

"WILLIAM MILLER.'

CHAPTER X.

SYNOPSIS OF HIS VIEWS--ADDRESS TO BELIEVERS IN THE NEAR ADVENT--INTERVIEW AT WATERFORD--UTICA--DISTURBANCE AT PHILADELPHIA--THE THIRD OF APRIL--STATEMENT OF HIS AFFAIRS, ETC.

general. As he was about to enter on the long-looked-for year, he prepared and published the following

SYNOPSIS OF HIS VIEWS.

meet the Lord in the air, and so be forever with the Lord. 1 Cor. 15: 51-53; Phil. 3:20, 21; 1 Thess. 4:14-17.

the power of the tempter, which is the devil. Deut. 24:1; Isa. 34:8; 40:2, 5; 41:10-12; Rom. 8:21-23; Heb. 2:13-15; 1 Cor. 15:54, 56; Rev. 20:1-6.

their resurrection unto damnation. Ps. 50:3; 97:3; Isa. 66:15,16; Dan. 7:10; Mal. 4:1; Matt. 3:12; 1 Cor. 3:13; 1 Thess. 5:2, 3; 2 Thess. 1:7-9; 1 Pet.1:7; 2 Pet. 3:7, 10; Isa. 24:21, 22; Jude 6-15; Rev. 20:3-15; John 5:29; Acts 24:15.

Ps. 37:9-11, 22-34; Prov. 2:21, 22; 10:30; Isa. 60:21; Matt. 5:5; Rev. 5:10.

1:9-13.

according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his works shall be. Matt. 16:27; Rev. 22:12.

ADDRESS TO BELIEVERS IN THE NEAR ADVENT.

dashed to pieces, which is the same thing. And he, whose right it is to reign, will take the kingdom, and possess it forever and ever. And the God of peace shall tread Satan under your feet shortly. Therefore, we have but a little time more to do as our good brother, Paul, was commanded, Acts 26:18, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

of redemption; and, if we succeed, what an army of regenerated souls may we not hail in the new heavens and new earth! I pray God, my brethren, that nothing may deter you from this work. Let scoffers scoff, and liars tell lies; we must not suffer ourselves to be drawn from our work. Yes, the glorious work of salvation, within a few short months, will be finished forever. Then I need not exhort you more on this point; you yourselves know the value of this great salvation.

and not give them any vantage-ground over us. They will, perhaps, look for the halting and falling away of many. But I hope none who are looking for the glorious appearing will let their faith waver. Keep cool; let patience have its perfect work; that, after ye have done the will of God, ye may receive the promise. This year will try our faith; we must be tried, purified and made white; and if there should be any among us who do not in heart believe, they will go out from us; but I am persuaded that there cannot be many such; for it is a doctrine so repugnant to the carnal heart, so opposite to the worldly-minded, so far from the cold professor, the bigot and hypocrite, that none of them will, or can, believe in a doctrine so searching as the immediate appearing of Jesus Christ to judge the world. I am, therefore, persuaded better things of you, brethren, although I thus speak. I beseech you, my dear brethren, be careful that Satan get no advantage over you by scattering coals of wild-fire among you; for if he cannot drive you into unbelief and doubt, he will try his wild-fire of fanaticism and speculation to get us from the word of God. Be watchful and sober, and hope to the end for the grace that shall be brought unto you at the revelation of Jesus Christ.

on the wisdom or commandments of men. Many, if not all of you, have examined for yourselves. You have studied, and found true, what at first was only reported unto you. You have found the Bible much more precious than you had before conceived; its doctrines to be congenial with the holy and just character of God; its precepts to be wise, benevolent and kind; and its prophecies to be clear and lucid, carrying conviction of the truth and inspiration of the Scriptures, by a harmony of manner and matter from Genesis to Revelation.

In one word, you have found a new Bible, and I hope and believe you have read it with new delight. I fear not that you can ever be satisfied with the views of our opponents; their manner of explaining Scripture is too carnal to satisfy the devoted child of God.

gospel once delivered to the saints. Thus we shall be found ready at his coming to give an account of our stewardship, and hear our blessed Master say, "Well done, thou good and faithful servant; enter thou in to the joy of thy Lord." Every truth we get from the blessed book prepares us better for his coming and kingdom. Every error prevents us, in part, from being ready. Let us, then, stand strong in the faith, with our loins girt about with truth, and our lamps trimmed and burning, and waiting for our Lord, ready to enter the promised land, the true inheritance of the saints. This year the fullness of time will come, the shout of victory will be heard in Heaven, the triumphant return of our great Captain may be expected, the new song will commence before the throne, eternity begin its revolution, and time shall be no more.

year--O glorious year!--the trump of jubilee will be blown, the exiled children will return, the pilgrims reach their home, from earth and Heaven the scattered remnant come and meet in the middle air,--the fathers before the flood, Noah and his sons, Abraham and his, the Jew and Gentile, all who have died in faith, of every nation, kindred, tongue, and people, will meet to part no more. This year! the long-looked-for year of years! the best! it is come! I shall hope to meet you all through faith in God and the blood of the Lamb. Until then farewell. May God bless you, and sustain you in the faith.

spirit, be preserved blameless unto the coming of the Lord Jesus Christ.'

"WILLIAM MILLER.

took seats in the room. Mr. Miller told the clergyman that he might ask any question he pleased, and he would answer the best he could. The minister accordingly asked him some twenty questions, each one of which Mr. M. answered by quoting a text of Scripture. He then thanked Mr. M. for his politeness, and acknowledged that he had answered him fairly. 'But,' said he, 'I do not believe your doctrine.'

purpose of answering questions, and did not choose to. The gentleman then said to him: 'I have disbelieved the Bible, but have been one of your principal supporters many years; and, when Mr. Miller has answered so many of your questions, if you will not let him ask you three, I can pay you no more of my

money.' He added, 'I have seen more evidence in proof of the truth of the Bible in the few lectures I have heard from Mr. M. than in all the sermons you have ever preached.'

being fulfilled in our own day; he has shown us how the history of Napoleon is a perfect fulfillment of prophecy; and I *know* that that prophecy was written before the time of Napoleon.'

interested; but had very curious feelings, and wished to know what ailed them.

lecture, one hundred and twenty persons voluntarily arose for prayers; a goodly number were soon rejoicing in the Saviour, and a glorious result followed.

were received from many of the neighboring towns, which could not be complied with. The meetings closed on the 17th, when forty or fifty were inquiring what they should do to be saved. A good work had been commenced, which continued for several weeks. The *Methodist Reformer*, published in that city, announced that 'many thoughtless sinners and cold professors were stirred up to duty by them;' and the *Baptist Register* said, 'Mr. Miller's appeals were often very pungent, and made a very deep impression on the audience, and many came forward for prayer.'

crowded to excess, from the 3d to the 10th of February. On the evening of the 7th, a gentleman arose and confessed that he had been an infidel, but could now praise God for what he had done for his soul. Many others followed, bearing testimony to God's pardoning mercy.

lecture commenced, the crowd and confusion were so great as to render it almost impossible to hear the speaker; and it was thought best, after notifying the people what was to be done, and giving an opportunity for all who wished so to do to go out, to close the doors, and thus secure silence. This was done, and the speaker proceeded to his subject. For about half an hour there was profound silence, and deep interest was evinced by the immense audience, with the exception of a few unruly boys. This would have undoubtedly continued had it not been for the circumstance of a lady's fainting, and it becoming necessary to open the doors for her to go out. When the door was opened, there was a rush of persons who stood outside for admittance. As soon as this was done, and a few had come into the room, an unruly boy raised the cry of 'fire,' which threw the whole assembly into confusion, some crying one thing, and some another. There did not appear to be any disposition on the part of the multitude to disturb

the meeting; but all came from the rush and cry. The disorder arose more from the excited fears of the people than from any other cause. Order was again restored, and the speaker proceeded for a few moments, when another rush was made, and the excitement became so great within as to render it expedient to dismiss the meeting.

attention was manifested until the meeting was about half through, when a man arose and wished to propose some questions, which interrupted the order of the meeting.

room was literally packed with a mass of living beings, who listened with breathless silence to Mr. Miller's last lecture.

announcement of the fact came unexpectedly. The appeal was melting beyond expression. Probably more than a thousand persons arose to testify their faith in the truth of the advent near, and three or four hundred of the unconverted arose to request an interest in his prayers. Mr. Miller closed the services by a most feeling and appropriate prayer and benediction. No blame was attached to the owners of the Museum for their course.

Moses Stuart to say of 'the men of April 3, 1843,' 'I would respectfully suggest, that in some way or other they have, in all probability, made a *small mistake* as to the *exact day* of the month when the grand catastrophe takes place, the *1st of April* being evidently much more appropriate to their arrangements than any other day in the year."--*Hints*, 2d ed., p. 173. The *New York Observer*, of February 11, 1843, in commenting on this suggestion of Prof. Stuart, thought it sufficient 'to quiet every feeling of *alarm!*' As remarks like these, and other equally foolish stories which are referred to in the following letter, met the eye of Mr. Miller, he thus denies them through the columns of the *Signs of the Times*:--

humbugged, concerning the principles I advocate, and the management of my worldly concerns.

March 21, 1844. I have never, for the space of more than twenty-three years, had *any other time preached or published by me*; I have never fixed on any month, day, or hour, during that period; I have never found 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 is the *word of God*, and I am confident that I rely wholly on the 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.

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 the door. I bless God that my family are benevolent and kind to all men who need 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 amount; "I owe no man anything;" and I have expended more than two thousand dollars of my property in twelve years, besides what God has given me through the dear friends, in this cause.

the *Sandy Hill Herald*, a paper published in Mr. Miller's own county:--

"FATHER MILLER.

have ever heard him lecture, or have read his works, must acknowledge that he is a sound reasoner, and, as such, is entitled to fair arguments from those who differ with him. Yet his opponents do not see fit to exert their reasoning powers, but content themselves by denouncing the old gentlemen as a "fanatic," a "liar," "deluded old fool," "speculator," &c., &c. Mr. Miller is now, and has been for many years, a resident of this county, and as a citizen, a man, and a Christian, stands high in the estimation of all who know him; and we have been pained to hear the gray-headed, trembling old man denounced as a "speculating knave."

from city to city, from town to village, laboring night and day like a galley-slave, to add to a store which is already abundant. Who that has witnessed his earnestness in the pulpit, and listened to the uncultivated eloquence of nature, which falls in such rich profusion from his lips, dare say that he is an impostor? We answer, without fear of contradiction from any candid mind, None! We are not prepared to say how far the old man may be from correct, but one thing, *we doubt not that he is sincere*; and we do hope that some one of his many opponents will take the pains to investigate the subject, and, if it be in their power, drive the old man from his position. It is certainly a subject worthy of investigation, and one fraught with momentous consequences; and no matter who the individual is that promulgates the doctrine, if he offers good reasons and sound arguments, drawn from the word of God and from history, we say he is entitled to his position until, by the same means, he is driven from it. Mr. Miller certainly goes to the fountain of knowledge, revelation, and history, for proof, and should not be answered with low, vulgar, and blasphemous witticisms.'

are thus denominated because Mr. Miller first propagated it.

some of our exchanges abound, and from which religious periodicals are not wholly exempt.

majesty, and fearful consequences--a subject which has been made the theme of prophecy in both Testaments; the truth of which, occur when it will, God has sealed by his own unequivocal averments--we repeat it, to make puns and display vulgar wit upon this subject, is not merely to sport with the feelings of its propagators and advocates, but is to make a jest of the day of Judgment, to scoff at the Deity himself, and contemn the terrors of his judgment bar.'

an honest opinion. And that he is honest we have no doubt. True, we think him in error, but believe he is honestly so. And suppose he does err in his views of prophecy, does that make him either a knave or a fool? Have not some of the greatest or best men who have lived since the days of the apostles erred in the same way? And who will say that all these, including Whitby, Bishop Newton, and others of equal celebrity, were monomaniacs, and driven by a pitiable or culpable frenzy to the adoption of their opinions? The truth is, as we apprehend, that many of those who are so indecorous and vituperative in their denunciations of Miller, are in fearful trepidation, lest the day being so near at hand, should overtake them unawares, and hence, like cowardly boys in the dark, they make a great noise by way of keeping up their courage, and to frighten away the bugbears.'

orthodox Christians, from the day of Christ's ascension into Heaven until the present hour. Therefore they are not merely Mr. Miller's views, but the acknowledged views of the Christian church, the received Bible doctrine; and if Bible doctrine, then are they the truth.

seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Pet. 3:14. If the things here referred to have not taken place--and who will say they have?--they, of course, are yet to transpire. If so, is not the caution of the apostle as important in this our day as it was when he uttered it? And if it was an event to be looked for and hoped for *then*, should it be an object of less solicitude *now*? Every intelligent, free moral agent upon earth, whether aware of it or not, has an interest in this issue. He may absorb his mind in other matters, he may drown reflection in the whirl of business or pleasure, he may wrap his soul in projects of wealth or ambition, and fill his aspiring eye with the anticipated glories of some dazzling hight, but his interest still cleaves to the immortality of his nature, and, sooner or later, he must discover that it is the most important interest ever presented to his consideration, or that is attached to his being or his destiny. Is it not, then, the hight of wisdom to give heed to these things, and examine them with all that diligence and dispassionate attention their importance merits?'

inquiry there asked?" and "If those 'wonders' include the resurrection,--and the Lord has sworn with an oath that it shall be for a time, times, and a half,--is not the time revealed?" adding, "Whether we understand it correctly or not, is another question."

CHAPTER XI.

MR. MILLER AND HIS REVIEWERS--DOCTORS DOWLING, CHASE, JARVIS, ETC.--THE FOURTH KINGDOM--THE LITTLE HORN--PROPHETIC NUMBERS--SEVENTY WEEKS--COMING OF CHRIST, ETC.

gained adherents, various publications of sermons, reviews, &c., were issued from the press--the design of which was to counteract his expositions of prophecy. Some of these were direct attacks on him, and others only indirect, by opposing the long-established principles of Protestant interpretation. The controversy had respect principally to the following points:--

from such premises were well sustained by human as well as by divine teachings. While his opponents attacked the view he took of these points, no one of them assailed the whole; but each admitted his correctness on some of the points; and, among them, the whole were admitted.

England, an eminent expositor, in speaking of the four parts of the great image of the dream of Nebuchadnezzar, says that they are 'respectively applied by Daniel himself to *four kingdoms, which have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with the empires of Babylon, Persia, Greece, and Rome.*' Should this be questioned, the witnesses are abundant. In the Jewish church, we have the Targum of Jonathan Ben Uzziel, Josephus, and the whole modern synagogue, including the names of Abarbanal, Kimchi, David, Levi, and others. In the Christian church, such as Barnabas, Irenaeus, Chrysostom, Cyril of Jerusalem in his catechism, Jerome, and according to him, all ecclesiastical writers, Hyppolitus and

Lactantius in the early ages; since the Reformation, Luther, Calvin, Mede, T. H. Horne,(1) Sir Isaac Newton, Bishop Newton, Dr. Hales, Scott, Clarke, Brown,(2) Watson,(3) Bishop Lloyd, Daubuz, Brightman, Faber, Noel, Dr. Hopkins, and almost every biblical expositor of any note in the Protestant church. Those who make this application of the four parts of the image have no difficulty in making a like application of the four beasts of Daniel seventh. The remarkable similarity of the two visions requires this.

divided Grecian dominion, which succeeded the reign of Alexander the Great.'--*Hints*, p. 86.

abler men who have gone before him, Mr. Miller is correct. The several dynasties prefigured in the great metallic image of Nebuchadnezzar--in the vision of the four beasts, and of the ram and he-goat--Daniel himself points out. Mistake there is not easy."--p. 18.

detailed descriptions of the history of the world, from the time of Daniel to the "time of the end;" and the Apocalyptic visions refer to the same period as the latter portion of the prophecies of Daniel.'--p. 25. 'The dream of the image is of the greatest importance; it leaves *without excuse* those who would reduce the remaining prophecies of Daniel to the narrow compass of the little acts of the reign of Antiochus Epiphanes. Nothing can be clearer than that the gold, the silver, the brass, the iron, and the clay, are designed to cover the history of the world in all its successive ages."--p. 27.

having seven heads," of the Apocalyptic visions, refer to the ten kingdoms into which the Roman Empire was divided. Of the identity of the ten-horned beasts of Daniel and John there can be no reasonable doubt."--p. 232.

Dr. Clarke's Notes on 2 Thess. 2; Croly on the Apoc., pp. 113-117, Horne's Int., vol. 4, p. 191, Watson's Theol. Dic., p. 62, G. T. Noel, Prospects of the Church of Christ, p. 100, William Cunninghame, Esq., Political Dest. of the Earth, p. 28, Mede, Newton, Scott, Daubuz, Hurd, Jurieu, Vitranga, Fleming, Lowman, and numerous others of the best standard expositors.

we should be happy to see them stated; till then, we shall believe the little horn rising up amidst the ten horns, and having three of them plucked up before it, to refer to the rise of the papacy in the midst of the kingdoms into which the Roman Empire was divided in the sixth century."--p. 237.

Bishop Newton, Dr. Hales, Martin Luther, Dr. Prideaux, Dr. Clarke, Dr. Hopkins, Wm. Cunninghame, and others.

the particulars may agree very well with that king (Antiochus), yet others can by no means be reconciled to him; *while all of them agree and correspond exactly with the Romans, and with no other power.*"--Intro., vol. 4, p. 191.

the fourth century, said: 'This, the predicted Antichrist, will come when the times of the (pagan) Roman Empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall rise together, in different places indeed, but they shall reign at the same time. Among these, the eleventh is Antichrist, who, by magical and wicked artifices, shall seize the Roman power.

power. Mr. Hinton took the same view.

who showed clearly that this little horn was the Roman power.'--p. 43.

commentators have been more agreed than this. Faber, Prideaux, Mede, Clarke, Scott, the two Newtons, Wesley, and almost every expositor of note, have considered this a *settled question*. Indeed, so universal has been this interpretation of these periods that Professor Stuart says: 'IT IS A SINGULAR FACT THAT THE GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and the Apocalypse as the *representatives or symbols of years*. I found it difficult to trace the origin of this GENERAL, I might say ALMOST UNIVERSAL, CUSTOM.'--Hints, p. 77.

been made. They have been regarded as *so plain* and so well *fortified* against *all objections*, that *most expositors* have deemed it quite useless even to attempt to defend them. One might, indeed, almost compare the ready and unwavering assumption of these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defense, but which do not even admit of any.'--Hints, p. 8.

very manner of the expression indicates, of course, that it was not the design of the speaker or writer to be *exact* to a day or an hour. A little more or a little less than three and a half years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness, but a mere generalizing of the period in question.'--Hints, p. 73.

reason for setting it down under the general rubric.'

of simple time, *i. e.*, of so many days, reckoned in the Hebrew manner.'--p. 100.

time was not here intended, but only a general expression.'--p. 13.

number--1150.'--*Remarks*, p. 60.

most Protestant commentators, that the 1260 years denote the duration of the dominion of the papal Antichrist. After comparing these passages, and the entire prophecies to which they belong, with the history and character of papacy, I cannot doubt that this is the mystical Babylon, whose name is written in Rev. 17:5; and that, when the 1260 years are accomplished, then shall that great city, Babylon, be thrown down, and shall be found no more at all.'--*Reply to Miller*, p. 27.

short by conceding the point that it may be so.--p. 22.

calculations. It is not *surprising*, therefore, that it should be eagerly embraced by many of his opponents. But, with all due deference, I think there are insuperable difficulties in the way of this scheme, which makes Antiochus Epiphanes the little horn.' 'I make no difficulty, therefore, in admitting the evening-morning to mean a prophetic day.'--*Sermons*, p. 46. He further says that Daniel was told to shut up the vision, 'because the fulfillment of it should be so far distant; a strong collateral argument, as I understand it, for the interpretation of 2300 prophetic days.'--*Ib.*, p. 47. And 'The vision is the whole vision of the ram and he-goat.'--p. 45.

the prophetic time for a *year*, I believe you are *sustained* by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith; and a host of others, who have long since come to *substantially your conclusions* on this head. They *all agree* that the leading periods mentioned by Daniel and John *do actually expire about this age of the world*; and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines.' 'Your results in this field of inquiry do not strike me as so *far out of the way* as to affect any of the great interests of truth or duty.'--*Ad. Her.*, vol. 7, p. 38.

to profound respect. That such is the case in regard to the *year-day* calculations of prophecy I am *abundantly satisfied*; and I confess, too, at once to the pleasure that it affords me to find that that which is sustained by *age* is also sustained by *argument*.' Again he says: 'Mede is very far from being the first who adopted this solution of the symbolic term day. It is the solution naturally arising from the construction put, in *all ages*, upon the oracle of Daniel respecting the SEVENTY WEEKS, which, by Jews and Christians, have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon the subject; and Eusebius

tells us (*Dem. Evangl.* 8, p. 258--Ed. Steph.), that this interpretation in his day was *generally if not universally admitted.*'

interpretation that they do not even pause to give the grounds of it, but proceed onward, as if no risk were run in taking for granted the soundness of the principle which *came down to them accredited by the IMMEMORIAL usage of their predecessors.*'--*Hierophant*, vol. 1, p. 245.

hermeneutics, but the church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, light-house, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending.'

Longimanus to restore and build Jerusalem, according to Ezra seventh, B. C. 457. This has also long been considered by commentators to be a settled point; and it probably would not have been disputed were it not for a desire to avoid the conclusion to which Mr. Miller came, on the supposition that it was the beginning of the 2300 days. On so settled a point as this it is only necessary to mention such names as Horne (see *Int.*, vol. 1, p. 336, vol. 4. p. 191), Prideaux (see *Connection*, pp. 227-256), Clarke (see *Notes on 9th of Daniel*), Watson (*Theol. Dic.*, p. 96), William Howel, LL. D. (*Int. of Gen. His.*, vol. 1, p. 209), Scott, and Cunninghame.

and ended with the destruction of the Jewish nation.'--p. 4. Rev. Calvin Newton affirmed, in the *Christian Watchman*, that they were fulfilled in seventy literal weeks. And Prof. Stuart said: 'It would require a volume of considerable magnitude even to give a history of the ever-varying and contradictory opinions of critics respecting this *locus vexatissimus*; and perhaps a still larger, to establish an exegesis which would stand. I am fully of opinion that no interpretation as yet published will stand the test of thorough grammatico-historical criticism.'--*Hints*, p. 104.

seventh year of his reign (B. C. 457), for the rebuilding of Jerusalem, and terminating with the death of Christ, A. D. 33, is, in the main, correct, because here Mr. M. but gives a tolerably faithful report of the result of the labors of the learned Prideaux and others in this field of research.'--p. 18. This interpretation was not denied by Dr. Jarvis, Mr. Hinton, and Mr. Morris. And Dr. Dowling said: 'Mr. Miller says the four hundred and ninety years begin B. C. 457, which is correct. He says they end A. D. 33, which is also correct.'--p. 49.

modern chronologer, says: 'This simple and ingenious adjustment of the chronology of the seventy weeks, considered as forming a branch of the 2300 days, was originally due to the sagacity of Hans Wood, Esq., of Rossmead, in the county of Westmeath, Ireland, and published by him in an anonymous commentary on the Revelation of St. John, Lon., 1787.'--*New Anal. Chro.*, vol. 2,

p. 564. He elsewhere calls it 'the most ingenious of its class.'

cut out,--and the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, with the instruction given.

voice said: 'Gabriel, make this man to understand the vision.' Gabriel said to Daniel: 'I will make thee know what shall be in the last end of the indignation; for, at the time appointed, the end shall be;' and then proceeded to explain the symbols, but said nothing of their duration. At the close of the explanation Daniel fainted, and was sick certain days; and he says he 'was astonished at the vision, but none understood it.'

years in the desolations of Jerusalem,'--set his face unto the Lord to seek by prayer and supplications, with fasting, and sackcloth, and ashes. He proceeded to confess his own sins and the sins of his people, and to supplicate the Lord's favor on the sanctuary that was desolate. While he was thus speaking, Daniel says:--'Gabriel, whom I had seen in *the vision* at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said: 'O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter and consider *the vision*. Seventy weeks are *determined*' &c. 'From the going forth of the decree to restore and to build Jerusalem unto Messiah the Prince: '--after which Jerusalem was to be made desolate 'until the consummation.'--Dan. 9:20-27.

at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks, in contrast with a determination of time (*en platei*), as a *period cut off from subsequent duration, and accurately limited*.'--*Christology of the Old Test.*, vol. 2, p. 301. Washington, 1839.

word.(4)

consider, and respecting which Gabriel was to give him skill and understanding, was *the vision* of the 8th chapter; of which Daniel sought the meaning, which Gabriel was commanded to make him understand, but which, after Gabriel's explanation, none understood; and that the seventy weeks of years--*i. e.*, four hundred and ninety that were *cut off*--were cut off from the 2300 days of that vision; and, consequently, that those two periods must be dated from the same epoch, and the longer extend 1810 years after the termination of the shorter.

more probable era which can be selected for the commencement of the 2300 years than that which has been chosen by some recent writers, who supposed

this period to have begun at the same time with the seventy weeks of Daniel, or in the year B. C. 457, and consequently that it will terminate in the year 1843."--*Hist. Dis.*, p. 307.

Cincinnati, who is high authority in the Presbyterian church, in a discourse on 'Cleansing the Sanctuary,' says: I undertake to show that Daniel's 'seventy weeks' is the beginning or first part of the 'two thousand three hundred days' allotted for the cleansing of the sanctuary; that Daniel's 'time, times, and a half' is the last or concluding part of the 2300 days.'

so far as to *deny* (!) that the Hebrew article *hai* (THE) is in the phrase 'the vision,' in the original of Dan. 9:23.

C. 784, and ended them with the era of the Reformation, A. D. 1516. The others did not hazard any opinion respecting the time of their commencement.

violation of that modesty which becomes me, if, for the reasons here given, I withhold my assent from the conclusion of the Rev. Dr. Jarvis on this subject; which is that the seventy weeks form no part of the two thousand three hundred days.'--p. 34.

decree of Justinian. This decree, though issued A. D. 533, did not go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian. In this view, as to the rise of papacy, he was sustained by Croly (see his work on Apoc., pp. 113-117); G. T. Noel (see Prospects of Ch., p. 100); Wm. Cunninghame, Esq. (Pol. Destiny of the earth, p. 28); Keith, vol. 1, p. 93; Encyclopedia of Rel. Knowl., art. Antichrist; Edward King, Esq., and others.

with regard to the time of the great apostasy, "and curiously inquire not, but leave it unto him who is the Lord of times and seasons."

reply, *I do not feel myself bound to furnish any!*--*Reply to M.*, p. 25.

formulas of faith adopted by all evangelical churches. Whether his coming is to be pre or post millennial, is another question; but that Christians, in all ages, have believed that Christ will come again in person to judge the world, will not be questioned.

personal, actual, and visible descent of Christ and the glorified saints to the earth.'--*Hints*, 2d ed., p. 153. Again: 'All the prophecies respecting the Messiah are invested with the costume of figurative language.'--*Ib.*, p. 183. And again: 'Christ himself assumed a visible appearance,' at his first advent, 'only that he

might take on him our nature and die for sin. When he appears a second time, there is no necessity for assuming such a nature.'--*ib.*, p. 185.

having entered upon its incipient fulfillment at a very early period of the Christian dispensation.'--*Anastasis*, p. 9.

the time was not revealed, said, nevertheless, 'we would admonish you, with still greater earnestness, to keep your souls in constant readiness for your Lord's advent, and in a state of sacred desire to behold him in his glory.'--p. 29.

Gentile believers of like precious faith, he regarded as the subjects of all unfulfilled promises to Israel--the fulfillment of which will be in the new earth, and in the resurrection out from among the dead.

saying: 'As I live, saith Jehovah, I will raise you up in the resurrection of the dead; and I will gather you with all Israel.'

sware that he would give to your *fathers*.' He argued, as Abraham, Isaac, and Jacob had it not, and as God cannot lie, that they must be raised from the dead to inherit it.

covenant with them, to give them the Canaan;' for, he adds, 'It is not said to *you*, but to them.'

good, as, otherwise, the promises of God would be vain and false."--*De Resurrect. Mort.*, L, i., c. 1, sec. 4.

interpretation given to Rev. 20:4-6. It is worthy of note that, during the first two centuries, there was not an individual who believed in any resurrection of the dead, whose name or memory has come down to us, who denied that a literal resurrection is there taught.

earth.'--[Hist. Lib. 3, Sec. 39.] And Jerome quotes Papias [De Script. Eccles.] as saying, that 'he had the apostles for his authors, and that he considered what Andrew, what Peter said, what Philip, what Thomas said, and other disciples of the Lord.' Irenaeus taught that at the resurrection of the just the meek should inherit the earth; and that then would be fulfilled the promise which God made to Abraham.

that 'all who were accounted orthodox so believed.' He also says, 'A certain man *among us*, whose name is John, being one of the twelve apostles of Christ, in that Revelation which was shown to him, prophesied that those who believe in our Christ shall fulfill a thousand years at Jerusalem.'

that Christians 'had a thirst for *martyrdom*, that they might obtain a better resurrection,'--the martyrs being raised at the commencement of the thousand years.

Mosheim assures us that the opinion 'that Christ was to come and reign a thousand years among men' had, before the time of Origen, 'met with *no opposition*.'--*Ch. Hist.*, vol. 1, p. 284.

Ridley; is in the Articles of the Church (Ed. vi., A. D. 1552); is not denied in the more prominent creeds and confessions of faith of the churches, and was believed by Mede, Sir Isaac Newton, Bishop Newton, Milton, Knox, Bunyan, Gill, Cowper, Heber, Pollok, Greswell, and many other distinguished names of modern times.

before the world is not its *physical conflagration*, but its *moral regeneration*.'--p. 11.

century alluded to by the prophet and that the events alluded to in the phrase "then shall the sanctuary be cleansed" are now actually passing before us.'--p. 121. But he considered the *event* 'a resurrection from death in trespasses and sins.'--p. 336.

contended that the millennium 'is to be ushered in, not by a literal resurrection of the bodies of the saints, but by the figurative resurrection of the holy men of all past ages, in the numerous instances of eminent piety that shall appear in every nation under heaven.'--*Dr. H.*, p. 30.

earth, or a *visible* reign of the martyrs with him.

he held that they would reign over the converted nations, and denied the conflagration previous to the end of the thousand years.

connection.

while none of his opposers condemned the whole, and each point separately was admitted by some of them, there was no more unanimity between them than between him and them. They had not only to battle with Mr. Miller's theory, but each had to disprove those of the others.

established principles of Protestant interpretation. Even the *Boston Recorder* (Orthodox Cong.) said: '*It must needs be ACKNOWLEDGED THAT OUR FAITH IS GREATLY SHAKEN IN THE INTERPRETATIONS ON WHICH, IN COMMON WITH MOST OF OUR OWN BRETHERN, WE HAVE HERETOFORE RELIED, and which forms the FOUNDATION of the baseless theories of Miller!*' And the *Christian Advocate and Journal* (Meth. Epis.) said: 'If his (Prof. Chase's) views in regard to the prophecies of Daniel be correct, the *long-established opinion* that the Roman Empire is the fourth kingdom of the prophet, *must give way* to the more successful researches of Dr. Chase. Some other opinions, *which have been thought to be settled beyond a doubt*, ARE TERRIBLY SHAKEN.'

expositions would not stand the test of sound criticism.

judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to *Universalism*. This tendency we are prepared to prove.'

that most of their contents had special reference to, and their fulfillment in, scenes and events which transpired but a few years after those books were written.'--Oct. 15, 1842.

find so able a coadjutor. We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, after a candid consideration of the scheme which excludes papacy from the page of prophecy, and that which traces in the prophetic symbols a faithful portraiture of its abominations, make a wrong decision. Since we have read the work of the learned Stuart, we have rejoiced the more that our humble abilities have been directed to the defense of the old paths.'--*Proph. Illus.*, p. 231.

Any-body-else, more shallow, absurd and worthless. There is hardly a point he touches on which he has not managed to adopt the very *idlest conjectures* of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that *the prophecies themselves are a jumble of nonsense*. Such answers as his can have no effect, we would suppose, except to bring the whole subject into ridicule, or to *promote the cause he attacks*.'--*Spirit of the 19th Century, March No., 1843*.

extensively relied on, yea, *preached*, as a sufficient answer' to Mr. Miller.

opponents, nor can they do it on the ground which they themselves professedly occupy in respect to a millennium. Assuming that that period is yet future, and its commencement of no distant date, the Literalists, or Adventists, bear down with overwhelming weight of argument upon them, maintaining that the second coming precedes and ushers in that sublime era. The spiritualists say, Nay, but refuse to commit themselves to a defined position. All that they know is, that

there is to be a millennium of some kind, occurring at some time, introduced in some way, and brought to an end from some cause; and that immediately thereupon the Lord is to descend from heaven, burn up the earth, raise the dead, and administer the judgment; but as to the what, the when, the how, the why--on these points they rest content in *knowing nothing*, because of the impression taken up that *nothing is to be known*."--*N. C. Repos.*, 1849, p. 248.

absolutely falsifies the language of the Bible. He makes Jehoram to have reigned five years, where the Scripture positively says he reigned eight; and between Amaziah and Azariah, or Uzziah, he introduces an interregnum of eleven years, for which he has not even the shadow of an authority in the Bible. He quotes, indeed, chapters 14 and 15 of the 2d book of Kings; and this may be sufficient for those who are ready to take his opinions upon trust. But, if you examine the chapters to which he refers, you will be astonished to find that there is not in either of them one word upon the subject.'--*Sermons*, p. 55.

reigns of Amaziah and Uzziah, he has censured Mr. Miller in too unmeasured terms. These particulars he is bound to explain.

reason he had never read the learned work of Dr. Hales; and though familiar with Petavius, Usher, and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. But these great writers being entirely silent as to any interregnum in the kingdom of Judah, the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted 2 Kings, 14, 15, without mentioning the verses from which he drew the inference; and it was not till the author had read Dr. Hales' "Analysis" that he saw the correctness of that inference. If this admission gives Mr. Miller an advantage, he is fairly entitled to it. We cannot, for one moment, suppose that he knew anything about Dr. Hales or his work. As a plain, unlettered man, his perspicuity in reading his Bible, and *his Bible only*, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should, from the mere examination of the Bible, have arrived at the same conclusion. The censure, however, in the sermon, holds good with regard to the reign of Jehoram, the son of Jehoshaphat (2 Kings, 8:17; 2 Chron. 21:5); but, being equally applicable to Archbishop Usher, should not have been laid particularly at Mr. Miller's door.'

instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word: if we are guided by these, it has the *single* signification of CUTTING or CUTTING OFF. In the

Chaldeo-Rabbinic dictionary of Stockius, the word '*chathak*' is thus defined:--

9:24, by 'praecisa est '--WAS CUT OFF.

cut off.

in the Venetian copy by ---greek letters---*have been cut.* The idea of *cutting off* is pursued in the Vulgate, where the phrase is 'abbreviatae sunt,' have been shortened.

CHAPTER XII.

HIS TREATMENT OF OPPONENTS--SPECIMENS OF HIS
PREACHING--COLLOQUIAL, EXPOSTULATORY, EXPOSITORY, ETC.

Considering his treatment, by the religious and secular press, and the contumely which was incessantly heaped on him, that he should, at times, manifest a degree of impatience, was more an occasion of regret than of surprise. Few men have been called to endure so great an amount of reproach as fell to his lot; and few could have endured it as he did. He was human, and shared in all the weaknesses common to humanity; but, whenever he failed to endure the smart of undeserved wounds with all the sweetness of gospel charity, no one more sincerely regretted it than he did; and his liability to err in this respect was with him a subject of many prayers and tears.

to make it teach something which the common reader would never have perceived in it, merely for the purpose of opposing his conclusions--he had little inclination to spare.

compound Hebrew word should be criticised upon until the judgment shall set. I am sick of this continual harping upon words. Our learned critics are worse on the waters of truth than a school of sharks on the fishing-banks of the north, and they have made more infidels in our world than all the heathen mythology in existence. What word in revelation has not been turned, twisted, racked, wrested, distorted, demolished, and annihilated by these voracious harpies in human shape, until the public have become so bewildered they know not what to believe? "They have fouled the waters with their feet." I have always noticed where they tread the religious spirit is at a low ebb. It becomes cold, formal, and doubtful, at least. It is the mind of the Spirit we want, and God's word then

becomes spirit and life unto us.

and then in its turn, be subdued and conquered by a kingdom still more fortunate; and so on through three successive kingdoms, and do this in little over six years? Impossible.

Heaven, I believe it is thy word; but I do not understand it; show me thy truth.'

14:34, '*each day for a year.*'

each day for a year.' He is now rich in very deed--two jewels in one cell. He does not stop to criticize, like a Stuart, and query, and reason himself out of common sense and reason too; but, Abraham-like, he believes, and lays up his treasure at home.

I will go and beg, and dig again.'

birth of Christ, making exactly four hundred and ninety years, or seventy sevens of years of the vision.'

had been a believing Jew, and lived in the time of Antiochus, and had been of the same mind he is now, or says he is, and one of his brother Jews had come along and prophesied or preached that the Jews were to be a scattered and a peeled people, *dashed* and scattered among all nations, more than two thousand years, then to come; and suppose the professor had been then an expounder of the law and the prophets, and was called upon to explain this text as being then fulfilled, what would he say to his brother Jew, the prophet? He would say, as any man must say by him:--

will be accomplished--yes, and finished, too. So says the word. Therefore do you keep away from my flock of Pharisees, for I do not want my people excited by your false, alarming doctrine. Do you not see that, at the end of 1335 days, Daniel will stand in his lot? And do you not see, sir, that his standing in his lot means the resurrection? Read the first three verses of this chapter.'

when God hath spoken peace after these days? I say you are a Sadducee. I will have no fellowship with you. You must not come into my synagogue.

put into requisition this very text, and prove by the same a resurrection unto eternal life? And, if he did not believe such plain and positive proofs as these texts would be, would he not consider him a poor, blinded Sadducee? Let us be careful that our own mouths do not condemn us.

substance, which I was forced to adopt more than twenty years ago, I cannot believe that Antiochus Epiphanes is even hinted at from Daniel 11:14 to the end of the 12th chapter. And, if the prophecy does not belong to Antiochus, then he must acknowledge that the little horn can apply only to the papal power; and must agree with nearly all Protestant writers that 'time, times, and a half,' are, together with the other numbers in this chapter, to be understood in a symbolical sense.

almost see the scenes of that day. See you not that elegant building yonder, near that ark of gopher-wood? That building was reared at a great expense, by the host, for the purpose of entertaining strangers who might come to visit that ark, and to ridicule and laugh at that old, white-headed man you see yonder pitching the ark. The host, you see, has become rich by the great gain he has made, from the furnishing of the workmen, citizens and strangers, with food and drink of the most costly kind. Look into the dining hall of that establishment. See the table loaded with all the delicate viands of the season. See those bottles filled with the sparkling juice of the grape. See the host at his door, beckoning to each passer-by to enter and regale himself. Hear the conversation between the host and the stranger guest who has just entered his mansion.

says.

lost I have gained.

him?

man has been telling some that he had prepared rooms for the beasts of the field, and for the fowls of the air, and every creeping thing; and yesterday they came, two and two of every sort, and entered the ark, apparently of their own

accord. (Gen. 7:8, 9.) This, you may be sure, startled us some; but the banquets and feasts of last night have dissipated the fears of all, and to-day things are as they should be.

much of the earth remains yet to be cultivated and inhabited. Our western wilderness is yet to be explored and settled. Then the world is yet in its infancy--not two thousand years old yet; and you know we have a tradition that the earth is to wax old like a garment. It cannot be true, what the old man tells you. I will warrant you the earth will stand many thousand years yet.

cause it to rain sufficient to destroy every living thing from the face of the earth. I shall have a chance to laugh at the old man four days hence. I told him to his face that, after his seven days were ended, he would be ashamed to preach any more, and we should have some quiet then.

and while the wine was circulating freely, old Noah was the subject of the toast. And it would have done you good to have heard their sharp cuts and squibs; it caused a roar of laughter among the guests. See, yonder come some of them now. Let us go in, and enjoy another treat. (*They go in.*)

again? So says our blessed Saviour, *and so I believe.*

fulfilled, and 'the word of God will not pass away.'

banquetings. And you, my dear reader, prepare! prepare! for lo!--

'He comes, he comes, the Judge severe;
The seventh trumpet speaks him near.'

of the 1260 days of Daniel and John, from the fact that the church is not now in the wilderness, he said:--

age; for she was not more free then than now. And then, let me inquire, where are your twelve hundred and sixty years? They can have no meaning. O Christian! I beg of you, believe in the word of God; do not, I pray you, discard time, any more than manner. Is it not selfishness in us to discard the set times which God has fixed, and not man? Where is our faith? Why are we so slow of heart to believe? Three times we have witnessed,--yes, in the lifetime of some of us,--the fulfillment of the "time, times, and a half," in the accomplishment of the "forty-two months," in the completion of the "twelve-hundred and three-score days," and yet, O God, we refuse to believe! Shame on that professor who will not open his eyes!

your explanations. No, no! But for ages you and your fathers have been telling us that these prophecies were true; and you have told us that when they come to pass we should know what they meant; and, although ages on ages have rolled their rapid course, yet nothing has transpired, as you will own; and we, if we should search, and find, as we believe, the prophecies fulfilling, and tell our reasons, you then can taunt us with a skeptic argument,--"this is *your* construction," and then not dare to tell us what it means! Awake, awake, ye shepherds of the flock! Come, tell us why these things are not fulfilled. Deceive us not. You stand upon the walls, both night and day; then tell us what it means. We have a right to ask, "Watchman, what of the night? Watchman, what of the night?" An answer we must have; or you must leave your towers. It will not do to answer us, "I am under no obligation to tell you."⁽¹⁾ Has Zion no better watchmen on her walls than this? Alas! alas! then we may sleep, and sleep, until the trumpet's dreadful blast shall shake our dusty beds, and the last angel raise his hand and swear "that time shall be no longer." Why are you thus negligent and remiss in duty? If I am not right in my construction of God's holy word, pray tell us what is truth, and make it look more plain,--and will we not believe? Thus you will cleanse your garments from our blood, and we must bear the shame. What time of night? Come, tell us plainly. There are portentous clouds hanging over our heads; we hear the murmurs of the fitful winds; we see sad omens of a dreadful storm; and where is our watchman's voice? Your silence gives us fears that we are betrayed. Awake! awake! Ye watchmen, to your post! It is no false alarm. There are judgments, heavy judgments, at the door. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." How shall the fearful stand in that great day, when heaven and earth shall hear his mighty voice, and they that hear must come to judgment? Where will the unbelieving scoffer then appear? When God makes inquisition for the blood of souls, and when the under-shepherds stand, with their flocks, around the "great white throne," to have each motive, thought, word, act, and deed, brought out to light, before a gazing world, and tried by that unerring rule, "the word." I ask you, scornee, jester, scoffer, how will you appear? Stop, stop, and think, before you take a fatal leap, and jest away your soul!

the resurrection of the saints, and when Christ's prayer, taught to his disciples, shall be answered, "*Thy will be done on earth, even as in Heaven.*" When the bride has made herself ready, and is married to the Bridegroom, he will then move her into the New Jerusalem state, prepared as a bride adorned for her husband, where we shall reign with him forever and ever, on the new earth and in the new heavens. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Then the whole earth "shall be full of his glory;" and then, as says the prophet, Isaiah 54:5, "For thy

Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called."

persecution for his name,--then you will live and reign with him on the earth, and this earth will be regenerated by fire and the power of God; the curse destroyed; sin, pain, crying, sorrow, and death, banished from the world, and mortality clothed upon by immortality, death swallowed up in victory. You will rise up in that general assembly, and, clapping your hands with joy, cry, "Holy, holy, holy is the Lord God Almighty, which was, and is, and is *now come*." Then you will be in a situation to join the grand chorus, and sing the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. . . . Saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And all who meet in that grand assembly will be then heard to shout, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." And methinks I can now see every one who loves our Lord and Saviour Jesus Christ in this assembly rising upon their feet, and in one united prayer of faith, crying, "Come, Lord Jesus, O come quickly!"

you be then? *In hell!* O think! *In hell!*--a dreadful word! Once more think! *In hell!* lifting up your eyes, being in torment. Stop, sinner; think! *In hell!* where shall be weeping, wailing, and gnashing of teeth. Stop, sinner, stop; consider on your latter end. *In hell!* "where the beast and false prophet are, and shall be tormented day and night forever and ever." I entreat of you to think--*in hell!* I know you hate to hear the word. It sounds too harsh. There is no music in it. You say it grates upon the ear. But think, when it grates upon the soul, the conscience, and the ear, and not by sound only, but a dread reality, when there can be no respite, no cessation,(2) no deliverance, no hope! You will then think,--yes, of this warning, of a thousand others, perhaps of this hour, with many more that are lost,--yes, worse than lost,--that have been squandered in earthly, vain, and transitory mirth, have been abused; for there have been many hours the Spirit strove with you, and you prayed to be excused. There was an hour when conscience spake; but you stopped your ears and would not hear. There was a time when judgment and reason whispered; but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed *will* and *wit*, and said "*in hell*" was only *in the grave*. In this vain citadel, in this frail house of sand, you will build until the last seal is broken, the last trump will sound, the last woe be pronounced, and the last vial be poured upon the earth. Then, impenitent man or woman, you will awake in everlasting woe!

and you shall live. Obey his word, his Spirit, his calls, his invitations; there is no time for delay; put it not off, I beg of you,--no, not for a moment. Do you want to join that heavenly choir, and sing the *new song*? Then come in God's appointed

way; repent. Do you want a house not made with hands, eternal in the heavens? Then join in heart and soul this happy people, whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zionward; become a pilgrim in the good old way. "Seek first the kingdom of Heaven," says Christ, "and then all these things shall be added unto you."

one time the voice of her Beloved, sounding over the hills and echoing among the mountains like the roar of distant thunder, has no impression; next, the soft whisper of love gains all her attention.

a spring shut up, a fountain sealed;" to-morrow, "a garden open, a well of living waters, and streams from Lebanon." Now she is weak as a babe; a single watchman can "smite, wound, and take away her veil;" and then she is courageous and valiant, "terrible as an army with banners." To-day she is made to keep another's vineyard; to-morrow she is realizing a thousand pieces of silver from her own. She is truly a changeable being, carried about by the slightest circumstances."

we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:1-3.

world began. Every word speaks, and is full of meaning; every sentence is a volume of instruction. No wisdom of man could communicate as much in as few words. It is a pearl of great price, lying deep in the waters of prophecy; it is a diamond, which will cut the film that covers the visual organ of the readers of God's word; it is a gem in the mountain of God's house, shining in the darkness, and the darkness comprehendeth it not. It puzzled the Pharisee, confounded the scribe, and perplexed the Sadducee. It has, and will continue to have, the same influence on similar characters until the end of time. The great men of the earth will not stoop to its light, because it lies too low. The small men of the earth will not pick it up, for fear of ridicule from those above them. And now,

dear reader, I am afraid you will go and do likewise,--either treat it with contempt or ridicule. But you will find, if you will examine, that in it is contained,--

clearly inculcated. What better words could an orator make use of, to excite the minds of men to noble deeds of daring than are here used by the prophet? 'Come'--he invites--'let us'--he will go with them--'return.' Ah! what a word--*return!* Traveler, have you ever wandered far from home, in a cold, unfeeling world, among strangers, among robbers, enemies, thieves, and hard-hearted worldlings? Have you been sick and weak, wounded and torn, spoiled and robbed, smitten and cheated, hated and reviled, and this, too, for days, months, or years? Have you at last '*returned*' to your family, your friends, your native land? Do you remember those familiar objects, as you returned--the way, the mountain, the hill, the valley, and the plain; the grove, the turn, the house, and the brook? Do you remember the tree, the rock, the barberry-bush, the gate and the post, the doorway and latch? "Oh, yes," say you; "I remember, too, my beating and palpitating heart, and the falling tear which I stopped to wipe away from my blanched cheek, while my hand was on the latch. I remember how I listened to hear the loved ones breathe, although it was then in the dark watches of the night."

value of the word '*return.*' And from my soul I pity the wanderer that never has returned '*unto the Lord;*' to Him that loved us, to Him who died for us; more, vastly more, than mortal friends could ever do--he died. And so, say you, can fathers die for children, and mothers for their sons; children can give their lives, though rare the gift, to save the life of parents; husbands, and wives, and friends have fallen, to save each other from death. All this is true. But here is love greater than these; 'for while we were enemies Christ died for us.' Yea, more: he left his Father's presence, his glory, and that Heaven where angels dwell; where he, the brightest star in all the upper world, stood highest; where seraphim and cherubim in glory cast down their crowns, and worshiped at his feet. 'He became poor, that we through his poverty might be made rich.' Again: he bore our shame, and by his stripes we are healed. He was buffeted for our offenses, and despised by mortals, for whom he suffered in the flesh. He rose from death for our justification, and ascended on high, to intercede for sinners, and has sent down his Spirit to bring us wanderers home.

affections from earthly things, that he may place them on a more enduring substance. He tears our hearts from idol gods, that he may place them on God supreme. He tears our soul from the body, that we may no longer live in the flesh to sin, but depart in the spirit, and be with Christ.

from worldly affections, by placing our affections in Heaven. He will heal our hearts of idolatry, by the taking possession of them himself. He will heal us from death, by the resurrection from the grave.

persecution, or loss of Christian character, is sure to follow. The prophet is showing the present state of the church, while the tares and wheat are growing together. The children of God shall be smitten--meaning they shall be chastised, persecuted, ruled over. See the Roman power, from the days of their connection with the Jews until the present time, ruling over, persecuting, and trampling under foot the church of God. Our text is not only showing us our duty to God, but it teaches us the sufferings of the church, the dealings of God with her, and her final redemption; the first and second coming of her Lord; her final deliverance from death and all enemies, and her glorified reign.

one fold; he would bind up all their wounds, and heal them of all their maladies. He would visit their transgressions with a rod, and their iniquities with stripes; but his loving kindness he would not take from them.

the earth. Mr. Judson tells us that it has been translated into one hundred and fifty languages within thirty years; that is three times the number of all the translations known to us before. Then fourfold light has been shed among the nations, within the short period of the time above specified; and we are informed that a part, if not all, of the word of God is now given to all nations in their own language. This, surely, is setting the word of life in a conspicuous situation, that it may give light to all in the world. This has not been done by the exertions of Christians or professors only, but by the aid of all classes and societies of men. Kings have opened their coffers and favored those engaged in the work; nobles have used their influence, and have cast into the treasury of the Lord of their abundance; rich men have bestowed of their riches; and, in many cases, the miser has forgotten his parsimony, the poor have replenished the funds of the Lord's house, and the widow has cast in her mite. How easy to work the work of the Lord when the hearts of men are made willing by his power!

heathen idolaters, and the savages of the wilderness, in the cold regions of the north, and under the scorching rays of a vertical sun, among the suffocating sands of the desert, or in the pestilential atmosphere of India; who have risked their lives to learn a language, and prepare themselves to trim a lamp for those who sit in darkness and the shadow of death? No, we will not forget them; the prayers of thousands have ascended before the golden altar, morning and evening, on their behalf, and Israel's God has been their protector. Surely we may hope that these have oil in their lamps, who have sacrificed so much to bestow a lamp upon others. But remember, my brethren, the Lord he is God, and let him have all the glory. This is the time, and the same time that Gabriel informed Daniel, 'Many should run to and fro, and knowledge should increase.' This, too, is the same time when the angel flying through the midst of heaven had the everlasting gospel to preach to them who dwelt upon the earth. Here are Christ's words fulfilled where he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end

come.

light. What of our Bible societies? Are not these trimming the lamp for millions of human beings? Thirty years past, more than three-fourths of the families in what we call Christian lands were without the lamp of life, and now nearly all are supplied. Many of those who sat in heathenish darkness then are now rejoicing in the light of God's book. And much of this has been performed through the instrumentality of Bible societies; and not only through the agency of the church, but political men, men of the world, the great men, merchants of the earth, and those who trade in ships, all who live under the influence of the gospel,--the 'kingdom of Heaven,--have engaged in the work. Will not the most skeptical acknowledge that this society has succeeded beyond the most sanguine expectation of its most ardent advocates? And is not this strong circumstantial evidence that the Bridegroom is near, even at the door?

does the waters of the brook Kidron. See the missionary spirit extending from east to west, and from north to south, warming the breast of the philanthropist, giving life and vigor to the cold-hearted moralist, and animating and enlivening the social circle of the pious devotee. Every nation from India to Oregon, from Kamtschatka to New Zealand, has been visited by these wise servants (as we hope) of the cross, proclaiming the acceptable *year* of the Lord, and the *day* of vengeance of our God, carrying the lamp, the word of God, in their hands, and oil, faith in God, in their hearts. All classes of men are engaged in this cause, from the gray hairs of old age down to the sprightly youth of ten years. Who, then, can doubt but that the virgins, in this sense, have and are trimming their lamps, and the bride is making herself ready? Go ye out to meet him.

young and ignorant took its rise between forty and fifty years since, at the very time that the Christian world were praying, and ardently praying, for the coming of Christ, before that part of the Saviour's prayer was forgotten, "Thy kingdom come." From a little fountain this stream of water has become a great river, and encompassed the whole land. Every quarter of the globe is drinking at this fountain or stream of knowledge, and the youth are taught to trim their lamps. And when the Bridegroom shall come, may we not reasonably hope that the thousands of the young men and young women, who have assisted in giving light to others, may be found having oil in their vessels, and their lamps trimmed and burning, and they looking and waiting for the coming of their Master, that when he comes they may rise to meet him in the air, with ten thousand of their pupils, who will sing the new song in the New Jerusalem forever and ever? Search diligently, my young friends, and see to it that ye believe in this word, which is able to make you wise unto salvation.

mind the prejudice that thousands have against reading the word of God; they remove those rooted and groundless opinions, which many have, that they cannot understand the Bible; they serve to excite the mind to this kind of reading; they enlighten the understanding in some scriptural truths; they are pioneers, in

many instances, to conversion; they can be sent where the word of God cannot at first be received; in one word, they are the harbingers of light, the forerunners of the Bible. And in this, too, all men in this probationary state seem to be more or less engaged, from the king on the throne, down to the poor peasant in the cottage, writing, printing, folding, transporting, paying, or reading, those silent little messengers of the virgins' lamp. 'Then all those virgins arose and trimmed their lamps.' Has not God's hand been seen in all this? And glory be to Him who hath disposed the hearts of men to work the work that God bids them, and to fulfill the blessed word which he hath given them. This institution took its rise about the same time with the Bible society.

be called a world of fashionable drunkards; almost all men drank of the intoxicating bowl, and thought it no harm. But when the lamp began to dart its rays around our tabernacles, it was found by woful experience that those who drank of the poisonous cup were totally and wholly unprepared to receive the warning voice, or to hear the midnight cry, "Behold, the Bridegroom cometh!" No, "they that were drunken were drunken in the night," says the apostle. "Therefore let us watch and be sober." And Peter tells us, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." How foolish would it have been for a drunken man to be set on a watch, or a praying man to be found drunk! Therefore, in order that men might be in a suitable frame of mind to receive instruction at the close of this dispensation, and be in a situation to listen to the midnight cry, God ordered the virgins, and they arose and trimmed their lamps; and in all human probability thousands, who would have met a drunkard's grave if this society had not arose, are now watching, with their lamps trimmed and burning, ready to meet the Bridegroom at his coming. Perhaps this temperance society is the virgins' last resort. The Judge stands at the door; go ye out to meet him. This society, like the others before mentioned, is a general thing, and all sects, denominations, and classes of men, are engaged in it, and it has an important influence upon all men who are in this probationary state, and who may be termed, as in our text, "virgins." This society is of later origin than the others, and seems to be a rear-guard to wake up a few stragglers which the other societies could not reach. And now, drunkards, is your time; Wisdom stands at the door and knocks; let go the intoxicating bowl; be sober, and hear the midnight cry, "Behold, the Bridegroom cometh!" For your souls' sake drink not another draught, lest he come and find you drunken, "and that day come upon you unawares and find you sleeping." Oh, be wise, ye intemperate men! for they only went into the marriage who were found ready, "and the door was shut." "Then came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye neither know the day nor the hour when the Son of man cometh." "But the wise shall understand," says Daniel, 12:10.

awake to this important subject? What say you? If this parable, to which I have directed your minds, has reference to the last day and the coming of Christ; if the "virgins" have reference to all men in the probationary state, and dividing them

into two classes, wise and foolish; if the "lamp" is the word of God, and "oil" means faith in his word, or grace in the heart, as some say, then my conclusions are just, and the evidence is strong that we live at the end of the gospel kingdom, and upon the threshold of the glorified state of the righteous. Then examine your Bibles, and if you can more fairly prove any other exposition of this parable than I have this, then believe yours, and time must settle the issue; but if you can find nothing in the Scriptures to controvert plainly my explanation, then believe, and prepare to meet the Bridegroom; for, behold, he cometh, Awake! ye fathers and mothers in Zion! ye have long looked and prayed for this day. Behold the signs! He is near, even at the door. And, ye children of God, lift up your heads and rejoice, for your redemption draweth nigh. For these things have begun to come to pass. And, ye little lambs of the flock, remember, Jesus has promised to carry you in his arms, and that he will come and take you to himself, that where he is there ye may be also. But remember, all of you, the wise had oil in their lamps, and they were trimmed and burning. Search deep; examine yourselves closely; be not deceived; and may the Spirit, which searcheth all things, and knoweth what is in the mind of man, assist you.

Now he has given you a time for repentance; you have a probationary season, and possibly now the scepter of mercy is held out to you. Repent, or it will soon be said to you, as Jeremiah said to the virgin, the daughter of Egypt, "In vain shalt thou use many medicines; for thou shalt not be cured;" or, as in the parable, "I know you not." Have you no oil in your lamps? Delay not a moment; believe the gospel, and you will live; believe the word of God; receive the love of the Bridegroom, and make no delay; for while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Oh, think what must be the exercise of your minds when these things shall be real; when you will stand without and knock, saying, "Lord, Lord, open to us!" Again I ask, Will you repent, believe, and be saved? Are you determined to resist the truth until it is too late? Say, sinner, what think ye?

thousand years,--not in our day, certainly. You do not believe yourself. If you did, we should call you a fool.'

are mere assertions; your believing or not believing will not alter the designs of God. The antediluvians believed not. The citizens of the plain laughed at the folly of Lot. And where are they now? Suffering the vengeance of eternal fire.'

on the immortality question to the time of his death. His writings and his labors give evidence that his mind was not called to the investigation of the subject, it being fully occupied with the great second advent question. The discussion of the immortality theme among the Adventists seems to have been left to younger

men at a later period.

CHAPTER XIII.

HIS SICKNESS--VISIT TO MASSACHUSETTS--FANATICISM--MR. MILLER
REPUDIATES IT.

and was listened to by crowded houses.

the editor of the *Gazette and Advertiser*, who thus referred to it:--

large number of the veracious editors of the political and religious newspapers have assured us that Mr. Miller was totally insane, and sundry preachers had confirmed this assurance. We were somewhat surprised to hear him converse on religious subjects with a coolness and soundness of judgment which made us whisper to ourselves,

"If this be madness, then there is method in't."

in a course of unceasing toils to persuade men "to flee from the wrath to come."

request of the Baptist church in Half Moon, N. Y., he visited that place, and commenced a course of lectures, which continued till the 5th of March.

the Spa. As usual, a large number were present, and God's blessing was manifested.

engagement there; but, after getting within fourteen miles of that city, he was obliged to return to Rock City, where he was taken sick with his old complaint, erysipelas, in his right arm. He remained at the house of Dea. Dubois, where he received the kindest attention, till the 23d of March. On that day he was removed to the house of Herman Thomas, in the same place. He was carefully provided for there till the 30th, when he was so far convalescent as to be removed by his son. By short and easy journeys he reached his home at Low Hampton on the 31st, as comfortably as could have been hoped for.

faith, and hope, are yet strong in the Lord,--no wavering in my belief that I shall see Christ this year,' &c. This letter not being completed on the 13th of April, his son forwarded it to Mr. Himes, adding, 'Father is quite low and feeble, and we fear he may be no better.'

violence had greatly abated, he wrote: 'My health is on the gain, as my folks would say. I have now *only* twenty-two boils, from the bigness of a grape to a

walnut, on my shoulder, side, back, and arms. I am truly afflicted, like Job, and have about as many comforters, only they do not come to see me, as Job's did.' Two weeks later, he was again much more feeble, and his physicians prohibited visitors from seeing him.

had, by a fever, been brought near to death's door.

lectures in N. Springfield, Vt. He lectured in Claremont, N. H., on the 11th; in Springfield, N. H., on the 12th; in Wilmot, N. H., on the 14th; in Andover, N. H., on the 17th; in Franklin, N. H., on the 18th; in Guilford, N. H., from the 21st to the 24th; in Gilmanton, N. H., on the 25th; and at Concord, N. H., on the 26th and 27th. On the 2d of October he gave two addresses at the camp-meeting in Exeter, N. H., and arrived at Lowell, Mass., on the 3d. He went to Boston on the 6th, gave three discourses, and then returned home to Low Hampton, where he remained till the 9th of November.

been unjustly identified with it in the minds of the public, it becomes necessary to show its origin, that its responsibility may rest where it rightly belongs.

own private opinions in connection with the Advent, without exciting the jealousy of those who held opposite sentiments. To avoid any such clashing of opinions, the following platform was adopted by the first conference held by believers in the Advent (October 14, 1840), in their Address unanimously presented to the public, namely:--(1)

restore this ancient faith, to renew the ancient landmarks, to "stand in the way, and see, and ask for the old paths, where is the good way" in which our fathers walked, and the martyrs "found rest to their souls." We have no purpose to distract the churches with any new inventions, or to get ourselves a name by starting another sect among the followers of the Lamb. We neither condemn nor rudely assail others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions, like Christians, with the reasons for entertaining them, which have persuaded us to understand the word and promises, the prophecies and the gospel of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers, have unanimously done in the faith and hope that the Lord will come quickly in his glory, to fulfill all his promises in the resurrection of the dead.

Congregational church, and the Lutheran and the Roman Catholic churches, in maintaining that Christ's second and only coming now will be to judge the world at the last day.

secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in

his word, whereof we are glad, and in view of which we rejoice with fear and trembling. We reverently bless his name, and we offer these things, with the right hand of our Christian fellowship and union, to all disciples of our common Lord, of every sect and denomination, praying them, by the love of the crucified Jesus, to regard the promise of his coming, and to cultivate the love of his appearing, and to sanctify themselves in view of his approaching with power and great glory; although they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this Conference.

ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of the atonement a useless thing, or who refuse to worship and honor the Son of God even as they honor the Father; nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom.

'peculiarities' in the belief of any, should not be made prominent, to impede their united labors.

Congregational denomination. He had been a minister at the Marlboro' chapel, in Boston, and at other places, and was regarded as a man of peculiar sanctity. He was at that time, unemployed by any people, and Elder Himes being obliged to spend much of his time in preaching in other places than Boston, Mr. Starkweather was called as an assistant pastor of his church, at the chapel in Chardon-street.

prepossessing, which, with his reputation for superior sanctity, enabled him easily to secure the confidence of his hearers, who nightly thronged the chapel.

peculiar views respecting personal sanctification; and, contrary to the understanding which had been had on the subject of sectarian views, he made his own notions not only a test of readiness for the Lord's coming, but of Christian fellowship,--demanding the largest liberty for himself, and granting none to others. He taught that conversion, however full and thorough, did not fit one for God's favor without a second work; and that this second work was usually indicated by some bodily sensation.

sanctification of those who were already devoted Christians. He denominated such 'the sealing power.'

caused by fanaticism in the time of the Reformation, of its effects in the early ages of Christianity, and of the results produced by it even in many portions of our own country during the infancy of some of the sects among us, were at no loss respecting its character.

over some of his hearers. He was reasoned with on the subject, but to no purpose. His mind was bent in a certain direction, and pursue his course he

would. His actual spirit was not discovered until leading brethren publicly dissented from such exercises as any necessary part of Christianity. At this the uncaged lion was aroused, and it became evident what manner of spirit he was of.

during these occurrences, with judicious brethren determined to endeavor to stem the current of fanaticism which had commenced. In a calm and faithful manner, he gave them the history of various movements which had been destroyed or greatly injured by fanaticism; and, without intimating that evidences of such then existed, he exhorted them to learn from past experience, and see to it that they avoid the rocks on which others had been shipwrecked.

and their pernicious tendency.

house. 'You will drive out the Holy Ghost!' cried one. 'You are throwing on cold water!' said another.

of Mr. Miller; but the public identified him and his movement with Mr. Miller and his.

doings of Munzer, Storch and others.

and for which they could not account. Another meeting was held at Stepney, near Bridgeport, on the 28th of the same month, where the developments were more marked. A few young men, professing to have the gift of discerning spirits, were hurried into great extravagances. Elder J. Litch published a protest against such exhibitions, in which he said:--

marked its developments, its beginning, and its result; and am now prepared to say that it is evil, and only evil, and that continually. I have uniformly opposed it wherever it has made its appearance, and as uniformly have been denounced as being opposed to the power of God, and as resisting the operations of the Spirit. The origin of it, is the idea that the individuals thus exercised are entirely under the influence of the Spirit of God, are his children, and that he will not deceive them and lead them astray; hence every impulse which comes upon them is yielded to as coming from God, and, following it, there is no length of fanaticism to which they will not go."--*Midnight Cry*, Sept. 14, 1843.

earliest opportunity to do his duty respecting it, by a prompt disclaimer. Before reaching home, he stopped a day at Castleton, Vt., and wrote the following letter, which was published in the *Signs of the Times* of November 8, 1843:--

miracles, discerning of spirits, vague and loose views on sanctification, &c.

fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Whenever God has seen fit to work miracles, the instruments have seemingly been unconscious of having the power, until the work was done. They have, in no instance that I recollect, proclaimed as with a trumpet that they could or would work a miracle. Moses and the apostles were more *modest* than these modern pretenders to this power. You may depend upon it, whosoever claims the power has the spirit of Antichrist. Rev. 16:14: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

believers can do these miracles, but that these miracles would follow those who believe; that is, those who believed in the record that God had given would, in the apostolic age, have a confirmation of the truth of that word by those miracles, which would follow them.(2) The word would be thus confirmed by miracles, performed by prophets and apostles, who were inspired to write the Old and New Testaments. I see no reason for the working of miracles in this age; "for if they believe not Moses and the prophets, neither would they believe though one should arise from the dead." Since the apostles' day, none have worked miracles but the anti-Christian beast.

than on the word of God. It builds up a spirit of pride and self-righteousness, and thus loses sight of the humbling doctrine, to account others better than ourselves. If all Christians were to possess this gift, how should we live by faith? Each would stand upon the spiritual gifts of his brother, and, if possessed of the true Spirit of God, could never err. Surely the devil has great power over the minds of some at the present day. And how shall we know what manner of spirit they are of? The Bible answers: "By their fruits ye shall know them." Then it is not by the spirit.

by the Holy Ghost, as they term it, become more sensitive of themselves, and very jealous for their own glory; less patient, and full of the denunciatory spirit against others who are not so fortunate as themselves. There are many spirits gone out into the world; and we are commanded to try the spirits. The spirit that does not cause us to live soberly, righteously, and godly, in this present world, is not the spirit of Christ. I am more and more convinced that Satan has much to do in these wild movements. He has come down, having great wrath, knowing he hath but a short time; and he will, if possible, deceive the very elect.

Every soul converted to God is sanctified in the first sense. He devotes himself to God, to love, serve, and obey him forever. Every one who obtains complete redemption, body, soul, and spirit, is sanctified in the second sense. The first

kind is, or ought to be, now enjoyed by every *true believer* in Christ. The other will never be accomplished till the resurrection of the just, when these vile bodies shall be changed. We are sanctified, in the first sense, through faith and a knowledge of the truth; and, in my opinion, are not perfect until we are perfect in faith and knowledge of the word of God. Yet many among us, who pretend to be wholly sanctified, are following the traditions of men, and apparently are as ignorant of truth as others who make no such pretensions, and are not half so modest. I must confess that they have to me an appearance of boasting.

living holy. This is what we are all seeking after, and what I expect to attain, when Christ shall come and blot out my sins, according to his promise. Acts 3:19. I think those with whom I have conversed, who pretend to have obtained this grace, instead of enjoying more than others, labor, in their arguments, to lower down the standard of holiness to their present capacity. Instead of looking for a blessed hope at the appearing of Jesus Christ, who shall change our vile bodies, and raise our capacity to enjoy and adore him forever, in an infinitely higher state of perfection, they think they are actually enjoying all the promises *now*, and are not in need of any further work of grace to give them a right to the eternal inheritance of the saints.

inheritance would be an illegal withholding of us from our just rights of participating in the enjoyment of the will of our blessed Master. But it is not so. We are minors, and subjects of chastisements. Prov. 3:11, 12: "My son, despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Heb. 12:5-9: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be subject to the Father of spirits, and live?"

a stumbling-block or an occasion to fall in his brother's way." 1 Cor. 8:9-13: "But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." If my brother is truly perfect in every good work, he will bear with me and my weakness. Rom. 15:1: "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." 1 Cor.

9:22: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

weakness. If he wants contention, it will show that he is not perfect, but contentious. I beg of my brother to let me follow on to know the Lord; and God forbid that I should call him back. I hope he will not boastingly exclude me from the path he would tread. May God sanctify and prepare us for his own use, and deliver us from the wrath to come.

favor soon arrayed themselves against Mr. Miller and his adherents. Their fanaticism increased; and though opposed by Mr. Miller and his friends, the religious and secular press very generally, but unjustly, connected his name with it;--he being no more responsible for it than Luther and Wesley were for similar manifestations in their day.

teachings and influences which lead to fanaticism; and that his broad and liberal feelings of Christian fellowship are expressed in the following address.

is not so clear that he disposed of the question of the gifts and manifestations of the Spirit of God, in harmony with the general scope of Scripture testimony upon the subject. The reader will observe that he does not produce the proof, in his accustomed style of proving his points, that the great commission, with its duties, and its blessings, was given to the ministry for only a limited portion of the Christian age. Mr. Miller, Mr. Himes, and other leading Adventists, failed to show the time when, and by whom, the gifts were removed from the church of God. This gave the fanatics great advantage and as they maintained the scriptural position upon the perpetuity of spiritual gifts they gained very large numbers to their ranks. The false positions of those who opposed them added fuel to the flame of fanaticism already kindled, and resulted in the breaking up of the once united and happy body of believers.

prophecyings;" but to "Prove all things;" and "Hold fast that which is good." 2 Thess. 5:20, 21. They have with their Bibles in their hands applied the rule of John by which to test the spirits. "Believe not every spirit; but try the spirits, whether they are of God." 1 John 4:1. With this position those who have held it have been prepared to meet every form of fanaticism that has sought a place among us, and now our people are reaping the good fruits of their patient, firm, and energetic efforts upon this point, in the unparalleled union and order throughout the ranks. We would not encourage a disposition to blame those who acted according to the best light they had under the pressure of the trials of the past; but we here express our solemn conviction that very much of the past

fanaticism and confusion among the Adventists who could not adopt an unscriptural position, is chargeable to those leaders who took a false position relative to the perpetuity of spiritual gifts.

CHAPTER XIV.

HOME OF MR. MILLER--TOUR INTO WESTERN NEW YORK--HIS PERSONAL APPEARANCE--ADDRESS TO ALL DENOMINATIONS--VISIT TO WASHINGTON, ETC.

Nathaniel Southard, who wrote as follows of

"THE HOME OF WILLIAM MILLER.

P. M., at the office, which, for distinction, is called Low Hampton. He was not at home; but one of his little daughters told us the residence of her grandfather was in sight on the hill. Without waiting for her to point it out, I easily recognized it--from previous description--among the good-looking farm-houses in sight. It was not the largest or handsomest. The back part of it only, which is painted red, could be seen. It is two stories high. The northern front and ends are painted white. On the way we passed the small, plain meeting-house of the Baptist church to which Bro. M. belongs.

cordial invitation to enter. Three visitors were already in the house, to whom myself, wife and child, being added, made a number which we feared would be burdensome. We soon found ourselves perfectly at home, though we had never before seen one of the family but its venerable head.

consisting of fewer persons than we left at the house. The preacher, Bro. Increase Jones, gave a plain, practical sermon on the text, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." In the afternoon we opened the Scriptures, and tried to pursue the apostolic method in speaking of Jesus and the resurrection.

the house, and sometimes there were six asking admission at once.'

a liberal return to hard labor. No one, who knows with what energy, diligence,

and firmness, Bro. Miller has prosecuted the labors he seems to have been raised up to perform, will need to be told that he is a man of industrious, temperate, frugal habits. Such a man in such a place, with a help meet for him, could not be poor and thriftless. Twenty-five years ago he built his house. Other buildings were erected as they became necessary, but none within the last dozen years, except a bee-house, and small, plain shed, or boiling-house, where food is prepared for his hogs.

unanimously contradict the foolish and malicious lies which have been told about its recent origin. He also owns a rough tract of fifty acres, north of the road, and twenty acres of interval a little distance to the east. When he let out his farm to his son, he sold him \$500 worth of stock, and has since sold seventy acres of land to his son-in-law. What he has thus realized, and \$100 yearly for the use of his farm, have enabled him to meet the expenses of traveling, printing, and giving away books, company, sickness, &c.

house with him, and two sons are at the West. As a specimen of the fertility of his farm, he showed us a potato weighing two pounds and seven ounces.

before, the folly and malignity of those falsehoods which have been so industriously told about them. Look at them.

house, which have been given him where he has preached.'

the apple of the eye, we begin to feel them as a personal injury, though they are nothing, in this view, in comparison with the public mischief they occasion.

greatest ease. He is a diligent reader of Second Advent papers. After he has received one he seldom lays it aside till he has become acquainted with all its contents. The rest of his reading is nearly confined to the Scriptures. He is able to write freely, and it requires no small share of his time to attend to the numerous letters he receives.

enough to travel alone.

almost the only ones he looked at while preparing his lectures. A clergyman once called at his house in his absence, and, being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted the visitor into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. "That is his library,"

said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago.

Bro. McDonald, of Williamsburg, near New York city, all his property, real or personal, out of Low Hampton, for five dollars, and the purchaser had offered to give half of it to any one who would find any.

its reckless and cruel assertions.

"N. SOUTHARD.

the boat, he spoke to an attentive audience from Titus 2:13.

previously prepared for him by a course of lectures in June, delivered by Mr. Himes and others, in connection with the 'great tent.'

brother, had remained in that field during the summer. By those instrumentalities quite an interest had been created, and the labors of Mr. Miller there were abundantly blessed.

November. The salvation of some souls and a general expression of interest in the subject of his discourses, were the result of his labors.

of some in the congregation, who, I am informed, were old, hardened infidels.'

There were many hearers present from Canada, as well as from the American side of the line, who gave him a respectful hearing. Writing respecting this place, Mr. M. says:--

for a moment believe. Michael would not contend with the devil. Why? Because he would not admit he could be right. Was he afraid of the devil? No. But he said, "The Lord rebuke thee, Satan!" And so say I to his ministers.'

Some souls professed conversion, and the pastor and a number of his people avowed their faith in the near coming of Christ.

reaching Low Hampton, he wrote:--

hundred have obtained a hope where I have been.'

lectures there. On no previous occasion had such crowds been present to hear as were then assembled in that capacious building. On the Sabbath (January 28), all day and evening, the seats and aisles were filled with as many as could

find a place to sit or stand. Many of the young with the middle-aged, and even men with gray hairs, stood and listened to the story of the coming One, with the evidences of his near approach. Had the Tabernacle been twice its size, it would hardly have held the multitude who sought admittance. The interest continued during his entire course of lectures, which closed on the 4th of February.

uncommonly tedious. Mr. Fowler, the phrenologist, being one of the passengers, to while away the time, gave, by request, a lecture on his science. After the lecture he was blindfolded, and in that state examined quite a number of heads. At the request of the company, Mr. Miller's head was examined. All were eager to hear the opinion of the lecturer. Among other things he said:--

power, might make a noise in the world, has no personal enemies; if he has enemies, it is not because they know him, but on account of his opinions.'

the place too small, they adjourned to the Broadway Tabernacle, where he lectured in the afternoon and evening of the 8th and 9th of February, to crowded assemblies. It was estimated that not less than five thousand persons were present. The audiences were solemn and attentive.

was filled to overflowing.

medium stature, a little corpulent, and, in temperament, a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head great benevolence and firmness, united with a lack of self-esteem. He is wanting in marvelousness, and is naturally skeptical. His countenance is full and round, while there is a peculiar expression in his blue eye, of shrewdness and love. Although about sixty-two years of age, his hair is not gray, but of a light, glossy auburn; his voice is full and distinct, and his pronunciation somewhat northern-antique. In his social relations, he is gentle and affectionate, and insures the esteem of all with whom he mingles. In giving this charcoal sketch to the public, I have merely sought to correct numerous misstatements, and gratify the honest desire of many distant believers with a faint outline of the character and appearance of the man.'

particularly those of his own denomination, were taking disciplinary steps with those who had embraced his views. This called forth from him the following

"ADDRESS TO BELIEVERS IN CHRIST OF ALL DENOMINATIONS.

heretics? What have we believed, that we have not been commanded to believe by the word of God, which you yourselves allow is the rule and only rule

of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us (Adventists) from your churches and fellowship? In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us wherein our great sin lies. Have we denied the faith once delivered to the saints? Tell us, we pray you, or, wherein is our fault? If there is an honest man among you, of which we cannot doubt, we shall expect to see your reasons publicly and honestly avowed; and if we are guilty of heresy or crime, let the Christian community know it, that we may be shunned by all who know and love the truth.

ministers, our creeds, and our Bibles, have taught us heresy; and from our infancy we have misunderstood our teachers, and misapplied our Bible. Do tell us what mean a class of texts like these? John 14:3: "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Acts 1:11: "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." 1 Pet. 1:7 and 13: "That the trial of our faith, being much more precious than of gold that perisheth, though it may be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Rev. 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

explained and enforced, to watch and look, to love and be prepared for his return, that when he comes we may enter into the marriage supper of the Lamb. We also have Christ and the apostles for our example in so doing. Witness Matt. 24:44; 25:13; Mark 13:34-37; Phil. 3:20, 21; 2 Tim. 4:8; Titus 2:13; 2 Pet. 3:12; Rev. 14:15.

understand them, and see in the history of our world their fulfillment? Are we to be cut off from our connection with your churches because we believe as your ministers have told us we ought to for ages past? Acts 24:14: "But this I confess unto you, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." 26:22: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. King Agrippa, believest thou the prophets?" 1 Tim. 4:14: "That thou keep this commandment without spot, unrebukable, until the appearance of our Lord Jesus Christ." Rev. 1:4: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Watch." And I would ask, Is it not our duty to watch this year? If so, will you tell

us how a man can watch, and not expect the object for which he watches? If this is the crime, we plead guilty to the charge, and throw ourselves upon the word of God, and the example of our fathers, to justify us in so doing. Eccl. 8:5, 6: "Whoso keepeth the commandments shall feel no evil thing; and a wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment." Dan. 12:6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." 1 Pet. 1:9, 13: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or 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 things which are now reported unto you, with the Holy Ghost sent down from Heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the Scriptures; and all reasoning against our views has only served to confirm us in them.

any signs of the coming morning, and have waited patiently for an answer; but have waited in vain; have been turned off with some German or French philosophy, or had the book closed in our face, and been insulted for our deep anxiety. We have, therefore, been obliged to study for ourselves; and if we are to be cut off for honestly believing in the exactness of prophetic time, then Scott and Wesley, and the Newtons, and Mede, Gill, and others, should all be excommunicated for the like offense. We, therefore, once more call upon you to show us our errors; and until this is done, we must continue to believe the Lord will come in this Jewish year.

"WM. MILLER."

meeting in the Baptist house, near the Navy-yard. It became so thronged that, on the 26th, they removed to the Apollo Hall, near the President's mansion, where they continued till the 2d of March.

wounding others. That event added interest and solemnity to the lectures, and caused them to be more fully attended. There were present at the lectures a goodly number of persons belonging to both houses of Congress.

from "old Virginia" for papers and lecturers; but the one-hundredth part of their requests can never be complied with. Never have I been listened to with so deep a feeling, and with such intense interest, for hours.'

these were very importunate, but previous arrangements prevented a compliance with those requests.

11th he lectured in Newark, N. J., in the Free Presbyterian meeting-house; on the 12th he gave one discourse in New York; on the 13th he spoke in Brooklyn and Williamsburg, N. Y., and on the 14th he returned to Low Hampton.

hundred lectures.'

CHAPTER XV.

THE PASSING OF THE TIME--HIS POSITION--LINES ON HIS DISAPPOINTMENT--CONFESSION--VISIT OF ELD. LITCH--MR. MILLER AND THE METHODIST MINISTERS--TOUR TO OHIO--RETURN, ETC.

"LOW HAMPTON, MARCH 25, 1844.

from Heaven, and for the fulfillment of the promise made to my fathers, and confirmed unto us by them that heard him, that he would come again and would receive us to himself, or gather in one body all the family of the first-born in Heaven and earth, even in him. This, Paul has told us, would be in the *fullness of times*. Eph. 1:9, 10.

faith that all prophetic chronology except the 1000 years in the 20th of Rev. is now about full. Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know; yet I mean to be governed, if time should continue any longer than I have expected, by the word and providence of Him who will never err, and in whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, and to warn my fellow-men of the necessity of an immediate preparation to meet our Judge in the day of his appearing.

when we become acquainted with the state and corruption of the present age of the Laodicean church, that I have met with great opposition from the pulpit and professed religious press; and I have been instrumental, through the preaching of the Advent doctrine, of making it quite manifest, that not a few of our theological

teachers are infidels in disguise. I cannot for a moment believe that denying the resurrection of the body, or the return of Christ to this earth, or of a judgment day yet future, is any the less infidelity now than it was in the days of infidel France; and yet, who does not know that these things are as common as pulpits and presses are? And which of these questions are not publicly denied in our pulpits and by the writers and editors of the public papers?

not expect the ministers of the gospel and professors of religion would unite with characters of the above description, at stores and public places, in ridiculing the solemn doctrine of the Second Advent. Many who were not professors of religion have affirmed to me these facts, and say they have seen them, and have felt their blood chilled at the sight.

members are obeying God, and watching and praying for his glorious appearing, while they join these scoffers in their unholy and ungodly remarks? If Christ does come, where must they appear? and what a dreadful account they will meet in that tremendous hour? But I feel almost confident that my labors are about done, and I am, with a deep interest of soul, looking for my blessed and glorious Redeemer, who will then be King over all the earth, and God with us forevermore.

sickness, comforts me in tribulation, and gives me patience to endure the scoffs and tauntings of an ungodly, selfish, and unfeeling world. My faith and confidence in God's word is as strong as ever; although he has not come in the time I expected. I still believe the time is not far off, and that God will soon, yes, too soon for the proud scoffers, justify himself, his word, and the cry of alarm which has been given through your indefatigable labors, with others whom God has raised up to assist in giving the midnight cry.

lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground.

see all the signs fulfilled, the time accomplished. *"Watch therefore: for ye know not what hour your Lord doth come."*

the door, and enable me to do whatever may be his will, for his glory and the best good for man.

"WILLIAM MILLER."

"TO SECOND ADVENT BELIEVERS."

they produced no weighty arguments. It was evidently guess-work with them; and I then thought, and do now, that their denial was based more on an unwillingness for the Lord to come than on any arguments leading to such a conclusion.

come upon you unawares. The wicked, the proud, and the bigot, will exult over us. I will try to be patient. God will deliver the godly out of temptation, and will reserve the unjust to be punished at Christ's appearing.

drawn away from the manner and object of Christ's coming; for the next attack of the adversary will be to induce unbelief respecting these. The manner of Christ's coming has been well discussed.

with a previous notice, arose, and frankly confessed his mistake in the definite time at which he supposed the prophetic periods would have terminated. The following notice of this confession, written by a hearer, appeared in the *Boston Post* on the 1st of June following:--

on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the "conclusion of the whole matter;" and I confess I was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller's faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in his

faith in God's goodness, or in the entire fulfillment of his word, or in the speedy coming of our Saviour, and the destruction of the world. Although the supposed time had passed, God's time had not passed. "If the vision tarry, wait for it." He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity.

the 8th of June, at Low Hampton, thus wrote:--

the advent of Christ in 1843 were wanting, in addition to his arduous and unrequited toil of twelve years, his present humble submission to his disappointment, and the spirit of meekness with which the confession of disappointment is made, is sufficient to satisfy the most incredulous that nothing but a deep conviction of duty to God and man could have moved such a man to such a work. That he is greatly disappointed in not seeing the Lord within the expected time, must be evident to all who hear him speak; while the tearful eye and subdued voice show from whence flow the words he utters.

Lord's speedy coming.'

24th commenced a series of meetings in a beautiful grove in Scottsville, near that city. Mr. Miller was listened to with unusual interest.

19, to an audience of about four thousand persons, and continued there one week.

reached on the 28th of August, and where Mr. M. delivered five lectures.

Marietta they found from thirty to forty Methodist ministers, who were on their way to attend the Methodist Episcopal Conference in that city.

part of the deck, and commenced reading. Soon a dandy-looking minister walked past him several times, and finally asked him:--

the Bible, if he would answer them.

capstan. All were attention. Mr. M. asked the man to read the first three verses of Dan. 12.

admission of the dandy minister, that honest answers could not be given to a few simple questions on a portion of Scripture, without making men 'Millerites,' excited the interest of all to the highest point.

not the time revealed?'

to a month, and 12 months to a year, would make 3 1/2 years, equal to 1260 days. He then asked him if we might not know that God had revealed the time to the resurrection in days.

said he, 'you know that they persecuted the saints more than so many literal days.'

could not come in their day, and they might not have lived in continual readiness for it, as they should do. He then referred to Num. 14:34, and Eze. 4:6, where God has appointed a day for a year; showed him how the 70 weeks were fulfilled in 490 years--as many years as there were days in 70 weeks--and showed there were just 1260 years from the time the decree of Justinian went into effect, A. D. 538, to 1798, when the papacy was subverted by Napoleon.

gone by. He spoke about an hour, during which the strictest attention was given by those who stood around. Many confessed they never thought that 'Millerism' was anything like that.

house. But he was obliged to hasten on, and could not comply with their invitation.

follows:--

"HARRISBURG, SEPT. 11, 1844.

perfect in every good work, by every sincere and candid inquirer, in this age of general expectation of some moral or physical revolution in the earth. And we believe, and we so teach, that the revolution so much expected, and so long desired by every child of God, is the coming of King Jesus, the marriage of the Lamb, and the completion of all the promises given us who believe in God's word. We are as confident as faith in the blessed word can make us, that Christ is now at the very door, and soon our wondering eyes will be ravished by all the beauty, splendor, pomp and glory of our descending King.

faculties too weak to comprehend the emotion of my soul, when I shall stand before him; yes, and see him as he is, and be like him; yes, more than that, ten times more grand, more glorious still than all, shall be forever with him. No more a stranger in this giddy world, no more a pilgrim from the dizzy maze of life's ten thousand cares, no more a wanderer from my father's house, no more to meet the scoffs of friends or foes, or meet the upturned lip, or curl of scorn from that black coat, and hear the oft-repeated epithet, in accents of deep derision, "*There goes old Miller.*" My soul rejoices when I think a few more days, at most, and all these scenes will be forgotten in the eternal sunshine of his glory. Why not begin the song of everlasting gratitude to God for this blessed hope.

pretended religious newspapers. Many of these misrepresent and falsely accuse their brethren of other sects in their trade--and they only fatten on the destruction of those who do not wear their sectarian badge. This would be a dark picture for the Christian religion, were it not for a few exceptions in the moral heavens; but there is now and then a brilliant star in the galaxy, that shines the

brighter in consequence of the surrounding darkness; and in every sect we find a few of their numbers whose faithful hearts and honest lives denote they have not bowed the knee to Baal. Were it not for this, I long ago would have yielded up the point, that wicked men and devils, and the gates of hell, had in this our day prevailed against the church. But thank the Lord, a remnant yet is left; the Bible yet is true, and these men are but the tares which soon will be gathered and burned. I do believe few men will be left.

remember his false assertions only go to show the bird was hit, and all his gall falls harmless at the feet of those he meant to wound. I will write you again when I get home.

the 16th, Mr. M. commenced his lectures at the Museum Saloon, in Julian street.

confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.' Acts 24:14, 15. He spoke with great ease and clearness respecting the reasons which had fixed his mind on 1843. He acknowledged that there had been a mistake, but expressed his assurance in the near coming of Christ, for which event he entreated all to be in readiness. In the evening, he spoke in the same place, to a crowded and attentive audience, upon the seven last plagues of Rev. 16:15-17, six of which he believed had been poured out; during the last three hundred years.

pressing upon him for lectures elsewhere, and returned to his family at Low Hampton. From that place he wrote as follows:--

"SEPTEMBER 30, 1844.

be able again to labor in the vineyard as heretofore. I wish now to remember with gratitude all those who have assisted me in my endeavors to awaken the church and arouse the world to a sense of their awful danger.

names, former associations, flattering prospects in life, occupation, and goods; and with me you have received scorn, reproach, and scandal from those whom it was our souls' desire to benefit. Yet not one of you *to whom my confidence has ever been given*, has, to my knowledge, murmured or complained. You have cheerfully endured the cross, despised the shame, and with me are looking for and expecting the King in all his glory. This is to me a cause of gratitude to God. May he preserve you unto the end. There have been *deceivers* among us, but God has preserved me from giving them *my confidence* to deceive or betray. . . .

. . .

"WILLIAM MILLER.'

CHAPTER XVI.

THE SEVENTH MONTH MOVEMENT--DISAPPOINTMENT--THE NOBLEMAN AND HIS SERVANTS--NEED OF PATIENCE--CONFERENCE AT LOW HAMPTON--ETC.

prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Caraites Jews, fell on the 22d day of October. Mr. Miller had, a year and a half previous, called attention to the seventh month(1) as an important one in the Jewish dispensation; but as late as the date of his last letter (September 30, 1844,) he had discountenanced the positiveness with which some were then regarding it. On the 6th of October he was first led to favor the expectation which pointed to that month, and thus wrote: 'If Christ does not come within twenty or twenty-five days, I shall feel twice the disappointment I did in the spring.'

embraced the views of Mr. Miller did, with great unanimity, heartily and honestly believe that on a given day they should behold the coming of the King of glory.

Saviour, can never feel the least emotion of contempt for such a hope. The effect on those entertaining this belief is thus described by Mr. Miller, in a letter dated October 11, 1844:--

general reply. There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come. A preparation of heart to meet him seems to be the labor of their agonizing spirits. There is something in this present waking up different from anything I have ever before seen. There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent: they are waiting to join the angelic hosts, the choir from Heaven. No arguments are used or needed: all seem convinced that they have the truth. There is no clashing of sentiments: all are of one heart and of one mind. Our meetings are all occupied with prayer, and exhortation to love and obedience. The general expression is, "Behold, the Bridegroom cometh; go ye out to meet him." Amen. Even so come, Lord Jesus.

"WILLIAM MILLER.'

known, it will be seen that the coming of Christ was ardently desired by them, and that their hearts were filled with a holy joy, while they were subdued by awe,

as standing in the presence of the Governor of the universe. The state of mind thus produced was a great moral spectacle, upon which those who participated in it will ever look back with pleasure, and without regret.

There was a nearness of approach to God, and a sweetness of communion with him, to which those who experienced it will ever recur with pleasure. During the last ten days, secular business was, for the most part, suspended; and those who looked for the advent gave themselves to the work of preparation for that event, as they would for death, were they on a bed of sickness expecting soon to close their eyes on earthly scenes forever.

exaggerated, and hundreds of reports had no foundation in fact. All reports respecting the preparation of ascension robes, &c., and which are still by many believed, were demonstrated over and over again to be false and scandalous. In the investigation of the truth of such, no labor and expense was spared; and it became morally certain that *no instance of the kind anywhere occurred.*

one hundred and fifty, responding to the pretended vision of one C. R. Georgas, on the 21st of October went out on the Darby-street road, about four miles from Market-street bridge, and encamped in a field under two large tents, provided with all needed comforts. The next morning, their faith in Georgas' vision having failed, all but about a dozen returned to the city. A few days later the others returned. That was an act the report of which was greatly exaggerated. It met the emphatic disapproval of Mr. Miller and the Adventists generally, and its folly was promptly confessed by the majority of those who participated in it.

This was the *only* specific *day* which was regarded by intelligent Adventists with any positiveness. There were other days named by those whose opinions were received with no favor; but their unauthorized declarations should not be imputed to the body.

celebrated Baptist clergyman in New York city, in a review of Mr. Miller, used this strong language:--

and especially of my beloved flock, "The day of the Lord is at hand! Build no more houses! Plant no more fields and gardens! Forsake your shops and farms, and all secular pursuits, and give every moment to preparation for this great event! for in three short years this earth shall be burnt up, and Christ shall come in the clouds, awake the sleeping dead, and call the living before his dread tribunal."

been twice disappointed, I am not yet cast down or discouraged. God has been with me in Spirit, and has comforted me. I have now much more evidence that I

do believe in God's word; and although surrounded with enemies and scoffers, yet my mind is perfectly calm, and my hope in the coming of Christ is as strong as ever. I have done only what after years of sober consideration I felt it to be my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow-man, and my conviction of duty to God. I could not see that I should harm my fellow-men, even supposing the event should not take place at the time specified, for it is a command of our Saviour to look for it, watch, expect it, and be ready. Then if I could by any means, in accordance with God's word, persuade men to believe in a crucified, risen, and coming Saviour, I felt it would have a bearing on the everlasting welfare and happiness of such. I had not a distant thought of disturbing our churches, ministers, religious editors, or departing from the best biblical commentaries or rules which had been recommended for the study of the Scriptures. And even to this day, my opposers have not been able *to show where I have departed from any rule laid down by our old standard writers of the Protestant faith.* I have only interpreted Scripture in accordance with their rules, as I honestly believed. And not one honest man, who understands this question, will deny this assertion of mine. But that, over which I could have no control, transpired to produce on the public mind an unhappy effect.

acknowledged the happy effects of the doctrine; and many were hopefully converted, who united themselves with the several sects as their own judgment dictated. In 1839 and 1840, the opposition to the doctrine began to rage, united with ridicule and misrepresentation. The Universalists commenced the contest, and were followed by every sect in our country. Then the brethren who loved the appearing of our Saviour, found themselves among opposers. And instead of meeting sound argument and light among their former brethren, they were almost universally met with scoffing, ridicule, and misrepresentation. Odious names and cruel epithets were applied to us; and in many cases our motives were impugned, and a war of extermination was commenced against the Advent faith. Many of our brethren caught a measure of this spirit, and began to defend themselves in like manner, against the attacks of the several sects. The name of "*Babylon,*" and I am sorry to say it, was applied to *all* of our churches without any *discrimination,* although in *too many* instances it was not unjustly applied. We were thus placed at the time we expected our deliverance; and if Christ had come and found us in this condition, who would have been ready, purified, and made white? But the time passed, and the Adventists were humbled; and thus we see that our God was wise and good, in the tarrying of the vision, to humble, purify, and prepare us for an admittance into his blessed kingdom.

unnecessary controversy with the despisers of our blessed hope, let us separate ourselves from them in very deed. We have thus far done all we could--and now is the time of their triumph, but it will be short. I am determined by the grace of God to follow this rule. God will fight our battles for us, and in due time we shall see who is the only Potentate. Now let patience have its perfect work. Our duty now is to comfort one another with these words, strengthen those that are

weak among us, comfort the feeble, establish the wavering, raise up the bowed down, speak often one to another, and forsake not the assembling of ourselves together; let our conversation be in Heaven from whence we look for the Saviour, for the time has now come for us to live by faith, a *faith* that is tried like gold seven times purified. Let us hold fast our profession without wrath or doubting, for he is faithful who has promised, and he that shall come will come, and will not tarry. Let us be careful that we become not overcharged with the things of this world, and so that day come upon us unawares; but know, brethren, that the day will not come upon you as a thief; you will see and know the sign of the Son of man.

which has shrouded the people on the prophecies, we may have light in all our dwellings. This cannot be far from the time. I feel confident that God will justify his word, and the time which we have preached; for we cannot have varied far from the truth in our own views of the seven times, the 2300 days, the 1335 days, the trumpets, &c.

until he comes, and I see HIM for whom my soul yearns. Permit me to illustrate by parable.

occupations; and at his return, he would reward every one as his work should be. He also informed them how many days he should be absent; but the time of night when he should return, he did not make known; yet, if they would watch, they should know when he was near, even at the door. And he informed them how they might know. They would first see the lights of his carriage in the distance, and they would hear the rumbling of his carriage wheels, and go out to meet him, and open the portal gates for him immediately. Whether he should come in the first, second, third, or fourth watch, he would not then inform them; but commanded them to watch. After he was gone, many of the servants began to neglect their master's business, and to form plans for their own amusement. Thus engaged, the days appointed for their master's return were forgotten. The giddy whirl of dissipation had filled their mind, and time passed rapidly along; and the days were nearly run out when some of the servants discovered in the steward's book the number of days recorded when their master should return. This was immediately read in the hearing of the servants, and created no small excitement among them. Some said the time was not revealed, because the master said the watch was not known. Others said the master would never return, he would send his principal servant, and then they would have a feasting time to their own liking.

and a few others determined to watch, while the remainder of the servants were feasting and drinking. The porter and his companions kept a good lookout; for, at the first watch, they expected their master. They thought they saw the light and heard the rumbling of the wheels. They ran among the servants, and cried, "Behold, the master cometh." This caused no small stir among them, and many made preparation for their master's return. But it proved to be a false alarm.

Then those servants ridiculed the porter and his friends for their *fears* as *they* called it, and returned to their feasting again. But the porter and his friends were still vigilant until the second watch, when they were again disappointed, and the servants were more vexed than ever. They now scoffed, and mocked, and then turned some of them out of doors. Again they waited for the third watch, and again they were disappointed. Now the majority of the servants, being more angry than ever, beat and bruised the porter and his friends, and turned them all out of the house, locked the doors, and laid themselves down to sleep. At the fourth watch the master came, and found the porter and a few of his companions watching. The doors were barred and the remainder of the servants were asleep.

classes of servants will have shown the most love for their master? Let every one answer to himself these questions, and decide his own case justly. Our former brethren say they *watch*, but do not expect him.

"WM. MILLER."

promise. For yet a little while and he that shall come will come and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience. For this will carry us to the coming of the Lord. "Be patient, therefore, brethren, unto the coming of the Lord." James 5:7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved. 2 Pet. 1:4-11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that "every vision faileth," and therefore we have now need of *patience*, to wait unto the coming of the Holy One. Then let us have *patience*, and exercise it; for we can see, this trial will bring *joy* and the hope of *glory*. Rom. 5:2-5. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12. Hearken, then, my brother, is not the trial of our faith more precious than gold? and shall we not stand in this last trial of our faith by *patience*? "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus." Rom. 15:4, 5. Then whatever was written, was for our example who live in this our last day; let us then through *patience* have hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

diligent to make our calling and election sure. We are now living in the time specified by Malachi 3:18; also Daniel 12:10; Rev. 22:10-12. In this passage we cannot help but see that, a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it. And never since the days of the apostles has there been such a division line drawn as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time, they say, "they have no confidence in us."

inquire, how long quickly means. The falsehearted professor will tell you it may mean ages upon ages yet to come; but the real lover of Christ will *hope* it is *near*. Christ has told us how near. Matt. 24:32, 33. Again, the apostle James has told us that we are to have *patience*, for it is nigh. He then tells us that the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and latter rain. How long then does the husbandman wait? The former rains, in Judea, fell after the autumnal equinox, at their seed time, to quicken the grain; and the latter rains, after the vernal equinox, to insure a plentiful crop. [*Carpenter's Introduction*, p. 334.] "Be ye also *patient*; stablish your hearts; for the coming of the Lord draweth nigh." How nigh? It cannot be seen by the reading of the passage, that we are to be in this *patient* waiting for his coming, after we have done the will of God, sown the seed, given the midnight cry, longer; and it may be much less than the husbandman waited. Therefore let us stablish our hearts, be determined to go forward, let us not look back, "Remember Lot's wife."

5:9, tells us, when this time of *patient waiting* comes, then, "Behold, the Judge standeth before the door." I feel as confident as ever that God will justify us in fixing the year. And I believe as firmly that this Jewish year will not terminate before this wicked and corrupted earth's history will all be told. The amount of scoffing and mocking at the present time is beyond any calculation. We can hardly pass a man, professor or non-professor, but what he scoffingly inquires, "You have not gone up," or "God cannot burn the world," &c., ridiculing the Bible itself, and blaspheming the word and power of God. And yet ministers and moral editors wink at it. And some of them are performing the same, to the no small joy of the most depraved characters in the community.

Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" nor Jude 18, "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." I pity the inhabitants who may live in an age of the world that is worse than this. I cannot believe this earth will ever again be so cursed. Where are our moral judges and rulers? Has virtue fled from the earth? and is there no fear of God in all the land?

the sign of Peter and Jude be fulfilled before their eyes, and they not see it? Do

they not know that one sign plainly fulfilled is proof enough? for God is not man that he should lie, nor is like unto the sons of men that he should be mistaken. I would beg to know what could be called *scoffing* and *mocking*, if the conduct of all classes of men opposing the Second Advent doctrine is not. Paul tells us, 1 Thess. 4:17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And some are tauntingly inquiring, "Have you not gone up?" Even little children in the streets are shouting continually to passers-by, "Have you a ticket to go up?" The public prints, of the most fashionable and popular kind, in the great Sodoms of our country, are caricaturing in the most shameful manner the "white robes of the saints," Rev. 6:11, the "going up," and the great day of "burning." Even the pulpits are desecrated by the repetition of scandalous and false reports concerning the "ascension robes," and priests are using their powers and pens to fill the catalogue of scoffing in the most scandalous periodicals of the day. England and France, with their sinks of pollution, London and Paris, cannot, will not, and dare not, compete with our Boston, New York, or Philadelphia, in scoffing. If these will not open the eyes of our good men in these cities, then I shall believe there is none there. And at any rate, the world must and will be burned up, and few men left. Adieu, my brother, I am *patiently waiting* for my King, &c.

"WM. MILLER.'

been foreseen or avoided, and we have been honest men and believed in the truth of the Bible. I have had time a few weeks past to review the whole subject, and with all the aid of Stuart, Chase, Weeks, Bush, and the whole school of modern writers, I cannot see why we are not right. And even by taking the whole together, instead of disproving the position we have taken, as it respects prophecy, they confirm me in my views. But, say you, time has shown we are wrong. I am not so certain of that. Suppose Christ should come before this year of Jewish time should expire. Then every honest man would say we were right. But if the world does stand two, or even three, years more, it would not in the least alter the manner of the prophecy, but would affect the time. One thing I do know, I have preached nothing but what I believed, and God's hand has been with me, his power has been manifested in the work, and much good has been effected; for people have read the Bible for themselves, and no one can honestly say that they have been deceived by me. My advice has always been for every one to study the evidences of their faith for themselves.

mobs, or the mobs themselves who have committed violence, were obeying the example or spirit of Christ. This would be blasphemy in the highest sense. Very well; then Satan would be opposing Satan, but on the part of the Adventists, Satan would be a non-resistant. Can this be true? If it is, then I have no rule by which to judge where the Spirit of Christ may be known. To tell us that those

who have headed the most violent mobs in our country were performing the will of God, is an insult to common sense. Yet in no case have the nominal churches dealt with their brethren for such an offense.

God, with no wicked to molest us; they have left us entirely. For some time in October they crowded our house night and day; but now "there is room enough." The trap is laid for them, they appear to know that Christ will never come. They that were crying for mercy a few days since, are now scoffing and mocking us, and ridiculing each others' fears. Even some old professors are worse than the world. Have not such individuals sinned against the Holy Ghost? And when they say, Peace and safety, will not sudden destruction overtake them? While the wicked were thus expecting him, how could the Scriptures have been all fulfilled if he had come? They could not. But now they are ready for the snare, and out of their own mouths will God judge them; for they well knew they were unprepared, and the way they knew, or why were they so anxious for mercy? But when the danger was past, all of their preparation was over.

shall not need *patience* longer than the farmer waits for the precious fruits of the earth, and hath long patience for it until he receive the early and latter rain. But I will try to be *patient*. James 5:7-11. To whom did the apostle address himself in his exhortation? To what age of the church? To that age where the coming of the Lord draweth nigh, and the Judge standeth at the door. Why did he caution them to be patient? Because he supposed they would be impatient to have the Lord come. Is there any sign among our nominal churches and sects, that they are impatient for Christ to come? No, evidently it is the reverse; they desire him not to come. Then if the Judge standeth at the door, are they not James' brethren? No. Will you tell me who are James' brethren in this age? They are those who are converted from Judaism and scattered. Chap. 1:1-4. They ask wisdom of God, in faith, not wavering. Verses 5 and 6. The poor among them are exalted, and the rich are made low. Verses 9 and 10. They endure temptation without wavering, and after their trial are blessed with a crown of life. Verse 12. They are begotten of God with his work of truth, and doers as well as hearers of the word. Verses 18-22. They have forsaken creeds, and look and continue in the law of liberty. Verse 25. They visit the afflicted and have no fellowship with the world. Verse 27.

Chap. 2:1-10. They must show their faith by their works, and have no boasting where their works are not made manifest. Verses 14-26. They must not strive to be masters or rulers of their brethren, and have but few D. Ds. or A. Ms. among them. James 3:1-12. They must have no envying or striving against the truth, and be possessed of that wisdom which cometh down from above. Verses 13-18. They are to humble themselves and speak no evil of the brethren. Chap. 4:10-17. They are to cry unto the Lord in their afflictions and persecutions and make no resistance. Chap. 5:4-6. They will stablish their hearts in faith by patience, and grieve not the brethren. Verses 7-9. They will take the prophets for their example, and remember that the end of Job's trials

from the Lord was his patience. Verses 10 and 11. They will not swear nor take any oath. Verse 12. If afflicted, they will pray; if merry, sing; if they are sick, call for the elders to pray, and if they sin, confess their faults; and if others sin, restore if possible. Verses 13-20.

hearts; for the coming of the Lord draweth nigh." Read this to all the *holy brethren*; for it is the best and only advice I can give them; and tell them I request their prayers, that I may follow the same advice; for their prayers are better to me than the world's love, and much more to be desired than a good name from those who hate my King. I ask no favors of Caesar's household, but that I may enjoy in peace my blessed hope. I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor; nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands; nor shrink, I hope, from losing it, if God in his good providence so orders. I thank God for your steadfastness in the truth, and pray him that you may endure unto the end. I remain as ever looking for, and expecting the King in his glory soon.

Therefore, I still feel it to be my duty to occasionally drop you a line, to let you know how my soul prospers, and how my faith holds out. As it respects the soul, I have never enjoyed more calmness of mind, nor more resignation to the holy will of God, and patience of spirit, than I have within a few weeks past. My soul, I think, is stayed on God and I enjoy peace like a river. For years past I have often had a spirit of impatience for Christ to come, and I have felt grieved in soul because I found in my heart so much of what I called a spirit of fretfulness and a mind full of impatience. But I bless God I have had but little of that recently. I have had great reason to thank God for his abundant goodness in this respect. My *faith* is stronger than ever; and this is somewhat remarkable, when I reflect on the disappointment I have met in my former expectations. But here, too, I see the good hand of God in my strength of faith.

formerly stood upon, as it regards the chronology of prophecy, is the only ground we can take; and if the defect is in human chronology, then no human knowledge is sufficient in this age to rectify it, with any degree of certainty; and I see no good that can be accomplished by taking a stand for any future period, with less evidence than we had for 1843-4. For those who would not believe, with the evidence we then produced, we cannot expect will now believe with much less testimony.

time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God. And those of us who have been familiar with the fruits and effects of the preaching of this doctrine, must acknowledge that he has been with us in so doing, and his wisdom has in a great measure marked out our path, which he has devised for such good as he will accomplish in his own time

and manner; as in the case of Ninevah by the preaching of Jonah. If this should be the real state of the case, and we should go on to set other times in the future, we might possibly be found frustrating, or trying to, at least, the purposes of God, and receive no blessing. I think my brethren will all admit that God has been in the work, and he has tried our faith in the best possible manner. The vision has been made plain on tables. We have had a tarrying time. And now we are having our time of patience unto the coming of the Lord. Then I say, Let patience have its perfect work. I have great hope, and a good confidence. I think I may safely say that the Lord will make his appearance yet before this Jewish year shall terminate. And if so, and we should be looking for years to come, we should not do well. Therefore, the only safe measure for me to pursue, under the best light I can now get, is to keep what light I have burning, and look and expect him every day until he comes. This is my present position, and the greatest danger which those are in who take this position, will be the loss of patience and a neglect of watching and prayer. To remedy this, I would advise that we keep ourselves as much as possible from worldly associations, vain and trifling conversation, wrangling or disputing on any subject; and when we do hold conversation, let it be with those whose conversation is in Heaven, from whence we look for the Saviour. And when we pray, remember God hears every word, and knows every motive which dictates our prayers; and be sure that we be honest before God.

the humiliation and patience of those who are evidently looking for the redemption of the true Israel,--is not the beginning and preparation of the final *cleansing of the sanctuary*, then I will acknowledge I am deceived. The great fault with us who have been expounding the time of the fulfillment of prophecy, is, we have crowded all these things into a very unwarrantable short space of time, we have given no time for preparation, we were too impatient. Therefore, we are exhorted to be patient, and James says, "The Judge standeth at the door." I am fully convinced the work has already begun. Let us then have patience, brethren, from this time until he comes; for the coming of the Lord draweth nigh.

own work. The work of the Lord, which he had commanded us to do, was to make the vision plain, to write it on tables, to give the alarm, the midnight cry, and wake up the virgins; and while these things, and these things only were attended to, our work prospered, and God was with us. And now, my dear brethren, permit me to be plain: I hope all who are worth saving are humble enough to bear my reproof, and I mean to give it with the sincerest of motives, and with the kindest affection of my heart.

conquest in argument over our opponents to ourselves. We were seeking the honors or applause of men more than of God. We were some of us seeking to be leaders, instead of being servants--boasting too much of our doings. And *Fanaticism*: I know our enemies accused of this before we were guilty; but this did not excuse us for running into it. A thousand expressions were used, without thought or reflection, and I thought sometimes very irreverently, such as, "Bless

God," &c. I was afraid it was done in very many cases to the appearance of outward piety, rather than as the hidden manna of the heart. Sometimes our meetings were distinguished by noise and confusion, and, forgive me, brethren, if I express myself too strongly, it appeared to me more like Babel than a solemn assembly of penitents bowing in humble reverence before a holy God. I have often obtained more evidence of inward piety from a *kindling eye*, a *wet cheek*, and a *choked utterance*, than from all the *noise* in Christendom. *Sectarianism*: this is always produced by some private opinion of man, rather than by the plain declaration of God's Word. For years after I began to proclaim this blessed truth of Christ at the door, I never, if possible to avoid it, even alluded to sectarian principles; and the first objection my Baptist brethren brought against me, was, I mixed with, and preached unto, all denominations, even to Unitarians, &c. But we have recently, my brethren, been guilty of raising up a sect of our own; for, the very things which our fathers did, when they became sects, we have been doing. We have, like them, cried Babylon! Babylon!! Babylon!!! against *all but Adventists*. We have proclaimed and discussed, "pro et con," many sectarian dogmas which have nothing to do with our message. May God forgive us. And now, brethren, we have need of patience, that after we have done the will of God, we may receive the promise. Yours as ever,

"WM. MILLER.'

committee, and unanimously adopted by the Conference:--

"ADDRESS TO ADVENT BELIEVERS.

To the dear Second Advent brethren, scattered abroad: despised, but not forsaken; poor, yet making many rich; discarded by the proud Pharisees of our day, yet not discouraged; cruelly treated for the doctrine you love, and yet holding firmly to your hope of salvation at the door.

suffering the same trials, subjected to like disappointments, and having the same care and fellowship for your welfare and furtherance in the truth, as ye have one for another and for us, address you by this our epistle, in the way of consolation and advice; knowing that while we may comfort and console your hearts, we are establishing and strengthening our own. For if through many disappointments, temptations and trials, you stand fast in the faith once delivered to the saints, we rejoice in your steadfastness, are comforted together with you, and are strengthened even in the inner and the outer man.

close inspection of our hearts; and although we are humbled, and in some measure pained in our hearts to see and hear the scoffs and jeers of a wicked and perverse generation, yet we are in nowise terrified or cast down by the adversaries of our faith. We pray you, then, brethren, to "let patience have its perfect work," knowing "that patience worketh experience, and experience hope,

and hope maketh not ashamed." No, we are not ashamed, for we all know why we hope. You can and will, all of you, from the least of you to the greatest, old or young, when inquired of for the reason of your hope, open your Bibles and with meekness and fear show the inquirer why you hope in the glorious appearing of the great God and our Saviour Jesus Christ. You need not in a single instance refer the inquirer to your minister to give the reason of your faith and hope.

geography respects the promised inheritance of the holy land; your astronomy respects the bright starry crown of righteousness; your philosophy is the wisdom which cometh down from God; your bond of union is the love and fellowship of the saints; your teacher is the Holy Ghost; and your professor, the Lord Jesus Christ; your recitation room is your closet; your recitations are heard in your prayers, and your songs fill up your vacations. We speak not of rewards, diplomas, and degrees, for these are reserved in Heaven for us, when these dusty walls of this tabernacle shall be dissolved, and we are called home into the new heavens and new earth, to a full fruition of that hope of which we are not ashamed. Ashamed of this hope? No. Ashamed of looking for this hope? No. Ashamed of expecting Jesus? Why, what a question!! When we look, do we not expect? The ministers of our formal churches, some of them, say "they look, but do not expect." Yet, brethren, we have expected time and again and have been disappointed, but are not ashamed.

fellowship of the saints, to hold fast to this hope. It is warranted by every promise of the word of God. It is secured to you by the two immutable things, the *council* and *oath* of God, in which it is impossible for God to lie. It is ratified and sealed by the death, blood, resurrection and life of Jesus Christ. You have already had a fortaste of the bliss of this hope, in the seventh month, when every moment you looked for the heavens to open and reveal unto your anxious gaze the King of glory. Yes, then your whole soul was ravished with a holy joy, when you expected every moment to hear the shout of the heavenly host descending from the Father's glory, to welcome you, a weary pilgrim, to your blessed abode of eternal rest. In that eventful period where was the world with all its vain allurements and empty show? It was gone.

praises. All this was then no more to us than is a bubble in Niagara's cataract. God's goodness gave us then a slight repast, like Elijah's meat, that lasted forty days. And how can you, or we, give up a hope so full of joy, of holy love and heavenly anticipation, as is this? The world may frown and scoff; the unbelieving church may laugh and sneer and try to call us back. They may and will report their slanderous tales to complete our trials, vainly supposing they can wound our pride, and by this means take away our hope, and make us, like themselves, a whited sepulcher. In all our trials those who have obtained this blessed hope by the study of the Scriptures have remained steadfast and immovable among the scoffs and jeers with which we have been assailed.

This is our main support, as even our opposers will, and do, admit; or why do they, in their attacks upon us, first try to show that prophecy is not to be understood, or if it is, that it is couched in such mystical and ambiguous language, that the ignorant and unlearned (as they are pleased to call us poor Bible students, in their mighty elemency) cannot comprehend its true import? Or why do they ridicule us as a set of fanatical, unlearned heretics, in trying to understand the sure word of prophecy, without first coming to our bishops, or themselves, to learn what the original text may mean? Why do they use these and similar arguments in order to overthrow us if they are not sensible of the fact that the prophecies of God's word are our main pillar? Why do they, without any discrimination, try to make our sure word of prophecy so dark, mysterious, and incomprehensible, and in many instances acknowledge their own ignorance, and then call us heretics because we search and believe what to us looks clear, consistent, and harmonious with every part of God's holy word? But, say they, "time has proved you in an error; unerring time has favored us, and proved what you say we failed to do."

ground and deny that prophecy can be understood. Every man of common intellect and information knows that we are dependent in some things on what we call human chronology for the conclusion of our premises as it respects *time*. Again, they well know that our most learned and studious writers and historians disagree in the chronology of the events from which we date, some four or five years. It is true that we who have been most efficient in presenting this subject before the public, have chosen, and we think wisely too, the earliest possible time at which these momentous things might be expected to transpire, believing that it would be infinitely better for the souls of our fellow-beings to come short of the time, rather than to pass over. And indeed, we do not see any good reason now why we should not have done in this matter as we have; for if we had looked only to the very last point of disputed time, and the accomplishment had come before that, or even at that time, how could there have been a tarrying time as the Bible predicts?

with what propriety could the wicked scoffer and those who professedly belong to the house of Israel say, "The days are prolonged, and every vision faileth"? and what has God said we shall answer this rebellious house of Israel with? With another specified time? No. How then shall we ever silence their caviling and scoffing, if we can fix no future time? We answer, That is not our work to do. God has promised to do that work. Hark! and hear what the Lord saith. "I will make this proverb to cease, and they shall no more use it as a proverb in Israel." God will perform his engagements in his own time and manner. We have only to believe and be patient.

will not." When they thus call us dishonest, have we nothing we can say? If we altogether hold our peace, they will be wise in their own conceits, and go and report that they have shut up our mouths so that we could not say a word for ourselves; and thus the cause would be injured. But never fear, brethren; God

has told you what to say; do as he bids you, and he will take care of the consequences. God says, "But say unto them, The days are at hand, and the effect of every vision." See Eze. 12:21-25. So we see God has been in this thing; he well knew into what a straightened place we should be brought; he knew what the rebellious house of Israel would say, and he has given us the best weapon of defense.

chronology of the visions; for they must all fail in all our eyes; and if any vision should be so construed as to fix on another definite time in the future, we cannot conceive how the Scripture would be fulfilled, that "every vision faileth." Let us then be satisfied in patiently waiting for God's time. But let us be careful that we do not lay off our armor, cease our watching, go to sleep at our post, or be caught in a snare, when the Son of man shall come. It is better to be ready before the time, and wait a while, than not to be ready when the time shall come, and be lost. We exhort you then with the Lord's advice, "be like men waiting for their Lord, that when he cometh they may open to him immediately."

permit; that we may comfort and console each other in our trials, be established ourselves in the present truth, and our minds be stirred up to remember that our Judge is now standing at the door. How can we who have taken so great delight in the study of the blessed Bible, again return to the beggarly elements of vain philosophy and tradition of the fathers? We cannot sit under preaching where the Bible is discarded from the pulpit, except as a text-book, and the plainest passages of Scripture are mysticised and explained away, our hope in the resurrection of the body taken from us, and the kingdom of Heaven preached as in this state of division, persecution and death, and the promise of being caught up in the air, ridiculed by the oft-repeated slang of ascension robes. These things we cannot fellowship; we will not hear them repeated. We therefore advise you, dear brethren, to hold meetings for prayer, reading of the Scriptures, exhortation and singing, if you may not be able to obtain a lecturer or preacher. And may the Spirit of God bless you with his presence, and preserve you blameless unto his coming.

and that we may all of us have wherewith to communicate and do good, for it is more blessed to give than to receive; and that we may none of us give any occasion to our enemies to reproach us with being busybodies in other men's matters, or as not providing for our own house. In thus doing we may put to silence the reproaches of those who are seeking every occasion to destroy the doctrine that we rejoice to believe. We may, while we are engaged in our several occupations, be fervent in spirit, serving the Lord. If we could not, it would be evidence that we were not engaged in a proper calling; or, that our hearts were not right with God. Paul, the great apostle to the Gentiles, labored with his hands, that he might not be chargeable to the saints; and what was duty then, will be duty as long as the gospel remains to be preached. And we thank God we have never preached any other doctrine, you yourselves being our judges.

there are many spirits in the earth,--even the three unclean spirits which are working miracles, and deceiving not only kings, but the whole earth. It therefore becomes us to be very cautious by what spirit we are led. The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But, say you, a man may be in error, and think he has the truth. What then? We answer, The spirit and word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then we must believe we have the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law, or book, then let us walk carefully, lest we be caught in the snare of the devil and fall from our own steadfastness; and so be deceived, and lose the crown for which we are running. Let us follow the teachings of the apostle Paul in Titus 2:12, "That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Or, as Peter tells us in his second epistle, chap. 3:11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." In both cases the context teaches us to look for the coming of the day of God; or, which is the same thing, "the glorious appearing of the great God and our Saviour Jesus Christ."

cease from our watchfulness and so that day come upon us unawares. Remember that the same Jesus will come in like manner as they saw him ascend; and every eye shall see him, and we shall see him as he is, and be like him, when that day shall come for which we look; and then "the heavens being on fire, shall be dissolved, and the elements melt with fervent heat." If the one can be spiritualized away, all the rest must of course be spiritualized in like manner; and it would make the whole description of the Judgment but a jumble of nonsense. We hope but few will be carried away by such vain trifling with the Bible.

the flower thereof fadeth. He is but of yesterday, and his life but a breath. "Cursed is the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Hold on then, brethren, to the sure word of prophecy, for you will reap soon the fruits of your faith, if you faint not.'

time Mr. Miller wrote the following, which appeared in the *Advent Herald* for Feb. 12, 1845:--

had in what was denominated the seventh month? And also, What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these queries through the *Herald*, if you should think proper.

the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption,

the humbling effect it produced on the hearts and conduct of those who believed,--in the abandonment of all worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God,--the deep and anxious feelings of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour with all his shining hosts, and we should see the graves open and the loved forms of our relations rising from their dusty beds in immortal bloom and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and woe, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh, blissful day! How solemn, yet how interesting. I hope to see another day like this, and literally realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle than to suppose God's benevolent hand and wisdom was in the movement.

humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by the Scripture; and first, Dan. 12:10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." It will be readily seen by this text, that before the end, the people of God must be "*purified, made white, and tried.*" Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment have their faith and patience tried?

And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." How can it be said, that those made *white* "came out of great tribulation," if in the next moment after they experience the new birth, they are beyond all tribulation and trial? Also in the first passage, the wicked are to do wickedly; and *none* of the wicked shall understand. Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity.

It is my people; and they shall say, The Lord is my God." Here we learn that they are tried in this state, where they will need to pray.

make us discern between the *righteous* and the *wicked*? The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in.

This text is perfectly plain and needs no comment. The 12th verse, "And behold, I come quickly; and my reward is with me, to give every man according

as his work shall be," shows that a little while before Christ comes, every character will be determined. "He," that is, any *one*, or every *one* who is *unjust* or *filthy*, let him be so still; and so on the other hand, he that is righteous or holy, let them be so still. "*And behold*," connects the sentence before and what follows after, and is a caution for us to take particular notice of the reason why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God had given them in their day of probation to perform.

was at the door, and he would quickly pay them their wages, and relieve them from their toils. See Matt. 20:1-16.

come will come, and will not tarry." After we have done our work, we have need of patience to wait for the Master, "for yet a little while, and he that shall come will come, and will not tarry." I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month. I know my feelings are no rule for others; therefore, let every one who feels he has a duty to do for sinners, let him do it. I will have no hard feelings. But I must be honest; when I am inquired of, I must state my own conviction honestly. I have done it, and given my reasons from the word of God. And now let me say, brethren, we will have no contention on this point, for we be brethren. Let every man be fully persuaded in his own mind, and so let them speak or preach, as God and their own consciences may dictate.

before him. This letter must suffice for all those friends who have requested my views on the subject. My love to all who love our Lord Jesus Christ and pray for his kingdom.

"WM. MILLER.'

satisfaction to either party. Both claimed him. To determine his actual position, Prof. N. N. Whiting wrote him, and Mr. Miller replied as follows:--

"LOW HAMPTON, MARCH 10, 1845.

experience and scenes of that month were astounding to me, and my mind was brought to a conclusion that God, by his invisible angels, was separating the two classes of men, the chaff from the wheat. But to say my judgment was fully convinced that it was closed, I must say, No. I know it is true that, in answer to a score of letters, making the same inquiries as yourself, in my letter, published in the *Herald*, of February 12, I gave several texts, which, to me, were evidence that, before Christ came, there would be a time when men would seek, knock, and cry, and it would not be opened; for, how sinners could or would knock in the eternal state, I have no means of knowing. The editors of the *Herald*, knowing more about the controversy which had begun in the ranks of the Adventists than I

did or could, in order to prevent the mischief or harm which they supposed my letter might do, attached their notes, which gave the brethren on the other side of the question more reason to suppose I had taken the ground that the door was shut in the seventh month.

will mention: one would be the cessation of the operation of the Spirit upon the hearts of the truly pious in laboring and praying for sinners; and the other must be the fearful looking for the fiery indignation, which, I think, according to the Scripture, must seize upon the hearts of those who have willfully rejected Christ. The hypocrite is given over to believe a lie, considering himself safe in his profession; and, consequently, the despair of some, and the perfect recklessness of others, and the restraint of the Holy Spirit being withdrawn from the minds of the impenitent, would immediately produce a time of trouble such as Daniel 12:1 speaks of: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." These would at least be evidences to my suspicion, if not to my full assurance. It was a fact, for a few days in the seventh month in the circle of my acquaintance, that the reports I heard from every quarter led me to have strong suspicion that we had approached the time which I cannot but believe we must experience before the end. I think at present the evidence is strong against the idea of the door being shut; but those brethren who have adopted the suspicion at least ought to be treated with a great deal of kindness. I do not like much I have seen published and spoken on both sides of the question. It is one of that kind of questions which is calculated to divide warm friends; for it cannot be settled satisfactorily but by time and experience.

alone before it is meddled with.(4) And I now plead with those who have supposed the door to be shut to yield the point to our brethren of the opposite view; for it is evident at present that all the evidence is against its being now shut, if we can believe the reports of our brethren from different parts; and surely my soul will not permit me to doubt their veracity who have been with us as pioneers in the work of calling up the world to this important point of our faith, the second advent of Jesus. Let us be silent at least for two months, if Christ does not come before, and by that time I think we shall obtain more light; and if Christ does come, we shall not wish to be found contending with brethren of a like precious faith on a subject dependent wholly on circumstances in which we may be so likely to err. I do hope my advice will be heeded in this thing, and that we will be patient, and not grieve each other; for the Judge is at the door.

. . . .

"LOW HAMPTON, APRIL 7, 1845.

time when you and I, with a few choice brethren, stood alone. . . . We acknowledged our weakness, and claimed no superiority over our fellows. We provoked no one to combat, and made no attack on the prevailing or popular institutions of the day; yet they began to be alarmed. Why? Because, as the people began to hear the foolish reports of our enemies, they became more and more anxious to know what these things meant. . . .

and power the moment they saw how the case would go. This kind of spirits have always seized the reins of government, are never satisfied with their present position, and will change with every new moon. There are many of this class among us, if not of us, at the present time, who are trying to lead away followers after them.

Some of these are wandering stars, and some emit only twilight. I am sick of this everlasting changing; but, my dear brother, we must learn to have patience. If Christ comes this spring, we shall not need it long; and if he comes not, we shall need much more. I am prepared for the worst, and hope for the best. God will not forsake us, unless we forsake him. . .

when I hear a brother judging and condemning another, what an excellent pope he would make. Therefore, fear them not; for if we judge and condemn our brother, we are making ourselves "judges of the law, rather than doers of the law." . . .

"TO THE EDITOR OF THE INVESTIGATOR.

enable you the better to judge what Millerism is.

became one of them, and the consequence was, I denied the Bible being of divine origin, calling it a "book of priestcraft," and argued that the professors of it themselves must, if honest, concede that it could not be from God; because it professed to be a revelation from God, and yet more than half was a mystery which could not be understood. And some went as far as to say we ought not to try to understand it. This, to my mind, was a plain and palpable contradiction. I therefore rejected the Bible, when I ought to have rejected the expounders of it. Thus, from 1804 to 1816, I was a firm, and, as I then thought, a consistent, opposer of the Christian faith. In 1816, by the grace of God, my eyes were opened to see the weakness and folly of my own faith, founded on nothing but the philosophy, assumptions and fancies of erring mortals. I saw a great want of evidence for a faith in these matters, more substantial and certain than anything I then had. I felt in my inmost soul that eternal consequences might hang upon my faith in these things, for anything to the contrary which I could show. I had often laughed at my Christian friends for having a "*blind faith*," believing what

they could not understand. I now saw that my faith was as *blind* as theirs, if not more so, for I could prove nothing hereafter, and of course I had no reasonable hope.

in my own mind to examine the Bible for myself. And if the Bible did prove itself to be of divine origin, I would believe it, let the consequences be as they might; but if it did not, then I would reject it and be a deist still. Then I began the Bible, determined in my own mind to know whether God or man was the author. I spent the greater part of two years in reading and comparing scripture with scripture, prophecy with history, and I had not gone half through with the reading of it, before I was perfectly satisfied of its divine origin. No mortal man, or men, could have written with such harmony, wisdom, and truth, without inspiration. The Bible answered all my inquiries, settled all my doubts, established my faith, and gave me hope which has been nearly or quite twenty-seven years an anchor to my soul. I have seen much of it fulfilled, since then, and I can truly say, If there is any one thing on earth which I love above all others, it is the Bible.

slander of the several sects which I have received. I can say, honestly, I have never designed to proclaim or publish any sentiment, word, or doctrine, but such as I found clearly taught in that blessed inspired volume. Let God be my judge, I know I believe it. And I pray God that you, my dear sir, may become a Millerite too.

to be," was a question which the ancient philosophers of Greece and Rome could never settle among themselves. Nor all the wisdom of our modern writers were able to settle this important point for our hope. But you will acknowledge, if the Bible is the word of inspiration, then that point is forever settled, and we have an answer to the question of immortality and eternal life.

search for true light, on so important a subject as I think this matter is,--the truth or falsity of what I call the blessed Bible. I have strong hope, my dear sir, that you will give this subject a thorough investigation. As it respects the statement of Bro. Himes, if you will keep open your columns as fairly as you hitherto have done, you will soon be convinced it was not a very random shot. I am, sir, a lover of an honest man. Yours, &c.,

release of the Israel of God.

on the seventh month, tenth day.

Matt. 13:30. Christ says plain in "harvest time."

Thess. 4:16."--*Wm. Miller in Signs of the Times for May 17, 1843*

became impatient, and backed out of this position by rashly condemning the time movements of 1843 and 1844 as the result of error, and they took the majority of believers with them. This division left those who took good heed to the godly exhortations of Mr. Miller exposed to great trials and the ravages of fanaticism.

providence had brought them, would have explained the past, given certainty to the then present, and would have opened before them the future work of the third message.

consequently held that the 2300 and 1335 days reached to the second coming of Christ. But at the same time, his convictions were so very strong that the hand of God had been in the distinct movements of 1843 and 1844, that leading Adventists could not influence him to reject the work of God in his past deep experience. This communication called out a reply nearly twice its length from the editors of the *Herald*. He respected and loved these his fellow-laborers; and any statement that he was not influenced by them to a greater or less extent would be unreasonable. And although at a later period he did enter the lecturing field, he held firmly, to the day of his death, that he was fully justified in preaching the time.

He had been a brave soldier in the service of his country, and had fearlessly stood in defense of unpopular truth, and had dared to meet opposition, scoffs, and even scandal, from the popular churches. But now, under the most trying circumstances, we see the aged Christian warrior, clothed with humility as with a garment, and his spirit all softened and sweetened by divine grace, tenderly entreating his brethren to be patient, gentle, true, and kind.

CHAPTER XVII.

MUTUAL CONFERENCE AT ALBANY--DECLARATION OF PRINCIPLES--PLAN OF OPERATIONS--ADDRESS TO THE BRETHREN--ACTION OF THE CONFERENCE DEFENDED BY MR. MILLER, ETC.

good spirits, and was listened to by a large and respectful audience.

Miller, Chairman, and Mr. Himes, Secretary, who stated the objects for which the Conference had been called, namely, 'to consult together respecting the condition and wants of brethren in the several sections of the country; that we may be better enabled to act in concert, and with more efficiency, in the promulgation of gospel truths.'

Fassett, Secretaries.

Powell, and Elon Galusha, were appointed to arrange business for the action of the Conference. While they were thus engaged, the others were profitably occupied in listening to statements of the condition of things in different sections of the country. The committee reported, in part, on the second day, and in full on the third and last day of the session as follows:--

"REPORT OF THE COMMITTEE TO THE CONFERENCE.

Christ, the salvation of souls, and the preparation of man for the near advent of the Saviour, submit the following report:--

deem it incumbent on us to declare to the world our belief that the Scriptures teach, among others, the following

"IMPORTANT TRUTHS.

will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness--that is, the righteous--will forever dwell.(1) And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.(2)

conceived of the Holy Ghost,(6) born of the Virgin Mary,(7) went about doing good,(8) suffered on the cross, the just for the unjust,(9) died,(10) was buried,(11) arose again the third day, the first-fruits of them that slept,(12) and ascended into the heavens,(13) which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets.(14) That the second coming or appearing will take place when he shall descend from Heaven, at the sounding of the last trump, to give his people rest,(15) being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel.(16) And that he will judge the quick and the dead

at his appearing and kingdom.(17)

the signs of the times.(21) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh,(22) and the last be warned to flee from the wrath to come,(23) before the Master of the house shall rise up and shut to the door.(24)

godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.(26)

dead will not live again until after a thousand years.(30) And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump.(31)

Revelation.(32) And that the various portions of scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.(33)

which are of Israel.(35) That there is no difference, under the gospel dispensation, between Jew and Gentile.(36) That the middle wall of partition that was between them is broken down, no more to be rebuilt.(37) That God will render to every man according to his deeds.(38) That if we are Christ's, then are we Abraham's seed, and heirs according to the promise.(39) And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into the same olive tree; and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel.(40)

given to the saints of the Most High, and the time come that the saints possess the kingdom.(42) That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father.(43) That the man of sin will only be destroyed by the brightness of Christ's coming.(44) And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth.(45)

the kingdom of Heaven is at hand;(47) that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.(48)

undefiled, and that fadeth not away, is reserved in Heaven, ready to be revealed in the last time.(51) That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing.(52) That they will only be satisfied when

they awake in Christ's likeness.(53) And that, when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."(54) Then they will be equal to the angels, being the children of God and of the resurrection.(55)

"ASSOCIATED ACTION.

on the whole brotherhood of Christ. No circumstances can justify us in departing from the usages established by Christ and his apostles.

independent body, accountable only to the great Head of the church. To all such we recommend a careful examination of the Scriptures, and the adoption of such principles of association and order as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted.

"PLAN OF OPERATIONS.

What now is our work?

season, and to build ourselves up in our most holy faith. While doing this, we are to continue in obedience to the great commission, to preach the gospel to every creature; so long as the love of Christ dwells in us, it will constrain us. We shall not be released, while in our present state, from our obligations to be "workers, together with God," in saving those for whom the Redeemer died. It is evident that the duty, which of right devolves on every minister of the gospel, of proclaiming the hour of God's judgment, is, if performed at all, to be done by those who are convinced of its truth.

"ADDRESS TO THE BRETHREN.

can exist in this present world, without its attendant evils. Therefore, it becomes necessary for all who are connected with this cause to exercise great charity; for charity covers a multitude of sins.

members of the community. Yet this very liberty may become a stumbling-block to many, and without charity, be the means of scattering, dividing, and causing contention among brethren. Human nature is such that those who are governed by a desire to rule over others will seize the reins, and think all must bow to their decision; while others will think such unfit for the station they assume. James foresaw the evils under which we labor, and gives us a caution in his third

chapter, to which we shall do well to take heed. Our present difficulties arise more from the multiplicity of masters and leaders among us) some of whom are governed by carnal motives) than from any want of light. The word of God affords light enough to guide us in all cases, "that the man of God may be perfect, thoroughly furnished unto every good work." But among the thousand-and-one expositions of Scripture, which are every day being palmed upon us, some of them, at least, must be wrong. Many of them are so weak and silly that they bring a stigma on the blessed book, confuse the mind of the inquirer after truth, and divide the children of God.

sanctity. Any exposition of Scripture which conflicts with other texts must be spurious. Any man whose object is to obtain followers must be avoided. Whatever produces envy and strife, brethren, is of the devil; and we must resist his temptations in their beginning. If God has been with us from the commencement of our illumination respecting the hope of his glorious appearing, shall we abandon the truth wherein our souls have been comforted, and our brotherly love established, for fables? We ought to be careful lest we grieve the Holy Spirit. How did we receive this doctrine at first? Was it not by searching the word of God, and a careful comparison of scripture with scripture? Yes; our faith did not rest on the word of man. We then required chapter and verse, or we would not believe. Why should we leave our former rule of faith, to follow the vain and changing opinions of men? Some are neglecting the lamp, and seeking to walk by sparks of their own kindling. There is a propensity in many to make all prophecy apply to our time and country. Others have split on this rock. Some of the best writers and commentators have thus erred. They have, in many instances, considered themselves, their sect, or their nation, as the peculiar favorites of Heaven; and have therefore often failed to apply prophecy aright. An Englishman, writing on prophecy, will make the English territory the principal place of action--the Frenchman, France--the German, Germany--and an American, the United States. So is it with all sectarians. When minds are contracted by selfishness and bigotry, they lose sight of the glory of God, and his word, and seek only their own glory. On the other hand, they neglect, if they do not actually reject, such parts of the oracles of God as militate against their views, and rush headlong into error. If we are thus liable to be deceived by the cunning craftiness of men, we ought to be cautious how we are led by every fanciful interpretation of Scripture. Let us then be more wary, and, like the noble Bereans, search the Scriptures daily, to see whether these things are so. Then, if we err, we shall have the consolation that we have made a careful examination of the subject, and that the error was one of the head, and not of the heart. Christians should receive no evidence but the testimony of God as a ground of faith.

effect on our hope. We know that Christ has not yet been revealed, and the object of our hope is yet in the future. Therefore, if we believe in God's word, as we profess, we ought to be thankful for the trial of our faith.

impatience manifested among the friends of Jesus. God is now trying our graces. How solemn the thought that any should lose the crown when near the goal! Let us arise, shake off our dullness, redouble our diligence, let all the world know there is such a grace as Christian perseverance, and let all see that we are truly seeking a better country. Can it be possible, after we have run well for a season, loved the appearing of Jesus, come to a time when we must expect him, and should be ready to cast ourselves into his arms, that we shall go back, or again strike hands with a thoughtless world? May God forbid! Let us then go forward. It is death to go back; to go forward can be no more.

advent and personal reign of Jesus Christ.

standeth at the door." We see, by this rule, that when a brother loses his fellowship for the saints, he is certainly in darkness. We must be careful not to follow what he may term "light." Love for brethren is a test of our interest in Christ, without which all gifts and works are like sounding brass, and a tinkling cymbal. Let us cultivate, with peculiar care, this loveliest of all Christian graces, and frown on the man who attempts to cause division. "Offenses must needs come, but woe to that man by whom the offense cometh!" What can we say more, to stir up your pure minds by way of remembrance?

by some judicious friend. Thus we shall avoid many errors. We should always be more jealous of ourselves than of others. Self-love is the strongest, most dangerous, and deceitful foe that we meet in our Christian warfare. We have arrived at a period of deep interest and peril. It is interesting, because the evidence of the Saviour being at the door is plain, so that no sincere student of prophecy can be at a loss to know that that day, for which all other days were made, is near. How interesting to live in expectation of the day which patriarchs, prophets, and apostles, desired to see, but died without the sight! Persecution and death lose their sting, in prospect of the coming Conqueror, who hath all power, and who hath engaged to put all enemies under his feet. We need not murmur; for, in this our day, God will bring to pass this act, this (to the worldly man) strange act, for which all the weary saints, for six thousand years, have lived and prayed. We entreat you to hold fast the confidence which you have had in the word of God unto the end. "Yet a little while, and he that shall come will come, and will not tarry." "Here is the patience and the faith of the saints." "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

"WM. MILLER, *Chairman of Committee.*'

were often unanimously re-affirmed, so that they have become the settled principles of those known as Adventists. Others, dissenting from them, but agreeing in unimportant particulars, and yet claiming to be Adventists, are not recognized as such by Adventists.

discoursed from Rev. 6:17: 'For the great day of his wrath is come; and who shall be able to stand?' He made a personal and practical application of this event, and presented the evidence of its probable nearness.

Lord Jesus Christ, however much we may be disappointed, we shall not forget Christ's coming. God may see fit to disappoint us, sometimes, for our good. We may not see the wisdom and fullness of the whole of God's plan; but he never tries us but for our profit. Therefore, we should not be disheartened or cast down.' Every disappointment only made him more strong in the belief of the certainty of the nearness of Christ's appearing.

dawn upon my mind; and I was in great darkness for six months. I saw that I was a poor sinner; but I was soon enabled to love Jesus Christ, and have continued to love him even till the present time. I saw that, if the Bible was true, Christ was the only Saviour of men. I then began to study the Scriptures more fully--determined to study, text by text, till I was fully satisfied as to their import. In comparing scripture with scripture, such a light broke in upon my mind as I had never before seen. I was about two years in going through with the Bible in this manner; and I found it a perfect piece of order and beauty. And, though I have been greatly disappointed, yet I have never ceased to love and regard the authority of the Scriptures.

in favor of self. Be careful to avoid self-righteousness. I have noticed that those who have left the second advent cause are the very ones for whom I used to tremble, in view of their arrogance and self-righteousness. We must not look to ourselves, but must look alone to God. We must cling to our heavenly Father's arm, that we may hold fast our confidence even unto the end. The word of God teaches us that we are to be guided alone by him. Had our brethren who have apostatized thus looked to him, they would never have fallen into the awful errors into which they have been led. I love those brethren, but I tremble for their errors. Oh! let us depend wholly on God, that we may be preserved also from departing from the rectitude of our faith! And may we all be enabled to live out the prayer, "Not my will, O God, but thine be done."

They were disappointed and greatly embarrassed. And instead of patiently

waiting for God to open to their minds the great sanctuary question in his own good time, they impatiently and rashly cast away their confidence in the work of God, and abandoned themselves to the fearful work described in the following prophetic exhortation of Paul: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

and extravagances of fanaticism to the only true and correct position. This made the gulf between the two parties still wider. Both in their extreme positions hurt each other. The course of those who were drawing back filled the other with terror, while their extremes in turn confirmed the more prudent that to draw back was the only safe position.

that was being brought upon the second advent cause. Associated action, upon proper ground, has been right in all periods of the Christian church; but that work at the Albany Conference proved itself not of God, in that it has, in the main, come to nought. The present condition of the surviving leaders in that compact to facilitate a grand march into Egypt, and who drew Mr. Miller in a degree into their confederacy, is indeed deplorable. But that faithful man of God, with the weight of years, and the feebleness of the terrible strain of labors upon him, could not be induced to deny the hand of God in the advent movement, to which he had confidingly devoted all.

CHAPTER XVIII.

HIS APOLOGY AND DEFENSE--DEFINITENESS OF PROPHETIC TIME--ERRONEOUS VIEWS CONNECTED WITH THE DOCTRINE, ETC.

Many of those present, doubtless, were drawn to hear him by motives of curiosity, because of the disappointment in time. The necessity of patience and of watchfulness were subjects on which he discoursed.

somewhat afflicted by boils.

public, show the motives that had actuated him, and disavow any sympathy with the extremes into which some had gone, contrary to his earnest remonstrances. His growing infirmities made him shrink from the labor of writing, and caused him to desire an amanuensis. For this purpose, the writer of this visited him in the month of July, 1845, and Mr. Miller dictated his 'Apology and Defense,' a tract of thirty-six pages, which was published by Mr. Himes, in Boston. It was

addressed 'To all who love the Lord Jesus Christ in sincerity,' and commenced with:--

realizing the advent of Christ in A. D. 1843-4, which I had confidently believed. I have, therefore, considered it not presumptuous in me to lay before the Christian public a retrospective view of the whole question, the motives that actuated me, and the reasons by which I was guided.'

his 'determination to understand the Scriptures,' his 'manner of studying the Bible,' the 'results arrived at,' and his subsequent labors; all of which have been noticed at greater length in the foregoing pages. He then summed up his labors as follows:--

extensively in all the New England and Middle States, in Ohio, Michigan, Maryland, the District of Columbia, and in Canada East and West, giving about four thousand lectures in something like five hundred different towns.

In all the sections of country where I labored,--not only in the towns I visited, but in those in their vicinity,--there were more or less that embraced the doctrine of the advent. In some places only a very few, and in other places there have been a large number.

my labors, I can reckon up about six thousand instances of conversion from nature's darkness to God's marvelous light, the result of my personal labors alone; and I should judge the number to be much greater. Of this number I can recall to mind about seven hundred, who were, previously to their attending my lectures, infidels; and their number may have been twice as great. Happy results have also followed from the labors of my brethren, many of whom I would like to mention here, if my limits would permit.

Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home; and I never favored any one denomination in my advice to such.

if they could not receive the teachings under which they sat, they must act in accordance with their own sense of duty. They then began to complain that they had not liberty in the churches to present their views freely, or to exhort their brethren to prepare for the Judgment. Those in the neighborhood of advent

preaching felt that, when they could listen to these glorious truths, it was their privilege so to do. For this, many of them were treated coldly. Some came out of their churches, and some were expelled. Where the blame lay it is not necessary here to inquire; there was, doubtless, wrong on both sides. The result was, that a feeling of opposition arose, on the part of many of the ministers and churches that did not embrace these views, against those who were looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.'

"DEFINITENESS OF PROPHETIC TIME.

"about the year 1843." In all my oral lectures I invariably told my audiences that the periods would terminate in 1843 *if* there were no mistakes in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. In 1842, some of my brethren preached, with great positiveness, the exact year, and censured me for putting in an IF. The public press had also published that I had fixed upon a definite day, the 23d of April, for the Lord's advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief that some time between March 21, 1843, and March 21, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of tabernacles.

misrepresented, and our characters traduced. Time passed on, and the 21st of March, 1844, went by without our witnessing the appearing of the Lord. Our disappointment was great, and many walked no more with us.

grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God, a wresting of Scripture.(1) But the practice spread extensively; and, from that time, the churches, as might have been expected, were closed against us. It prejudiced many against us, and created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result which I never desired nor expected; but it was brought about by unforeseen circumstances. We could, then, only act in accordance with the position in which we were thus placed.

continued my labors, principally at the West, during the summer of 1844, until "the seventh-month movement," as it is called. I had no participation in this, only as I wrote a letter, eighteen months previously, presenting the observances under the Mosaic law which pointed to that month as a probable time when the advent might be expected. This was written because some were looking to definite days in the *spring*. I had, however, no expectation that so unwarranted

a use would be made of those types that any should regard a belief in such mere inferential evidence a test of salvation. I therefore had no fellowship with that movement until about two or three weeks previous to the 22d of October, when, seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that, if it should pass by, I should be more disappointed than I was in my first published time.

unaccountable that I supposed our work might be completed, and that a few weeks only might elapse between that time and the appearing of Christ. However that might be, I regarded my own work completed, and that what was to be done for the extension of these views must be done by younger brethren, except an occasional discourse from myself.

errors which I cannot countenance, and of which I wish to speak freely, although I may lose the fellowship of some for faithfully doing my duty.

is a tendency to exalt individual opinions as a standard for all to submit to; a disposition to place the results of individual investigation upon a level with solemn conclusions to which the great body of brethren have arrived. This is very wrong; for, while we are in this world, we are so short-sighted that we should never regard our conclusions as infallible, should bear with the imperfections of others, and receive those that are weak in the faith, but not to doubtful disputations.

We should instruct with meekness those who oppose themselves, and avoid foolish and unlearned questions, that gender strifes.

intercourse with those we deem in error, treat them with kindness and affection, and show them that we would do them good, and not evil, if God, peradventure, will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

been held by the pious of the church in all ages, were given to the saints, and for which we are commanded earnestly to contend, I have never seen any reason to change my faith. Jesus I regard as my all-sufficient Saviour, by whose merits alone I can be saved. No being but him, "whose goings forth were of old from everlasting," who should take upon himself our nature, and bear our sins in his own body, could make an atonement, on the efficacy of which I should dare to rely. The Bible speaks as plainly of my Saviour's divinity as it does of his humanity. He is, therefore, Immanuel, God with us. The Bible tells us plainly what the Saviour is. That should satisfy us, without venturing beyond the Bible to say what he is not.

dilemma. They are like a company of men in the lower story of a house when the tide is entering, and from which there is no escape only by a rope by which

they may be drawn up. All endeavor to lay hold of the rope. The one is continually afraid he has not hold of the right rope; if he was sure he had the right rope he would have no fears. The other has no fear but he has hold of the right rope; he is continually afraid his rope will break. Now both are equally fearful they may perchance not escape. Their fears arise from different causes. How foolish it is, then, for them to begin to quarrel with each other, because the one supposes the rope may break, and the other that it is the wrong rope!

persevere. The difference between them I regard as a mere matter of education; both have their fears, and both believe that those only who persevere unto the end will be saved. I, therefore, look on men as bigots who quarrel with others and deny that those are Christians who cannot see just as they do.

the time, I freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory. My mistakes and errors God, I trust, will forgive. I cannot, however, reproach myself for having preached definite time; for, as I believe that whatsoever was written aforetime was written for our learning, the prophetic periods are as much a subject of investigation as any other portion of the word.(2)

should not, however, have so done, had I seen that the time would pass by; but not knowing that it would, I feel even now more satisfaction in having warned my fellow-men than I should feel, were I conscious that I had believed them in danger and had not raised my voice. How keen would have been my regret, had I refrained to present what in my soul I believed to be truth, and the result had proved that souls must perish through my neglect! I cannot, therefore, censure myself for having conscientiously performed what I believed to be my duty.

entirely upon the accuracy of chronology; of this I had no absolute demonstration; but as no evidence was presented to invalidate it, I deemed it my duty to rely on it as certain, until it should be disproved. Besides, I not only rested on received chronology, but I selected the earliest dates in the circle of a few years on which chronologers have relied for the date of the events from which to reckon, because I believed them to be best sustained, and because I wished to have my eye on the earliest time at which the Lord might be expected. Other chronologers had assigned later dates for the events from which I reckoned; and if they are correct we are only brought into the circle of a few years, during which we may rationally look for the Lord's appearing. As the prophetic periods, counting from the dates from which I have reckoned, have not brought us to the end, and as I cannot tell the exact time that chronology may vary from my calculations, I can only live in continual expectation of the event. I am persuaded that I cannot be far out of the way, and I believe that God will still justify my preaching to the world.(3)

prophecies which were to be fulfilled previous to the end have been so far fulfilled

that I find nothing in them to delay the Lord's coming. The signs of the times thicken on every hand; and the prophetic periods must certainly, I think, have brought us into the neighborhood of the event.

that I am correct in the time, with the exception of the precise day or year; and this is all for which I contend. That the 70 weeks are 490 years, and the 1260 and 2300 days are so many years, are admitted by Messers. Bush, Hinton, and Jarvis. That the 2300 days and 70 weeks commence at the same time, Prof. Bush does not deny. And Dr. Jarvis admits that the former carry us to the resurrection and Judgment. Prof. Bush, Dr. Jarvis, Mr. Hinton, and Mr. Morris, admit that the legs of iron and fourth beast are Rome, and that the little horn of Dan. 7 is papacy, while Dr. Jarvis and Mr. Hinton admit that the exceeding great horn of Daniel 8 is Rome. The literal resurrection of the body, the end of the world, and a personal coming of Christ, have not been questioned by several who have written against me.

advanced against these views; but I have seen no arguments that were sustained by the Scriptures that, in my opinion, invalidated my position. I cannot, therefore, conscientiously refrain from looking for my Lord, or from exhorting my fellow-men, as I have opportunity, to be in readiness for that great event. For my indiscretions and errors I ask pardon; and all who have spoken evil of me without cause I freely forgive. My labors are principally ended. I shall leave to my younger brethren the task of contending for the truth. Many years I toiled alone; God has now raised up those who will fill my place. I shall not cease to pray for the spread of truth.

and good of all ages have had their minds directed to about this period of time, and a multitude are impressed with the solemn conviction that these are emphatically the last days. Is not a question of such moment worthy of your consideration? I do not ask you to embrace an opinion of mine; but I ask you to weigh well the evidence contained in the Bible. If I am in any error, I desire to see it, and I should certainly renounce it; but look at the question in the light of the inspired word, and decide for eternity.

considerations that are presented in the Scriptures of truth move your hearts to lay down the weapons of your rebellion? You have no lease of your lives, and, if the Lord should not come, your eyes may be soon closed in death. Why will you not improve the present moment, and flee from the wrath to come? Go to Christ, I beseech you; lay hold on the promise of God, trust in his grace, and he will cleanse you by his blood.

models of goodness and propriety. Let the adversary get no advantage over you. We have been disappointed; but disappointments will work for our good, if we make the right use of them. Be faithful. Be vigilant. Exhort with all long-suffering and patience. Let your conversation be in Heaven, from whence you look for the blessed hope. Avoid unnecessary controversy and questions

that gender strifes. Be not many masters; all are not competent to advise and direct. God will raise up those to whom he will commit the direction of his cause. Be humble, be watchful, be patient, be persevering. And may the God of peace sanctify you wholly, and preserve you blameless unto the glorious appearing of the great God and our Saviour Jesus Christ!

the term applied to all corrupted Christianity, Protestant as well as Papal. But we do not regard the error of these a tithe as injurious to the cause of truth and religion as the conduct of selfish and rash ones who held the truth in unrighteousness.

J. W.

third message, now being proclaimed, and the preparatory work for the coming of the Son of man now in progress with those who embrace it, is by the direct providence of God, in fulfillment of certain portions of his word. And this position makes the conclusions that the first and second messages of the same series were given under the same providence, and that God raised up William Miller to bring out the great truths of the first message, appear very reasonable. Hence we are the more willing to let him speak for himself, that the candid reader may correctly view this representative and providential servant of Jesus Christ, whose name is associated in the public mind with Adventism everywhere.

firmness, and undaunted courage, as an army and civil officer. And this stamp of character, sanctified by the grace of God, constituted one of the important qualifications necessary to meet the different forms of determined opposition and persecution which he met. And then, after nerving himself to the battle for thirteen years, forming the strongest combative habits at that period of his life when he was about sixty years of age, when strong men's habits generally become very strongly established, to see him calmly and gently laying off the armor, and under his bitter disappointment, to witness his resignation to the will of God, and his affectionate appeals and warnings to his younger brethren to be holy men of God, ready for the coming of the Son of man, carries the strongest conviction to candid minds that God had raised him up to do the very work which he did do. As he thus laid his armor off, he said to his brethren that his work was done. In this we can see the hand of God. He had spent the strength of his ripe manhood in giving the first message. His burden fell off, which he interpreted, for a short time, to mean that the work of warning sinners was done. But the great work of the third message was then in the future, and had God designed to use him in giving it, he would have given him a new lease of life, and opened the subject to his mind. But he did not see this work nor feel its importance; and why should he? He had done his work faithfully and well, and was soon to sleep in Jesus.

mission in giving the first message, and having reached the point in respect to age and debility, from his extremely arduous labors as a lecturer for thirteen years, with no periods of cessation, only when compelled by sickness, the candid reader can see the love and wisdom of God in not impressing his mind with those subjects which he could not investigate and vindicate before the people.

fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

deepest interest in the man whom God raised up to lead off in the opening work of giving the great threefold warning to the world.

of Mr. Miller on the time question, and losing regard for his valuable labors. These can have but little, if any, interest in his life and views.

experience, virtually condemn his position and work, and can take, comparatively, but little interest in the history of his life, views, and labors. Both of these classes have departed from the position of Mr. Miller, and have denied, or, at least, hold very lightly their past second-advent experience, and have left the field to Seventh-day Adventists, who stand upon the "original advent faith." And while occupying the position we do relative to the past movement, the public have reason to expect that, while we hold that Mr. Miller moved in the providence of God in his work, we should publish the facts as they existed in his life, views, and labors, in explanation and defense, so far as such facts constitute a defense, of our position.

hold the advent name, and turn round and curse, or deny, or even hold lightly, the means God employed to make us what we are, seems the very climax of inconsistency. When Seventh-day Adventists can no longer honor the great second-advent movement, but feel called upon to confess to the world that the pioneers of the cause were mistaken on the very calculation that shook the world, and which resulted in making Adventists a separate people, then they will drop "Adventists" from their denominational name, and pass for simply Sabbatarian Christians.

J. W.

CHAPTER XIX.

HIS FAITH IN HIS PAST WORK--VISIT TO NEW YORK CITY--PHILADELPHIA, ETC.--ADDRESS TO THE PUBLIC--VISIT TO CANADA, ETC.

a camp-meeting in Newington, near Hartford, and one at Square Pond, in Tolland County. He then visited Middletown. He was much pleased with his journey, and returned home refreshed.

seems to have labored but little during the remainder of the year. He occasionally communicated articles for the *Advent Herald*, giving expositions of Scripture, &c.; but the approaching infirmities of age admonished him that his labors were nearly ended.

"LOW HAMPTON, JANUARY 13, 1846.

his creatures, and which, had it not been for sin, would have led us to reverence and adore that Being who had produced, by his power, this earth and all its appurtenances, and placed in it man--rational, intelligent, social man--to enjoy this vast and wondrous piece of mechanism.

some of the evils to which man is heir by reason of "sin, and death by sin," which have entered the world. How manifest it is, at the present day, that all the influences of the pit are inciting men to crime, bringing in their trail consequences ten-fold more dreadful than those entailed upon us by the sin of our first parents! If there were one spark of philanthropy existing in the world, methinks it must bleed at beholding the rapid increase of evil within the last few years.

of all things! This "exceeding great and precious promise," to the man of God, is the only hope that cheers him in his weary pilgrimage. Every means that the wisdom of man could devise for the melioration of the condition of man has failed; ministers of the gospel have been sent into every land; Bibles have been scattered broadcast in the earth, translated into almost every tongue, and placed in the hands of the poor, "without money and without price;" schools of every grade, from the college to the common, have sprung up, in which have been developed the highest mental qualities of man; societies have been multiplied for the moral improvement of our race,--to Christianize the heathen, to reform the inebriate, to break the bonds of the enslaved, to liberate the debtor, to stop the horrid practice of legal murder, to promote peace among nations, to protect the orphan, to clothe the naked, to feed the hungry, to nurse the sick, and even to bury the dead. These, and many other noble and benevolent enterprises, have been formed within the present century. But how much good have they accomplished? That great good has been done, cannot be denied. But it is likewise true that evil has predominated in a far greater ratio than at any former period.

brethren in Christ to hear, believe, and obey, the simple gospel of the kingdom! With what delight have I, in company with many of the dear, anxious children of God, read and re-read the Scriptures, searched diligently and compared the prophets, Jesus Christ, and his apostles, to see if these things were so! What

glorious light I have often seen in that holy book while thus engaged! And with what joy have I taken sweet communion with kindred hearts in the house of God, where our faith was more and more established by the word of his grace; where our prayers were mingled at the same altar, and arose together, as incense, to the mercy-seat of our Redeemer, for a preparation to meet the coming glories, which we then expected shortly to realize; where our hearts burned with love and gratitude to God for the good news of the near approach of the King of kings; where our songs of praise and hallelujahs to the Lamb cheered our drooping spirits, and prepared us more vigorously to pursue our weary pilgrimage to the land of promise, which, from evidence to us conclusive, and which I am not ashamed of, we soon expect to reach!

thoughts like midnight darkness, or the morning mists by the rising sun. This was a time of love, a time of faith, working by love and purifying the heart. It was this hope, "the blessed hope," that made us purify ourselves from our sectarian prejudices and bigotry.

been drawn from our *first principles* by wicked and designing men, who have crept in among us and drawn us into parties, to follow men instead of God, and to form new tests instead of the Bible. Some of our lecturers first began the confusion by declaring an unholy crusade against the sects, which brought in men of blood instead of men of peace. True, after the manner of men, the sects had provoked us to the course we took by all the wicked arts and misrepresentation of our views and motives that human and satanic agency could invent--by slander, ridicule, and wresting the word of God from the meaning which had long been laid down in their own creeds, and departing from those rules by which their fathers, for centuries, had applied mystic Babylon to the church of Rome. We were not called, in my humble opinion, to engage in so universal a war. I think we have, in this, "left our first principles," which were to preach the blessed hope, and beseech men to be ready for the "glorious appearing of the great God and our Saviour Jesus Christ," without personal or denominational considerations. While we pursued this course, God blessed us in our work. We were commanded by the word to be patient, sober, to judge not, not to be high-minded, but to fear, and, by so doing, manifest the same spirit that was in Christ. What have been the fruits of this departure from the plain line of duty? Surely, they have not been love, peace, and joy, such as we formerly experienced, when we believed in our hearts that Christ was at the door. On the contrary, it has, in many instances, separated those who had been knit together in the closest friendship, fomented jealousies, produced "lo! heres, and lo! theres!" while some have blasphemously arrogated to themselves names and titles which belong to Christ. With such I have no sympathy, no fellowship. I will refer them to Christ's words, Rev. 3:3: "Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

the Lord, and exhort them to watch.

"WILLIAM MILLER.'

the annual Conference, which met in New York city on the 12th of May.

Hampton, N. Y., to accompany him to New York city.

Lansingburg. On Monday, the 11th, they proceeded to New York city. He took part in the debates and preaching of the Conference, and, though feeble, seemed to enjoy the meetings.

acquaintances, and, on the 19th, he left for Providence, R. I. There they attended a meeting of the Friends, which continued four days, and to which Mr. M. preached four discourses, with his usual interest. On the 25th he visited North Scituate, R. I., and gave two discourses. On the 26th he preached twice in North Attleboro', Mass., and, on the 27th, arrived in Boston. The Annual Conference was adjourned from New York to meet there, and commenced on the day previous. He again took part in its debates, but spent most of his time in visiting friends and acquaintances in the vicinity. They visited Westminster, Mass., where Mr. M. preached on the 3d of June; and, on the 5th, he arrived home, much fatigued with his journey, but in good health and spirits.

they were held in a large barn, owned by Judge Gilbert. It was comfortably furnished with seats, and accommodated very respectable congregations, composed of the more intelligent and pious portion of the community. Mr. M.'s discourses there were spoken of by those present as logical and interesting.

September 9, 1846, as follows:--

"ADDRESS TO THE PUBLIC.

my duty; and that you may be able to answer, in that way which will be satisfactory to your own soul, in the day when God shall judge the secret thoughts of men by Jesus Christ.

into possession of immortality and eternal life--I readily confess I was misled in my calculations; not by the word of God, nor by the established principles of interpretation I adopted, but by the authorities which I followed in history and chronology, and which have been generally considered worthy of the fullest confidence. And I fear many of you have been blinded to your own interest, which may be of eternal consequences to you, by hasty expressions of full confidence in these authors, before I had carefully and more extensively examined the subject to which I had, in the simplicity of my heart, called your candid and serious attention.

fail, but his word cannot fail. I confess I have been thus mistaken as to the definite time; but what of that? Will you or any man dare to take the ground that, because Mr. Miller or any other man made a mistake, the word of God is not true? No, no. There would be nothing in that worthy of being called an argument.

Neither did I suppose that a man or woman could have been found on the habitable earth, who loved the Lord Jesus Christ and believed the Bible, who would reject the second advent or the redemption of the body; the final salvation of the soul, or the inheritance of eternal life, at the appearing of Jesus Christ. Yet facts warrant me to say I find more than one-half who profess Christianity denying one or more of these fundamental pillars of the Christian hope.

information I then had and now possess on this glorious and heart-cheering subject. Let me, then, exhort you, kind reader, by the value of truth, by the worth of your own soul, and the love of life everlasting, to examine your Bible on the coming of Christ, the redemption of the body, the salvation of your soul, and the everlasting inheritance. Lay by all prejudice, all opinions not founded on the plain and clear declarations of God's word; keep close to that rule which will thoroughly furnish you, and make you perfect in every good work; examine for yourselves; let no man deceive you in these days of deception, when the devil has come, deceiving, if possible, the very elect. Now is the time for you to exercise the "sober second thought;" a good time for you to come over on the side of truth, to choose the good, and refuse the evil. I beseech you, do not say, "Nay, I will not examine!" Do not say, "I am well enough off, and I have got the truth!" Perhaps you have; if so, it will not hurt you to re-examine, for every re-examination only makes the truth the brighter, our evidence more clear, and our love for the truth more fervent; it helps to establish our faith and hope, and keeps us from wavering.

can find a plain Scripture text which authorizes the question. And I beg of you delay not to answer every question which may or can be answered; and let your answers be such as you will be willing to meet before the throne of God in the day of Judgment, to which day I appeal in thus addressing you. I append a text to every question, to show you they are scriptural:--

4, by any one living in this generation?

"WILLIAM MILLER.'

room of our brother three times before we send it; seal it only when we love him for being God-like; send it when we would delight to be the bearer; while it is going, think with what tears of joy he will devour its contents; and remember to pay postage.'

Buckley, who accompanied him on his tour. From this place they went to Essex, Vt., where Mr. M. gave two discourses. On the 12th, they commenced a two-days' meeting in Cambridge, Vt., where there was a good attendance. On Tuesday, the 15th, they commenced a meeting in Montgomery, Vt., which continued over the following Sabbath, Mr. Miller generally preaching twice a day.

was persuaded to continue his journey. On the 22d, he gave two discourses in South Troy, Vt. The meeting was held in a large hall which had formerly been used for a ball-room. While he was preaching in the evening, the windows were pelted with eggs, clubs, and stones, thrown by some 'rude fellows of the baser sort,' who were outside of the building. Some of their missiles entered the room. One stone, about the size of a hen's egg, struck the desk in front of Mr. Miller, where he was speaking. He paused, and, with emphasis, asked, very composedly:--

aroused the old gentleman's energy, and gave additional interest to the remainder of the sermon.

in a tumor of considerable size, which was much inflamed. Yet he preached six times, with a good degree of vigor.

the tumor on his shoulder, which was very painful, affecting his neck and head, and discharged freely for many days. In consequence of this indisposition, he was unable to fulfill several appointments, which he had made in that region, much to the disappointment of the inhabitants.

discourse of two hours' duration, at Rickford, Vt., which left him so weak that it was with difficulty he could walk. On arriving at Fairfield, Vt., they spent a night, and Mr. M. preached in the evening. They arrived at Low Hampton after an absence of about nine weeks, during which he had been treated with great kindness and respect wherever he visited,--with the exception of the incident at Troy.

for,--either to love or to hate,--where I could be a hypocrite without any drawback. For I have often noticed, when I am alone and with no one to converse with, that I am not tempted to speak words of vanity. This is the reason why I choose to be alone much of my time. In my opinion, this accounts for the ascetic lives of the early Christians. What think you--is it not best for me to become a hermit?

once dearly beloved brethren, who have, since our disappointment, gone into fanaticism of every kind, and left the first principles of the glorious appearing of the great God and our Saviour, Jesus Christ. And now, can you blame me for desiring a hermitage, away from these evil tidings and shameful acts of our friends in this time of severe trial?

contact with me,--for instance, the fanatics. If they never had heard of "Millerism," they would have been sober, worldly-seeking, church-loving, and sectarian-building men and women to this day; and they would have been respected as much as other church members are by the rich and popular worldlings. Yes, yes; so says the world; and you know that what the world says must be true. This is, in these modern times, the best evidence. If then, I had been a recluse, instead of running at large, it might have saved the world a great deal of trouble, and the church the knowledge of a great deal of corruption.

the Mormon,--save only a few despised Adventists, who, in the eyes of the world, are as much below the Mormons as Christ was below Barabbas in the Jews' estimation.

us, and show by history its fulfillment and truth? Was it not a good thing to warn sinners of their danger, which might lead them to repentance and a preparation for the Judgment? Was it not a good thing to preach the kingdom of Heaven at hand and the Judgment? Was it not a good thing to preach the resurrection of these bodies, the inheritance of the saints, and the reign of Christ and his people on the earth made new forever? Was it not a good thing to comfort the saints with the words of his coming, and to stir them up to a remembrance of the things which Christ, the prophets, and apostles, have spoken concerning his coming?

And have not you done all this?'

done it?" Amos 3:6.

work.

"WM. MILLER.'

Meeting in New York city in May, 1847, he made arrangements to be present; but his health was not sufficient. In writing of his inability to be present, under date of May 6, 1847, he said:--

have lacked in zeal more than I have lacked in faith. I believed, and do still, in this glorious and Bible doctrine of the second coming of our dear Redeemer, and of his everlasting kingdom or reign in paradise restored.

days before the Conference commenced.

evening he preached, in the same place, on the resurrection of the body. He took part in the discussions of the Conference during the week, preached once on the following Sabbath, and on Monday left for home, where he arrived on Tuesday, June 1. This was his last visit to Massachusetts.

CHAPTER XX.

**LOSS OF SIGHT--HEALTH DECLINES--EXPRESSION OF SYMPATHY--HIS
REPLY--HIS LAST SICKNESS AND DEATH--FUNERAL--LETTER OF
CONDOLENCE TO SURVIVING FRIENDS.**

makes the following reference to it:--

were humble, devotional, and penitent, and very properly conducted. No uproar, confusion, or fanaticism, which disturb the mind, and leave a bad savor upon the hearts of the fastidious. The Conferences were perfect love-feasts, and the songs such as the poet describes:--

source of great enjoyment. His health, otherwise, continued as good as could be expected, in his gradually declining age.

them to excuse him from replying.

day, was a great consolation to him under his accumulating infirmities. His loss of sight was communicated by his son, Wm. S. Miller, Esq., in a letter dated February 10, about two weeks after his attack.

preceding Sabbath. On that day, his son Robbins took the glass from the spy-glass, and held it to his eye, so that he read a few words. She added:--

that he feels somewhat "cast down, but not forsaken."

recognize his friends and acquaintances; but, with the best glasses he could get, he could not so distinguish letters as to read words. He sometimes attempted to write without seeing the letters that he traced.

to my old brother traveler. It would, indeed, be a sad and melancholy time with me were it not for the "blessed hope," of soon seeing Jesus. In this I flatter myself that I cannot be mistaken. And although my natural vision is dark, yet my mind's vision is lit up with a bright and glorious prospect of the future.

"WM. MILLER.'

the annual Conference there on the 10th of May, 1849, he stated to the Conference the intelligence, and moved that they convey to Mr. M. an expression of sympathy. The following resolution was immediately drawn up by the president, and unanimously adopted by a rising vote:--

"ADVENT CONFERENCE, NEW YORK, MAY 10, 1849.

his hand on him, and suspend his labors; therefore,

are but for a moment, may work out for him a far more exceeding and eternal weight of glory;" and that we hope, ere long, we may meet with him and all the saints in the new heavens and earth, where there will be no more sighing, sorrow, or death.

and recognized the messenger. He was much affected with the expression of sympathy sent by the Conference, and returned the following reply, which was received by the Conference at Boston, to which place it had adjourned, where it was entered on its minutes, May 29, 1849.

"LOW HAMPTON, MAY 12, 1849.

Bliss. I have not ceased to make mention of you alway in my prayers, that you might walk together worthy of your high calling in Christ Jesus, that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding, being fruitful in every good work, and increasing in the knowledge of God. I feel myself greatly revived by your expression of sympathy, and trust that you will never have occasion to feel that it has been misplaced.

appearing, or, if it so please him, for the little while his coming may be delayed, to depart and be with Christ, which is far better than to abide in the flesh. I feel that I have but little choice, whether I shall be continued in life till that event, or my spirit be gathered to the spirits of just men made perfect. However God may be pleased to deal with me, I am sustained by the blessed assurance that, whether I wake or sleep, I shall be present with the Lord.

appearing of the great God, even our Saviour Jesus Christ. I pray God that your faith may fail not, and that you may continue working together in harmony, building up one another in the most holy faith, and, by your blameless lives and godly conversation, commending this gospel of Christ to the hearts and consciences of dying men.

kingdom of Christ, nor of acknowledging on all proper occasions your confidence in the nearness of his coming.

fundamental principles of our faith. I cannot avoid the belief that this earth is to be restored to its Eden state, and become the eternal residence of the saints; that Christ is to come personally, to reign on the earth; that he will redeem us from death, and ransom us from the power of the grave; that he will change our vile bodies into the likeness of his glorified body, and destroy those who destroy

the earth; and that at his coming will be the restoration of all things, spoken of by the mouth of all the holy prophets since the world began, the establishment of the new heavens and new earth, the resurrection of the righteous, and the change of the living wicked from the earth,--whose resurrection will not transpire till after one thousand years.

him in the air. The political clouds in the Eastern horizon indicate to me the near approach of the battle of the Lord God Almighty, the destruction of the kingdoms of the earth, and the establishment of the kingdom of God. We may not know the precise time, but I entreat of you all to be prepared for the approaching crisis.

vain janglings and questions which gender strife. Keep constantly in view the great question of the coming of the Lord,--the hope which purifieth the heart, and tends to the unity of the whole body of believers. If you do this, you will do well, and will each seek the other's good in preference to his own, and thus become living epistles, known and read of all men.

and temptation. Be not turned away from your great work by friends or foes; but let each one occupy the talent intrusted to him--each working in his appropriate field of labor. Be charitable to all, and not indulge in harsh and bitter denunciations against those who are not enabled to see with you. Cultivate that spirit of good will toward all men, which shall fit you to be instrumental, in the hands of God, of saving some; and be less interested to advance the prosperity of party or sect than to extend the cause of truth. Above all, keep close to the word of God. And finally, brethren, farewell. Be perfect, be of good cheer, be of one mind, live in peace; and the God of love and peace shall be with you.

"WM. MILLER.'

was, they stated, what he had not done before for several weeks. He never doubted his acceptance through the blood of Jesus, but rather shrank from the expected sufferings attending the dissolution of the body. Still he was willing to endure all that for the sake of the prospect beyond. In a letter written at this date, he said:--

kindred spirits who are with Christ waiting for the consummation of his kingdom reconciles me to the idea of passing through the dark valley.'

singers to attend. After assembling, he called me to his room, and gave me for a text, "And when they had seen the brethren, they comforted them and departed." Acts 16:40. He was drawn, in his easy chair, from his room to the kitchen, where he remained till the close of the services. He was unable to take

any part, but expressed himself gratified, and wished that he could have said a few words to the brethren and friends present. It was to me a solemn season.'

the stage. It was pointed out to me by one of them, who lived in an adjoining village. It was to me a fruitful subject, as I beheld, for the first time, both beauty and sublimity in the cultivated vale and snow-capped, venerable mountains in the vicinity. I thought how appropriate--how like the hills and vales of Judea, where Amos and other shepherds and former servants of the Most High lived, were called, and sent to warn mankind!

so scorned by the world. I felt favored of God. I was welcomed in the simple, hearty, easy style of a Vermont Christian farmer's family. That pleasant, beaming countenance of his wife, and the hearty shake of the hand, told me I was at home; and the kettle of hominy, just taken from the fire, was at once prophetic of my supper. And all the members of the family, intelligent, modest, and cordial, made me feel how really glad they were of the call, and to hear from those abroad.

yet so changed as to leave all the good outlines of former acquaintance behind. His sufferings through the summer and fall had been very great. He was much swollen by dropsy. His strength and sight were much diminished. His venerable white locks were few and thin, and his flesh was like that of a child. But his voice was full, his memory good, his intellect strikingly strong and clear, and his patience and resignation were remarkable. He asked of my welfare, and of the friends; and said he was never so strong in his mind that we were right as now. He was sure it could not be long before the coming of the Lord. He wished him to come soon; but, if not, to be taken himself to the Lord.

arose to take an affectionate leave of him.

endured with Christian patience. During his greatest sufferings, he solaced himself by quotations of numerous passages of Scripture, and favorite hymns of Watts and others, expressive of the hope and joy of the redeemed.

summons when he might 'depart and be with Christ.'*

immediately telegraphed for, at the request of Mr. M. Mr. Himes wrote:--

his bed-side, he was able to distinguish my features, though his eyes were dim.

much anxiety about the cause, and alluded to his own departure. I assured him that he had faithfully discharged his duty, was clear from the blood of all men, and could now leave this matter in the hands of God; and, so far as I was concerned, I hoped for grace to enable me to be faithful in the ministry I had received. He seemed to assent, and fell into a doze,--being weak, and unable to converse longer than a few moments at a time.

to Bro. Bosworth:--

that his flesh will slumber in the ground till Jesus comes and bids it rise, when he will be perfected. He never looked for the crown at death, but at the time when Jesus should come in his glory. The intermediate state is not that for which he longs most (though, with the apostle, he thinks it is "better" than this state of toil and sorrow), but the final, the glorified state, when the body shall be redeemed, and made like unto the glorious body of Christ, is the subject of this hope.

was one of the hymns in which he was deeply interested during the last four weeks of his life. It was sung by his children, and those who visited him, repeatedly, at his request. It enraptured his soul during his last hours, when he seemed to be absent, conversing with God and Heaven. He often repeated:--

would break forth in expressions like the following:--

continued to breathe shorter, and shorter, till five minutes past three o'clock, P. M., when he calmly and sweetly gave his last breath. The silver cord was loosed, the golden bowl was broken at the fountain, and the wheel broken at the cistern; the dust was left to return to the dust as it was, and the spirit returned to God who gave it. Peacefully and happily he died, with his wife, children, and friends, about his bed! I closed his eyes, while all other eyes were filled with tears. It was a solemn scene. While the wife and children and friends were weeping the loss of a beloved relative, I was there to weep the loss of a father in Israel.

attending, Mr. Shaw, pastor of the Congregational church in Fairhaven, kindly offered the use of his large and commodious house. It had been Mr. Miller's request that the funeral service should be held in the Advent chapel; but this being found impossible, the family decided to have a short service at their

residence, to bury the body, and then to proceed to the Congregational house, for the performance of the more public service.

Phil. 3:20, 21; Col. 3:1-3. The choir from the Fairhaven church then sung the hymn commencing with--

After a prayer, those present took leave of the corpse, and the procession--formed under the direction of Dr. Smith, of Castleton--proceeded to the old family burying-ground, about half a mile distant. The body being lowered into the tomb, the following hymn was sung by the choir:--

in the procession.

by singing the hymn in the "Harp," beginning with--

Mr. Shaw, pastor of the church, read the 90th psalm, and addressed the throne of grace; after which the hymn--

was sung. I gave a discourse from Acts 26:6-8: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" With a narration of the prominent events in the history of the deceased, and a brief synopsis of his views, the speaker presented the hope of the promise of God to the fathers, to be consummated at the coming of the Lord. The services lasted three hours, and were concluded with the hymn--

The audience were attentive and interested to the close.

to the relatives of the deceased:--

sympathize. In your loss we also have lost a friend and brother. But we mourn our loss in view of higher considerations. We regard him as a man called of God to a most important work; and as a man greatly blessed in the successful performance of that work. The unsullied integrity of his life was crowned by a peaceful and hopeful death. The deep sense of gratitude we feel to God for the benefits conferred on us through his instrumentality, we trust will find a response in many Christian hearts. Through the divine blessing on his teaching, our attention has been directed to a more faithful study of the Scriptures, to clearer, more harmonious and correct views of divine truth. We have thus been led to rejoice in hope of the glory to be revealed at the appearing of Christ. We fondly hoped that he might have been spared till our expectations were realized. He has passed away. May we remember that our obligations are increased by the truth which he taught. May we be prepared for a reunion with him and all the redeemed in that day. Our sincere and united prayer is, that the grace which sustained him under his severe trials, and in the closing scene, may support you in your bereavement, and in all the afflictions of the present state, and secure to you the enjoyment of the glorious future. Tendering to your acceptance this expression of our sympathy and condolence, we remain your affectionate brethren in the faith once delivered to the saints.

extravagances with which he had no sympathy and never participated in."

death at that time. This accounts for the decided efforts of both these friends of Mr. Miller to use his last experience on the side of natural immortality. It is proper, however, here to state that Eld. Himes, when differently related to the Advent people, was suddenly and unexpectedly found on the other side of the immortality question, and has since given his pen and voice in support of unconsciousness in death and immortality alone through Christ. The effort to use the honest convictions of this aged and wornout pilgrim before and at his last sickness on the side of popular error shows a want of plain Bible testimony to sustain a sinking cause.

reasonable that the Holy Spirit should impress the dying Christian with the scenes of glory which he is next to witness at the resurrection of the just, whether the time of that resurrection to consciousness be near or distant. And how very natural for those who die in the faith of consciousness in death to suppose that they immediately enter upon the glories of the heavenly world.

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