

THE MILLER DELUSION.

MISERIES OF FANATICISM.—Miller, the self-constituted interpreter of the scriptures, says the *Metropolis*, seems to be fast peopling the insane hospitals with his victims.

But the principal mischiefs of this man's fanatical preaching are yet to come. They will be seen in the revulsion from enthusiasm to irreligion among his ignorant followers, when, after the term he has fixed upon for the dissolution of the globe has passed away, they find that they have been humbugged and deluded. Where will Miller betake himself when that time arrives? We would suggest to him the manner resorted to by one Brothers, an imposter who had predicted that London would be destroyed on a certain day, not many years since. When the day passed by, and London was safe, he assured his followers, that it had been most undoubtedly doomed to destruction on the day he had fixed, but that through his intercession with the Deity, it had been spared.

The effects of Millerism is alarmingly apparent in the number of his followers, who are becoming insane.

SAD EFFECTS OF MILLERISM.—We learn from the *Augusta (Me.) Banner*, that no less than four Maniacs were brought to the hospital in that place, last week, from one town at the East, who were made insane by the Miller delusion.

SUICIDE FROM MILLERISM.—George Florida, a blacksmith, formerly in the employ of C. Damon & Co., Springfield, hung himself with an iron chain on Monday night. He was found in the chain, dead, with a bible by his side and a dagger in his pocket. He has been in a deranged state of mind for some time caused by imbibing the doctrines of Millerism.

Business is said to be retarded in St. Louis by the belief in Millerism, which has made men indifferent to temporal concerns.

THE MILLER MANIA.—We learn from the *Albany Argus*, that some of the disciples of the second John in that city eager to expedite the end of all things, had actually fixed upon Monday night last for the finale. Some forty or fifty persons, in the upper part of the city, fully impressed with the accuracy of the latest calculations, were up all night, with their "ascension robes" on, and their lamps trimmed and burning—ready, at a moment's warning, to be "taken up." It is needless to say, that they were only "taken in."

MILLER TIMES.—The latest development of Millerism which has reached our ears, says the *Boston Transcript*, is occurring not one hundred miles from Boston, runs in this wise: A farmer, strong in the faith, and emulating we suppose, that clever old lady, who in the same expectation of the immediate end of all things, cut up her best silk dress for curtains for her kitchen windows, has for some time been in the habit of feeding his cows with hen's eggs and fattening his pigs with poultry until his barn-yard is now nearly empty. The comet, he is certain, is the judgment car, and he hopes to be amongst the first

of those who are called from a world of darkness.

NOT BAD.—A Lowell printer requests one of the Millerite preaches to "call and settle" for the printing of some second advent hymns before he goes up. He says, "We can go before a magistrate & swear that we believe he intends to leave the State."

MILLER TEMPLE.—the notion abroad that this building has been abandoned proves to be erroneous. It is still in progress and near completion. Some idea can be formed of the size of this immense structure—a structure that is as shabby and insecure as it is large—when it is stated that its length is 918 feet, its width eighty feet, and that it covers more than an acre of ground. In about two weeks from this time, all the Millerites in Boston can be accommodated with seats and hold their meetings in this den, and perhaps get their heads broken in the bargain. There is a chance in this way, for Miller's predictions to be verified. And if his doctrine has no more secure foundation than this mighty temple, they will probably fall to the ground about the same time; and that will be in April when the frost comes out of the earth. And according to their belief, it is about time for poor sinners to be looking out for squalls.

By the way, the editor of the new paper here, "The Latter Day Witness," is informed that we do not think it an object to place his paper on our list of exchanges for the short time it has to exist. And besides, it is rather a *take-in*, to demand pay of subscribers for a year in advance, when their whole doctrine depends upon their being in eternity within three months—We can't exchange.—*Boston Daily American*.

The Bangor Whig says that some enterprising farmers are burning up their fences under the belief of Miller's doctrine that the world will soon come to an end.

MILLERISM.—The N. Y. Express says, "The wags are making merry at Millerism. Since the appearance of the 'Midnight Cry,' one editor announces that he has in addition received a copy of the 'Noonday Howl,' and the 'Morning Yell,' and a paper has just made its appearance in this city called the 'Vial of Wrath and Jun. Bottle of Destruction.' It contains a large number of priors, and among others, the description of the Beast of Daniel, with seven heads and ten horns together, with a chronological calculation as reasonable as Miller's and quite as fanciful. It is as follows:—

The Beast had seven heads and ten horns, on each head, which makes seventy horns, answering to the seventy weeks of Daniel.—Now the tail of this Beast was 666 feet long, which is the number of the beast. Multiply this by seven, and it makes 4662, which was the age of the world when the first Anti-Christian Pope began to reign. Now tie up the Beast's tail into three knots, and it will shorten it to 615 feet 4 inches; which, being multiplied by three, the number of knots, gives 1845 exactly—the year in which the world will be burnt up. But there is another remarkable coincidence. Martin Luther wore boots with nails in the sole; just 263 nails in both boots, which being multiplied by the seven heads, gives 1841. Throw in the two boots, which correspond to Miller and Himes, and it gives 1843.

From the New England Reporter.

OF THE ANTIQUITY OF LENT.

As the Church has now concluded the solemn fast of Lent, we think it may not be out of place to make a few observations on the antiquity of this Apostolic and venerable institution.

It was customary among the primitive Christians to spend the eves of the great festivals in the churches, watching in prayer, and assisting at the celebration of the holy mysteries; and hence the eves of these festivals are still called *vigils* or *atches*. As these vigils were intended as a preparation to the different feasts of the Church, they varied in duration and severity according to the relative solemnity of the festivals which they immediately preceded. Thus, the mystery of the temporal birth of the Saviour, "being the source of all the other great mysteries and grace of our redemption," was honored, from the beginning, with peculiar veneration, and *Advent* was instituted as a solemn preparation to it: and thus, again, the fast of *Lent* was enjoined as a solemn and protracted vigil of the festival of Easter, the greatest of all Christian feasts, because destined to commemorate that most glorious of all mysteries—the mystery of the resurrection of Christ—on which the divinity of our holy religion rests, as an edifice on its foundation.

With respect to this venerable institution of the Catholic Church, against which so much railing is indulged in by those of whom charity induces us here to proclaim the ignorance, we shall content ourselves by observing, that whether we consult the works of the most ancient Fathers of the Church, or whether we appeal to the testimony of those among our adversaries in faith, to whose erudition the world has paid the most deserved tribute of applause, we shall find that the fast of Lent is of the most remote antiquity, and that it undoubtedly owes its origin to apostolical tradition.

Why such a tradition has been discarded, in practice, by every religious sect that has arisen out of the Reformation, we leave those to say who have taken so much upon them. We say, *discarded in practice*, for there remain, as yet, many members of the Church of England whose theory upon fasting is perfectly orthodox.—Even the Church of Scotland recognizes the principle; for, in "The Directory for the Public Worship of God," annexed to the Westminster Profession of Faith, fasting is enjoined, and the following definition of a fast is given: "A religious fast requires total abstinence, not only from all food, (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint,) but also from all wordly labor, discourses and thoughts, and from all bodily delights." &c. How far the Presbyterian Church of Scotland follows the practice, it is not for us to say.

The Directory from which we have just quoted is silent as to the fast of Lent; but in Nelson's "Companion for the festivals and Fasts of the Church of England," it is particularly treated of, and made the subject of a whole chapter. "What do you

mean by Lent?" says Nelson. "Answer—*Lent*, in the old Saxon language, is known to signify the Spring, and thence it has been taken, in common speech, for the spring fast, or the time of humiliation generally observed by Christians before Easter, the great festival of our Saviour's resurrection. And a man must know little of Ecclesiastical history, or have but a small acquaintance with the Primitive Fathers of the Church, who doth not acknowledge the observations of *Lent* to be most ancient. Q. How may we judge of the antiquity of this fast? A. From the dispute that was very early in the Church concerning the observation of Easter, one point whereof was concerning the ending of the Ante-paschal fast, which both sides determined upon the day they kept the festival: which is sufficient to let us know that there was then such a fast kept by both sides, and had been, in all probability as anciently kept as the feast of the Resurrection. And Irenæus, who lived but ninety years from the death of St. John, and conversed familiarly with St. Polycarp, as Polycarp had with St. John and other Apostles, has happened to let us know, though incidentally, that, as it was observed in his time, so it was in that of his predecessor, but with great variety as to the length of it. And there being no Church to be found anciently wherein there was not a solemn fast observed before Easter, is a sufficient argument to derive it from the practice of the first Christians; for, otherwise, it cannot be conceived how it should so universally prevail in all countries where Christianity was planted."

Such was the rule of common sense adopted by St. Augustine against the innovators of his day. "Whatever," says he, "the whole Church maintains, and has not been instituted by Councils, but has always been observed, is justly considered as derived from the authority of the Apostles."

Bingham, and some other divines of the Church of England, are not so ready to admit the testimony of Irenæus as applicable to the Catholic fast of forty days. "If we retain," says Bingham, "the vulgar and common reading, the fast before Easter is called by Irenæus, a fast of forty hours, in honour of the two days during which Christ was taken away from his Apostles. For, writing to Pope Victor about the difference between the Eastern & Western Churches concerning the time of Easter, he tells him there had been differences, not only about the time of Easter, but about the manner of fasting; for some thought they ought to fast one day, others two, and others more." "I must not (however,) here conceal from my reader, (continues Bingham,) that there are several learned men who think one clause to this passage ought to read a little otherwise. They say Ruffin's old translation, and Sir H. Savil's copy read it thus: "Some fast one day, some two, some more, some forty days." Hence, they also argue that a Lent of forty days was observed in the time of Irenæus. So Bishop Beveridge, Bishop Patrick, Bishop Hooper, and others, who have written peculiar dissertations on this subject."