

# THE MIDNIGHT CRY!

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Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 9 SPRUCE-STREET.

N. SOUTHARD, Editor.

## THE MIDNIGHT CRY,

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BY J. V. HIMES,

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### LECTURES

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

There will be Lectures on the Second Advent of Christ in 1843, at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

### MEETINGS AT BROOKLYN,

In the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

UTICA, N. Y.—Bro. Swartwout writes: "Our meetings are growing more interesting." He mentions the case of a strong opposer, who, last winter, told one of his brethren who joined the Second Advent band, that he would show him his mistake in 1844. That opposer is now dead, his time of probation having closed without his seeing 1844.

RICHFORD, N. Y.—This is one of the places visited by a brother from this city, who left his merchandize for a time that he might preach Christ. A brother writes from there that many are deeply impressed, and some are seeking salvation. Several friends of the cause have agreed to meet together every Monday evening for prayer and the study of the Bible on this subject. The ministers in Richford, Berkshire and Newark Valley are strongly arrayed against the Second Advent doctrine. One of them (Mr. Morse) said in a public discourse, that Millerism was worse than Mormonism. Still, many of the people are anxious to hear and judge for themselves.

SALISBURY, N. Y.—Mr. Cole, an aged brother, who began to examine Bro. Miller's views a few years ago, writes: "At my first trying to have my brethren look at Mr. Miller's system, there was no one of the church that stood with me for three years; but thanks be to God, the light is beginning to shine; our beloved Pastor is now fearlessly vindicating the three great and very important points of doctrine as held by Mr. Miller, showing the impracticability from the Scriptures of a temporal Millennium, proving that it will be where and when all of the glorious promises made to Abraham, Isaac and Jacob, will be realized, on the new earth.

I never have had but little of the world at my command, but this glorious light, which I do believe is

from heaven, (because it sheds such light on the holy word,) has gladdened the hearts of so many, I have a desire to share with my dear brethren in sustaining all the publications now in operation, for which I here enclose you five dollars.

JONATHAN COLE.

Salisbury, Herkimer Co., N. Y.

FRANCONIA, N. H.—A brother in Vermont writes: "I attended a Second Advent camp-meeting (for the first time) at Franconia, N. H., and I found many that were strong in the faith, giving glory to God; and I believe much good was done in the name of Jesus. I saw there more cases of sanctification than I have ever seen before at one meeting, and they were all in possession of something that had cast out fear for their united prayers were, 'Come, Lord Jesus, come quickly.'"

TO CORRESPONDENTS.—We regret that we cannot oblige our brother J. M. by inserting his letter to J. H. A portion of it would be inappropriate in our columns, and part of it is personal. It is also a rule with us not to take part in controversies between sects, unless there is evident necessity for it.

### EXTRAORDINARY APPEARANCES,

WITNESSED BY ELIJAH CLARK, OF SOUTHWOLD, LONDON DISTRICT, CANADA WEST.

Last Friday night, Sept 8th, the moon arrested attention by a sudden unusual redness. Then the exact appearance of moons, to the number of six or seven, fell down, one after another, as from the location of the true moon. The last of these apparent falling moons was, however, of a very singular redness—and from it a column proceeded upwards and another downwards of a green color. The light was accompanied by a brief appearance of columns of smoke issuing from the true moon. Finally, the true moon was encircled by a large ring, within which six or seven other apparent moons appeared, all dotted over with seeming stars; larger, however, than the appearance of real stars; and these many starlike spots were crossed by small lines. The beholder was much astonished at this, and testifies that a degree of scepticism upon the Second Advent was perfectly driven away from his mind by the unaccountable display; he is satisfied the hand of God was in it. It was late at night the sights were witnessed, and the whole lasted about an hour.

We would certify that the character of Mr. Clark prevents doubts of his testimony in this region.

(Signed) ADDISON A. SAWIN,  
DAYTON F. REED,  
DANIEL CAMPBELL.

We clip the following items from the True Sun of Monday:

"The Millerites have erected their big tent near Cincinnati, and religious service is now performed there daily."

"The Mayor of Toronto has officially denied his permission to Mr. Fitch to deliver lectures on the Second Advent in the City Hall of the Metropolis of Canada West."

### THE STONE KINGDOM,

Or the kingdom of God, by which all earthly kingdoms are to be destroyed, as symbolized by the stone in the 2d chapter of Daniel.

BY C. FITCH.

The interpretation of the stone is the following: Dan. 2: 44, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people: it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."

The advocates of a temporal millennium say that this kingdom is the gospel kingdom. To this view there are the following objections:

1. It was never the design of the gospel to establish a kingdom in this present world.—Christ said, "my kingdom is not of this world." The gospel was a proclamation: "The kingdom of heaven is at hand!" It was to be a witness unto all nations of this fact, that the time for the establishment of the kingdom of God was near; and was a call upon all who heard it to be in readiness. The Bible nowhere says that the kingdom of God had come.

2. The gospel was never designed to break in pieces and consume the kingdoms of this world. It enlightens, purifies, and fits for the kingdom of God. If the nations of the world were converted and saved, then the dream would not be certain nor the interpretation thereof sure, for that declares *they shall be broken in pieces and consumed*. Now to say that to convert and save, is the same thing as to break in pieces and consume, is entirely to wrest the word of God from its plain testimony, and attach it to a meaning precisely opposite to that which its language plainly expresses. It is to promise peace, when God has denounced destruction; it is to put light where God said darkness, and good where God has pronounced evil.

But what is the kingdom which is to destroy the kingdoms of this world, and then fill the whole earth and stand forever? A few passages of God's blessed word will fully answer the question.

A kingdom of course includes a king and subjects. Ps. 2: 6, "Yet have I set my king upon my holy hill Zion. I will declare the decree: The Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession, thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Not convert and save them. They are to be broken, dashed in pieces. Rev. 2: 26, 29, "And he that overcometh and keepeth



my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father."

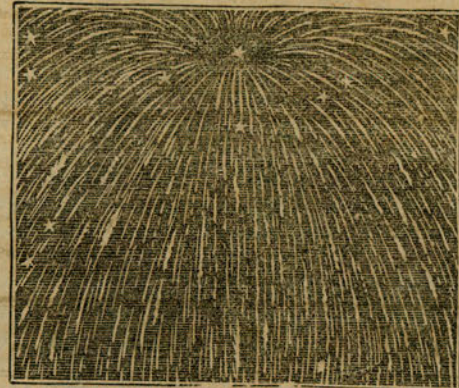
The same power therefore which Christ receives of the Father to dash in pieces the nations, He gives to saints; to every one that overcometh and keepeth his words unto the end. In connection with these scriptures read in the 149th Psalm, from the 5th verse: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hands, to execute vengeance upon the heathen, and punishments upon the people; to bind the kings with chains and their nobles with fetters of iron; to execute the judgment written. This honor have all the saints. Praise ye the Lord." *All the saints*, then, are to have the honor of executing vengeance upon the heathen and punishments upon the people. See also 1 Cor. 6: 1, "Dare any of you, having a matter against another, go to law before the unjust and not before the saints? Do ye not know that the saints shall judge the world?" Jude 14th verse, "And Enoch also, the 7th from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Zechariah, in his 14th chapter, prophesies of the time when the Lord shall go forth and fight against the nations, and His feet in that day shall stand on the mount of Olives, "and the Lord my God shall come and all the saints with thee." Joel also foretels the same, when in his 2nd chapter we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A great people and a strong, there hath not been even the like, neither shall there be to the years of many generations. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Before their faces the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; when they fall upon the sword they shall not be wounded. The earth shall quake before them; the heavens shall tremble; and the Lord shall utter His voice before His army, for His camp is very great, for He is strong that executeth His word, for the day of the Lord is great and very terrible, and who can abide it?" Here then is an army of immortal ones, inasmuch as they cannot be wounded by falling upon the sword. The same events are predicted in the 19th of the Rev., where the *Faithful and True*, with many crowns on His head, rides forth at the head of all the armies in heaven; when the nations are smitten and all the fowls of the air filled with their flesh. The fulfilment of all these will be on this wise: The Lord himself shall descend from heaven with a shout and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise—in a twinkling of an eye the saints that are alive and remain unto the coming of the Lord shall put on immortality—and with the risen saints go up to meet the Lord in the air. They are now with Christ, an immortal army that cannot be wounded by falling on the sword.—And now the Lord my God shall come, and all the saints with Him, against the nations of the wicked, who were left in the earth when the saints were caught up to meet the Lord in the

air. And a loud voice in heaven shall proclaim, *Now is come salvation and strength, and the kingdom of our God, and the power of His Christ.*—Now they break the nations with a rod of iron, and dash them in pieces like a potter's vessel. The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth—and an angel standing in the sun shall cry with a loud voice to all the fowls in the midst of heaven, "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and those that sit on them, and the flesh of all, both free and bond, both small and great. And I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against his army. And the beast was taken, and with him the false prophets that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat on the horse, which proceeded out of His mouth, and all the fowls of the air were filled with their flesh."

We see therefore that Christ and the immortal saints are to break in pieces and consume the nations of the earth. Jesus Christ and the saints are the kingdom of God. It is theirs to execute vengeance upon the heathen and punishments upon the people. And when all the heathen shall assemble themselves and come, and gather themselves together round about, thither shall the Lord cause His mighty ones to come down, and there shall he sit to judge the heathen round about—and the Lord also shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of His people and the strength of the children of Israel. And when the wicked shall be cut off from the earth and the transgressors rooted out of it, then the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall take the kingdom and shall possess the kingdom forever, even forever and ever. And one like the Son of man shall appear in the clouds of heaven, and there shall be given him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. This is the kingdom symbolized by the stone, that is to break in pieces and consume the kingdoms of the world, and then fill the earth and stand forever. Thus the dream will be certain, and the interpretation thereof sure. And then will be heard great voices in heaven, saying the kingdoms of this world are the kingdoms of the Lord and of His Christ, and he shall reign forever and ever. Then the Lord God shall give unto Him the throne of His Father David, and he shall reign over the house of Jacob forever, and of His kingdom there shall be no end. Then Abraham, risen from the grave, shall have the everlasting possession which God promised him and his seed, which is Christ, and as many as are Abraham's seed through faith in Christ, shall find themselves heirs of God and joint heirs with Christ; to whom shall then be given the world, of which Abraham had the promise, that he and his seed should be the heirs. See Rom. 4: 13, "Then the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be;

but the meek shall inherit the earth, and shall delight themselves in the abundance of peace; the seed of the wicked shall be cut off, and the righteous inherit the land and dwell therein forever." See 37th Ps., "He that testifieth these things saith surely I come quickly. Amen. Even so come Lord Jesus."

#### "SIGNS IN THE STARS."



When it is foretold that "the stars shall fall from heaven unto the earth, even as a fig-tree casteth her untimely figs," every common sense reader must perceive that this cannot relate to the fixed stars, which are much larger than the earth, and, of course, would dash it in pieces if they should strike it. This language should be understood by us just as it would naturally be by those to whom it was first addressed. Thomas Burnet has no doubt judged rightly. In his "Theory of the Earth," published in 1697, he says:

"The last sign before the coming of Christ, is the falling stars."

He adds:—

"No doubt there will be all sorts of fiery meteors at that time, and amongst others, those called falling stars, which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vines, or figs from the fig-tree, they would make an astonishing sight."

Compare this reasonable opinion, written nearly one hundred and fifty years ago, with a few modern testimonies, and what candid inquirer can deny that the prophecy has been fulfilled?

The first was written by Henry Dana Ward, and published in the *Journal of Commerce*, of November 15th, 1833.

"For the *Journal of Commerce*."

"THE FALLING STARS.—In your paper this morning, some notice is taken of the phenomenon of yesterday. It comes so far short of the view taken of it by myself, and a number of friends who gazed upon it with me, that I send you the story of that eventful scene as we witnessed it.

"One of the family arose at five o'clock, A. M., to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow and whitening the skies, he aroused the whole family. At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and METEORS. The zenith, the north, and the west, all showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed: 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell



unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between *stars* of heaven and *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and *fixed* stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy here quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.'—I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth:' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one—those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (or I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, straight off, descending—and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the Park with two gentlemen of Pearl street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next we were at a loss to conceive, consistent with the usual course of events. We asked the watchman how long this had been—he said, 'About four o'clock it was thickest.'

"We gazed until the rising sun put out the lesser falling stars with the lesser fixed stars, and until the morning star stood alone in the east, to introduce the bright orb of day. I here take the remark of one of my friends in mercantile life, who is as well informed in polite learning as most intelligent merchants of our city, who have not made science their study.

Sitting down to breakfast, we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs. Editors, this was the language of nature, in full flow of feeling, just after an hour's watch of the magnificent scene, and was met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses, that the firmament had given way—that the whole host of stars had broken up—yet hope clung to the morning star, which never shone more glorious.

"In this narrative, I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them, and yet some will say, 'It is fanciful.' Such may know my opinion, that no fancy is adequate to realize with any description, the solemn interest of the scene; and that it required no fancy to heighten the picture, but a sound, well-informed, and enlightened reason, to check the fancy, and to restrain it from running headlong into the idea of the thing which this scene is made in prophecy to prognosticate. Men will say, 'Where is the promise of his coming, for since the fathers fell asleep, all things continue as the were from the beginning of the creation.'—2 Pet. 3: 4. 'But the day of the Lord will come,' and although with him a thousand years are as one day, and one day as a thousand years, it is wise to learn from the teachings of his providence, as well as of his word. No philosopher or scholar has told or recorded an event (I suppose) like that of yesterday morning. A prophet of 1800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling, to mean falling stars; or 'hoi asteres tou ouranou epesan teen geen,' in the only sense in which it is possible to be literally true. Would I stop all business? No. 'Be diligent in business,' is the apostle's word, and that must stand."

MR. WARD, on present inquiry, has furnished the following additional remarks on the phenomenon.

"This scene astounded men from two o'clock, A. M., until half past six, A. M., and yet no alarm was made, no public notice was given.—It is often asked, 'Why did they not arouse the city?' I reply, the overwhelming interest of the scene was such, that the man who went out of doors to wake his neighbors, forgot his purpose, in mute astonishment at the sight; and one who would extend his hand toward a bell knob, might be drawn from the reach of his design by the shower of stars that on every side alike caught his attention, and threatened his head, and seemed to fall around him.

"Many witnesses did affirm in the midst of the scene and after, that they saw the stars fall to the ground; but questioned closely, the fall was behind the houses, or over the fences, and proved so far, an optical illusion.

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which arch stood the morning star, inexpressibly glorious for its brilliance and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the Journal of Commerce. Not a word of the description seems to be overdrawn—many things might be added to fill it up; but it is better for it to re-

main the honest and candid impression of the mind the day after the scene, than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind: but the writers mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding.

"New York, Dec. 7, 1842."

From "The Chris. Adv. and Journal," Dec. 13, 1833.

"The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character, as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals, do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say, that no one who did not witness it, can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion, and illuminated the firmament with lines of irradiating light. Some corruscated in their course, and thus connected themselves with others by lateral paths of brightness; while many sped their way in straight and even lines, and left luminous streaks behind them, which continued some seconds after the meteors were lost in the distance, or extinguished in the density of our atmosphere. They differed both in magnitude and velocity, some appearing as mere points, and others of the size of Venus and Jupiter."

(Signed,) F. REED."

"The Connecticut Observer, of Nov. 25, 1833, copied from the Old Countryman, reads as follows:—'We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described, not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold.'—Signs of the Times, Nov. 9, 1842.

"THE WISDOM OF THEIR WISE MEN SHALL PERISH." Isa. 29: 14.

When shall such a lamentable state of things exist? When the spirit of deep sleep is poured out upon the "prophets," "rulers," and "seers," (verse 10). At the time when "the vision of all"—the vision that reaches to the end of time, becomes to these prophets as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: ver. 11. Nothing has been more common within a few years past, among teachers of religion, than to hear them say of the prophecies, particularly of Daniel, and the Revelation to John, that they are sealed books. You cannot understand them, for Daniel was commanded to "seal up the words till the time of the end," &c. And that John was told to "seal up those things which the seven thunders uttered," without telling us, in the first case, that "at the time of the end, many should run to and fro, and knowledge should be increased," and that the wise should understand; and in the other case, that John was commanded not to write the things which the seven thunders utter-



ed: but that he was commanded to "seal not the sayings of the prophecy of this book, (the things that are written) for the time is at hand. Man is so constituted that he will have a reason for all his neglects and omissions, as well as for all the positions he assumes, whether those reasons are plausible or not. The only way we can judge of the soundness of positions taken, is by the plausibility of the reasoning offered to sustain them. Among those that acknowledge they do not understand the visions of John and Daniel, but few reasons, besides those presented above, are offered: "I have not given them my attention"—"I have not had time to look into these things"—"I do not believe any man understands them." These are about the sum of reasons for not understanding.

We, not long since, appealed to a Methodist clergyman of some eminence, for his views of the eighth and ninth chapters of Daniel; particularly the 13th and 14th verses of the eighth chapter. He frankly replied, "I do not understand it." But this will not answer, for according to Isa. 29: 11—13, you endanger yourself by remaining in ignorance. Again, you know it is said, "the wise shall understand." "O well," said he, "you are one of the wise ones—and when I have any customers that want to know about Daniel, I will send them to you." At this reply, a number of persons that were listening, raised a hearty laugh, which, of course, was an overpowering argument—so he carried the day, or as I should say, "prevailed."

What does God say of those to whom "the vision of all" is become as the words of a book that is sealed? Ver. 13, 14—"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Sound scriptural arguments soon sweep away the objections raised by the class that do not understand, and now the (worldly) wise and prudent are appealed to—they surely can understand. They have come forward and given their strong reasons—they profess to understand "the vision" of all—and how do their strong reasons look? How do they compare with the common sense meaning of the word of God? Look at the conclusions arrived at by Professor Stewart, in his remarks upon the prophecies of Daniel. One of the most learned men in our land—one who has contributed largely to the literature, and sound philosophy of the present age. According to him, the prominent subject of this prophecy, which he assumes to be Antiochus Epiphanes, ceased to exist two thousand years ago, and to make out his position, such language as the following is said to have had its accomplishment at that time: Dan. 7: 9. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool—his throne was like the fiery flame, and his wheels as burning fire. Ver. 10. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; THE JUDGMENT was set, and the books were opened. Dan. 12: 2, 3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." All this

is said by this wise man to have been fulfilled one hundred and sixty years before Christ, while no record of its fulfillment is produced. Here we have the best arguments that have been produced against the doctrine of the Lord's coming in 1843. To make out the argument, such a rendering of such scripture has been necessary.

The same wise man has the great leading events named in the book of Revelations, all accomplished in the siege of Jerusalem by the Romans, which, according to some chronologists, was before the book of Revelations was written. According to these views, where are the christian's glorious promises? Where are his blessed prospects?

If this is not making the hearts of God's people sad what can, provided the sentiment be embraced? But what school boy that knows his Bible cannot, with the utmost ease, refute the argument? God says of that persecuting power, "it prevailed against the Saints until the Ancient of Days came, and the time came that the Saints possessed the kingdom." Professor Stewart says, in substance, it prevailed till Judas Macabeus came, and the carnal Jew possessed the privilege of the temple worship. How far from perishing is the wisdom of this wise man, the word of God, without note or comment, being the judge?

God has said "the wise shall understand" the vision. The time therein named, viz. "the end" has come, and God will according to promise, have it understood. Accordingly, whoever lifts the pen or voice to hinder the understanding of it; in them the word of God seems to be most signally fulfilled: "the wisdom of your wise men shall perish."

Another wise man said to us the other day, "there is one thing true of your Second Advent people,—it is said, false prophets shall arise in the last days, and you are fulfilling this prophecy." This man had to preach the last days against his own design, so his wisdom perished. He forgot, also, that there was no bible proof that any true prophets should arise in the last days, and in his prediction, himself becomes another sign. Another particular, very learned friend, by letter, severely reprobates our course, and adds,

"I believe this is one of the last efforts of Satan to destroy the church of God, but he cannot prevail against her," &c. As God would have it, he too, had to preach the Second Advent doctrine, though not designedly; for from the character given Satan in the bible, he might have known that Satan's last efforts would be put forth not long before he is to be locked up in the bottomless pit, and that is at the time of the resurrection of the righteous dead, (Rev. 20: 4, 5,) which cannot be very far from 1843, if Satan is now putting forth his last efforts. Where is the wisdom of this wise man?

#### CAMP-MEETING AT BELLVILLE.

This meeting closed on Sabbath evening last, having continued nine days. The weather was favorable, and the attendance generally good. The principal part of the labors were performed by brethren Teall and Matthias.

Bro. Litch was with them in the commencement of the meeting, and brethren Jacobs and Young at its close. The attendance was very large on the Sabbath, and an excellent influence was exerted. The Lord's Supper was administered at the close of the afternoon service, and it proved a soul-refreshing season. Many rejoiced and praised God aloud. The Roman Catholics were very much disturbed; the meeting being located between their church and parsonage. They made some attempt to interrupt us.—They however did nothing but "speak great words."

Second Advent meetings are to be held at the house of Bro. Bennett in Bellville on Wednesday evenings, till the Lord comes.

## THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 28, 1843.

### EDITORIAL CORRESPONDENCE.

THE WEST.—CINCINNATI.—We arrived in this city in safety, on the 13th inst. We found the friends here prepared for the meeting, and ready to co-operate to the extent of their ability to sustain the proposed campaign. There is a goodly number of believers raised here through the labors of brethren Caldwell, Cook, Pratt and others. But as yet, the city has not been aroused; nor the clergy, as a general thing, called out. Most of them stand upon their dignity, and contemptuously imagine, "what do these feeble Jews?" The present movement, in connexion with the valuable labors of the brethren before, it is hoped, by the blessing of God, will wake up this whole region to the examination of the great question.

Our meeting was to have commenced this day; but we are visited with heavy rains, and shall be unable to raise the tent for several days. In the mean time, College Hall has been secured, and we have commenced our regular meetings, and shall continue till we are able to pitch our tent.

We shall start our new paper next week. We give it the appropriate name of the "Western Midnight Cry." We have secured the valuable services of Bro. Storrs to conduct it. We design to give only one or two pages of original matter for the present, as our object will be first of all, to lay before this community the reasons of our hope, in the clear and full illustrations of the time of the Advent, which have already appeared in the "Midnight Cry" and "Signs of the Times." To publish the same things, is important to those who are seeking a knowledge of the first principles of the prophetic portion of the oracles of God.

We have opened a general depot for the west in Fifth st., a few doors west of Main st. A full supply of books and papers will be kept for this part of the country. These will be scattered according to our ability. As yet, little or nothing has been received for publications. JOSHUA V. HIMES.

Cincinnati, Sept. 15, 1843.

### BRIDGEPORT CAMP-MEETING AGAIN.

Not having been present at that meeting, about which so much has been said, we were obliged to depend on the representations of others. We supposed Bro. Litch would not go beyond the truth, but it is possible he did not consider the force of his words, when he stated that the picture in the daily paper was "no darker than the truth would warrant." Bro. Chittenden, who was also present, has addressed us the following note:

KENT, Conn., Sept. 18, 1843.

Dear Bro Southard,—I was not a little surprised in reading the protest of Bro. Litch, as to the proceedings at the Bridgeport camp-meeting, to find him asserting that the paragraph respecting it, published in the New York Journal of Commerce, was all true.

I should like to ask Bro. Litch if he saw any individuals cut off their hair, and others pull it out? Did he hear all the "leaders" testify—or any of them—that these men were inspired, and to stop them would be to sin against the Holy Ghost? Did Bro. Litch mean to be understood to say that such a scene of impiety and fanaticism has only been equalled by Matthias, since Columbus set foot upon these shores? Yes, Bro. Litch has said all this, and more; and in so doing, in the opinion of many of his friends in Connecticut, he has spoken hastily, yea, unadvisedly with his lips. Some extravagances and fanaticism did exist, which were deprecated by many of the brethren, but the circumstances under which they were placed, being new to them, they did not know how to act. The article, however, contained too much truth, and it is to be desired that such scenes may never occur again. But after all,



the insanity of throwing away a safety-chain or a set of false teeth, is not to be compared with the insanity of those who are throwing away their immortality and bartering eternal life for that which shall perish, "when the Lord my God shall come and all the saints with him." Oh! that the thunder of the midnight cry, made as it is, from "the sure word of prophecy," might dispel the worse than madness of those who are proclaiming peace and safety when destruction cometh.

Yours, in faith of beholding the glorious appearing of the great God and our Saviour Jesus Christ in 1843,  
H. A. CHITTENDEN,

### THE PRESENT O'CONNELL AGITATION IN IRELAND.

Does not this peculiar and extraordinary agitation combine with other aspects of present earthly affairs to present the very *last*, LAST crisis of the affairs of time? Namely, the efforts of Popery to rise again, as predicted to take place just as Christ is to descend. See the evidence. Please to turn to Dan. 7: 11. Those acquainted with the true interpretation of the prophecy in this chapter, are very clear in the view of the horn spoken of at this 11th verse being Popery. And that its complete destruction here foretold, cannot be but "with the brightness of Christ's coming." 2 Thess. 2: 8. Its destruction here is associated with the destruction, the giving to the burning flame, of the last beast in its last modification, the violent subversion of earthly governments, after the fourth or last great empire should go into its last state. The end of the world, in short, is plainly taught here, and, what I am coming specially to notice, the reason for it is assigned, viz: "I beheld then, BECAUSE of the voice of the great words which the horn (Popery) spake: I beheld, even till the beast was slain, and his body destroyed and given to the burning flame." When I first contemplated this passage, while impartially searching after truth, I was struck forcibly with the conviction that a reason existed in the Divine mind for bringing the world to an end when a certain crisis had arrived when Popery would be about finding corruption enough in this world to regain its blighting foothold, that rather than allow a very wicked world to relapse into a state to foster such a beast again, the consummation should take place, and Christ be revealed to cut the matter short.

A parallel to this prediction may be discovered in Rev. 19: 19, and perhaps a score of other passages in the prophets, and some others in Rev. have allusion to the same thing. Popery is to be gathering together to battle to make a struggle just as Christ appears. The political corruption and infidel influence of the fallen world, will be with it in spirit "against him that sits on the horse and against his army or cause," and the beast will be taken, &c., "and cast alive into a lake of fire burning with brimstone." The present movement under O'Connell is perfectly Popish at the bottom, notwithstanding "the kings of the earth and their armies," many nations are ready to back it up. At its late and most alarming "gathering" at Tara Hill, Popish mass was pompously celebrated three or four times, as introductory to the meeting. The careless observer will soon be aroused by the last trumpet, but it will then be too late.  
A. A. SAWIN.

### MORMONISM.

Several pretended apostles of this delusion are now in the city. They are trying to raise money to complete the temple at Nauvoo, and urging true believers to go to that city. One brother who had heard them, has requested us to copy an article he published in one of the daily papers. We make room for a part of it. He first gives specimens of the pretended revelations to Joseph Smith, extracted from their book of Doctrines and comments:

Page 92—"Verily, verily, I say unto you who now have my words, which is my voice, and as I said unto mine apostles even do I say unto you, for you are mine apostles—Even God's High priests, ye are they whom my Father hath given me, and every soul who believeth on your words and is baptized shall receive the Holy Ghost, and these signs shall follow them, &c. Verily, verily, I say unto you, they who believe not on your word shall be damned, and shall not come into my Father's kingdom, and this revelation unto you and commandment is in force this very hour upon all the world."

Mormon Bible, page 78—"Wherefore, as they were white and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God caused a skin of blackness to come upon them, and thus saith the Lord God, they shall be loathsome unto thy people, save they repent of their iniquities, and cursed shall be the seed of him that mixeth with their seed, for they shall be cursed even with the same cursing, and the Lord spake it, and it was done." Here they tell you how the Lord turned white people into black ones. Can you believe this? Page 519 and 520—"But the disciples bear record that he gave them power to give the Holy Ghost, and I will show unto you hereafter that this record is true." Here they presume to state that Christ gave them power to give the Holy Ghost, and therefore assume to have power over him. Page 573—"Therefore, touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness," &c. Here, instead of the Lord instructing them what to do, they presume to instruct the Lord and dictate rules to him. Page 576, "And he that shall deny these things, let him be accursed, for unto them will I show no greater things, saith Jesus Christ."

Now I ask the people to look at these impostors' works, and see how they belie God the Father, and the Lord Jesus Christ, and the Holy Ghost, even the very God that made them, in putting such revelations in His mouth.

One of these self-styled Apostles, on Sunday evening, said: "We do not come as uninspired men with our opinions, like Mr. Miller and others, but with *Thus saith the Lord.*"

Truly, false Christs have arisen, and we can only account for the multitudes who are deluded by them, by remembering Christ's words: "If it were possible, they shall deceive the very elect."

### LETTER FROM CANADA.

Brother Addison A. Sawin writes us from Southold, Canada West, (Sept. 14,) where he was holding a camp-meeting. He says:

"Here we have a large field already ripe for the harvest. I have disposed of the few books I obtained. I find many who wish for the Hymn Book, Bibles and Testaments. A Bro. Petit, who formerly has been a minister of the Methodist Church, is still in the vicinity, doing what he can to sound the cry.

When I arrived at Port Stanley, I gave two lectures, and left for London, under a very urgent call from the friends here and at other places, for a course. Bro. Dayton F. Reed and Daniel Campbell were then holding a meeting at London. I labored there a short time with them, where they met a most powerful opposition, but held on near two weeks, closing last Sunday. Here, a few weeks ago, Bro. Reed met the most learned man among the opposition, and held a long discussion with excellent success and effect on the community. Truth triumphed gloriously. I then went to Kilworth and delivered a course. People, as usual, were very much prejudiced, but soon gave way and paid good attention. One old man, once a professor, of late a violent enemy of the truth, came out for prayers, and professed to return fully to God. Other such backsliders have been blessed, while sinners are deeply impressed. God talks to them here as he did in New England last winter. There is not that deadness and torpor in religious subjects that there is in the States; truth takes effect. I have not seen so promising a field since I came into the faith of Christ's immediate coming. Although I have not been here three weeks, I have had urgent calls from all directions, near a score in number. "Do come," says one, "to our place, and thousands who are starving to hear, will turn out." Twenty brethren might find all they could do in Western Canada. If I had strength, I would lecture and preach four times a day;

but once or twice, and three times on the Sabbath, is all I can do. May God help brethren to pray for us in Canada. Here we are, entirely shut out from the world; I hear not a lisp from any of the brethren; but I am willing to live in log houses and endure every privation till Jesus comes.

### LETTER FROM LONDON.

SEPTEMBER 1, 1843.

Dear Brother Southard,

It is now three months since I left New-York and the dear brethren who are looking for the coming of our dear Lord and Saviour.

I was five weeks in Bristol, and have been, first and last, about five weeks in London. You may easily imagine that it was with no little difficulty that I discovered the brethren in this city, where there are upwards of two millions of inhabitants; but, thanks be to God, I have found them, and I assure you that it filled me with great joy to meet those people who love the appearing of our dear Lord. It seems to me that He favors those who are waiting and looking for Him, with many spiritual blessings.

Brethren Winter and Burgess, are preaching about the country, and the Lord gives them some souls in every place. There seems to be a growing interest in this truth.

Brother Paul is doing a little in Dublin.

There are a number of believers in London, but no lecturer, and this is much to be deplored, as we are convinced that there are thousands who would rejoice to hear the whole subject from some good lecturer.

I am writing this in the company of Brother Lloyd and his wife, who have taken a great interest in the subject, and are disposing of and distributing works and papers.

We are all deeply impressed with the necessity of your sending three or four powerful lecturers to this city. It is our constant prayer to God that men may be raised up here who fully understand the subject, and who would fearlessly proclaim it. Oh that our prayer may be answered, and that He will urge you in America to send three or four immediately. One such lecturer as Br. Storrs or Litch, would raise such a cry in London as would be resounded throughout the United Kingdom. London is the great centre, and all that is done here is felt throughout the country.

What is the reason that a *press* cannot be established here as well as in New-York? The people are as willing to hear the truth and perhaps more so than in many other places.

There are a great many ministers of God, men of talent who are only waiting for some able lecturer to confirm them in their views and show them an example.

By the love which you and the brethren profess to have for poor sinners, use every exertion to send us help whilst there is yet time: and if you cannot raise funds enough to send them in the cabin, send them in the second cabin; and if you can't send them in the second cabin, they love God and his work sufficiently to come in the steerage. If you cannot send four, send three; if you can't send three, send two, but at all events send one first rate lecturer.

Oh if we only had Bro. Storrs here, you would soon hear glorious news from England; thousands of souls would be shouting praises to God for having sent them so mighty a preacher of the glorious gospel of Jesus Christ.

We cannot send you any money for this purpose, as all that we can raise is used up in scattering the publications. All that we want is powerful lecturers and then money would be the last thing we should have to talk about, for there are numbers who can afford and would willingly help on the spread of the glorious truth (if they were shown it) by contributing that which is so necessary—money.

When some dozen of us were met the other day at Bro. Lloyd's talking over and rejoicing in the anticipation of the speedy appearing of our dear Saviour, the subject of the support of lecturers, from the U. States was introduced. "Oh! they should not want" said one: "I will agree to find one in bread" said another. "He can lodge in my house" said Bro. Lloyd; so you perceive the people know what is necessary.

Several clergymen of the Church of England are preaching this doctrine in the country; one in Kent, lectures twice during the week.

I got my chart out the other night at a little chapel in Westminster, and explained to the people the visions of the 2d and 8th chapters of Daniel. I was listened to with great attention. Many questions were asked, and my replies gave satisfaction. After the meeting, it



was agreed that we should come together again next week, and converse on the subject, taking the Bible for our foundation. Pray that God may bless our endeavors.

Praying that God will strengthen and confirm you in the truth, and give you *all* grace to hold out unto the end, I remain, dear Brother,

Yours in the same blessed hope,  
EDWARD ROUTON.

N. B. In the name of our dear Lord, we implore you to send as many preachers as you can, and as quickly as possible. Lay this subject before the brethren, and urge it upon them.

We do not know how to urge this subject more strongly, but we will here add a letter received some months ago from the sister Lloyd, who is mentioned Bro. Routon.

DEAR BROTHER HIMES:—I feel great pleasure in communicating my thoughts and feelings on the subject of our Lord's Second Advent, to the brethren and sisters in America, (who may see this) who love his appearing.

Since brother Winter's return from America, I have delightfully contemplated the subject of the Second Advent in 1843. Some time previous to this, my mind had been depressed, when looking at the awful state of apostasy, into which the Churches are fallen; and have thought the sin of the world and the church would call down the judgments of God upon them. My mind was confused on the subject of the millennium, and of the Jews' return, (the general topics of our opponents.) I have been in great straits of mind, not having the proper *key* to unlock the truth, and therefore could not get at it.

I thank God I ever saw any of the productions of the American press on the subject of the coming Glory, and the time when to expect that glory. My soul is in a much better state since I have heard of this blessed truth; and believe that the Lord is soon coming to set us free. As Mrs. Winter is my sister our own house was their first port on their return. When they began to tell us of these things, my eyes were soon opened to see the errors we had imbibed concerning the truth of God. I eagerly grasped at every word; praise God, it was a great relief to my mind, to know deliverance was nigh; the Bible appeared like a new revelation from God, and the more we search, the better and clearer it appears.

My husband believes it, and loves the appearing of the Lord Jesus; O what a glorious hope is ours!

We want lecturers; we want the use of a press; we want money. There are many in this city who are reading the books; as we lend and give, but few sell. Many believe a part of the truth, most of them are afraid to believe it. Many are anxious to hear lectures on this subject; and there is every prospect of their being attended with great good. I have stated these particulars that you may see the position in which we stand, and our need of help. Dear brethren in the blessed hope, for the honor of God and of his blessed and solemn truths contained in his word, do come and help us. We have been praying for God to raise up laborers, or send us help from America, and we joyfully received the news we had from the Boston Conference of efficient lecturers coming over. We began to think the Lord was about to answer our prayers; but as we have not heard from, or seen them, are afraid they do not intend to come, and which induced me to write, begging you will lose no time, nor let any thing prevent their coming. I hope the agitation in Ireland will not prevent. The friends here do not think it will; as there is room in other parts to work. Do send help immediately, if possible. Our case is urgent. Time is short, souls are ripening for destruction; and the truth is hid in a corner. The world and the church are scoffing; and looking upon us as fools, and madmen. Thank God, we have truth on our side; and it will soon be proved who are the most foolish. Brother Winter and another brother are still travelling about the country on foot, and visiting the towns and villages. They speak in the open air. On some occasions, when proper notice is given, they have a good number to hear. He says he has had better congregations lately, than he has had before, since he left America. The Lord has been with them, and blessed their labors. Brother Paul was with us a few weeks, and preached in the streets of London. He is now in Dublin, sounding the midnight cry. Brother Winter received some copies of the Signs of the Times, with which he was much interested. We shall be glad to hear from the brethren,

and hope you will let us know whether or not you can possibly send us any of your good lecturers.

Yours in the blessed hope of the first resurrection and speedy coming of the Lord with his holy angels.

ELIZABETH LLOYD,  
21 Parker's Terrace, Neckinger Road, Bermondsey,  
London, July 11th, 1843.

#### LETTER FROM BRO. T. F. BARRY.

ROCHESTER, Sept. 18, 1843.

Bro. Southard.—I am yet in Rochester, N. Y., and its vicinity. Here we occupy a spacious hall that holds about 2000 persons. Our meetings are full on Sundays. Last Sunday I baptized *nine*; administered the Lord's Supper to hundreds, who are looking for our "SHORTLY expected and glorious King," and assisted in the ordination of Bro. L. D. Mansfield to the work of the ministry. He has been a true yoke-fellow in giving the Midnight Cry in this section.

In Buffalo the brethren have secured a hall, hold meetings, and are spreading abroad the soul-stirring truth. Bro. M. for a few weeks will be among them. While I read of camp-meetings, east, south, &c., for a moment I wish I could attend them, then looking over this section, I am satisfied God bids me here labor and sow the seed, and I have as great, if not more joy in preaching Christ's coming *in glory*, and the *time* for that glorious appearing, as I did in preaching his suffering and the time thereof. This week the "Mission Board" has met here. They have quoted the ordinary texts to prove the world's conversion, such as Ps. 2, Rev. 11:15, and Matt. 24:14. The society laid out \$3000 in fitting up a good meeting-house, in part for the Board to meet in: probably a greater sum than was contributed at the meeting for missionary purposes.

We are expecting Bro. Miller here soon. Many in Canada are waiting anxiously to know of his arrival here, that they may come over in the steamboat to hear him.

THOS. F. BARRY.

#### FOREIGN NEWS.

Just after our last paper went to press, European news was received, which was brought by the Caledonia. We copy a few facts, mostly from Willmer & Smith's European Times, illustrating the present state of the world.

In England, the Queen has just prorogued the Parliament, by a speech which seems singularly ill adapted to restore peace either in Scotland or Ireland.

Respecting the union between England and Ireland, she says to Parliament:

"It has been my firm determination, with your support, and under the blessing of Divine Providence, to maintain inviolate that great bond of connection between the two countries.

"I have forbore from requiring additional powers for counteraction of designs hostile to the concord and welfare of my dominions, as well from my unwillingness to distrust the efficacy of the ordinary law, as from my reliance on the good sense and patriotism of my people, and on the solemn declaration of parliament in support of the legislative union.

"I feel assured that those of my faithful subjects who have influence and authority in Ireland, will discourage to the utmost of their power a system of pernicious agitation which disturbs the industry and retards the improvement of that country, and excites feelings of mutual distrust and animosity between different classes of my people."

Thus the Queen has committed herself against repeal, in a way which leaves no room for retreat, while she knows that the movement in Ireland is like a mighty torrent, swelling every hour, and threatening soon to break down every barrier which may be raised against it. The Times says:

"O'Connell continues to blaze away in Ireland. The agitation increases, if possible in intensity, and the rent is kept well up to the mark—swelled by contributions from various parts of the American continent. He has attacked the Queen's speech with great ferocity, treating it as the speech of the ministers, and wishing it to be believed that her Majesty was *coerced* into its delivery—that she is not a free agent—and that a resignation would have been the result of a refusal. This does

not tally, however, with the marked intonation which her majesty is said to have imparted to the reading of the passages about the repeal agitation. That reading plainly indicated *her* feeling on the subject."

O'Connell has gone so far as to publish his plan for the organization of the Irish Parliament, to consist of 300 members. The Times contains a list of 32 counties and 80 towns with the number of members for each.

The extent to which this agitation has stirred up the people may be judged from the following item:

"A list of the various repeal meetings held in Ireland from March 19th to August 15th, with the numbers attending each, as reported by the repeal journals, has been published in the Times, from which it appears that the total number of persons who are said to have attended these meetings is **8,610,000!**"

There was a "monster" meeting at Roscommon, on Sunday, Aug. 27th. Mr. O'Connell's allusion to the possibility of fighting appears a shade more distinct than usual; he was mentioning his first hope, "of Father Matthew's creation"—

"Oh, how he loved teetotalism! It was the finest effluence of human virtue, and he had made a rule that any one who disregarded its solemn obligations and broke the pledge should not be admitted to the Repeal ranks. Napoleon had boasted of his body-guards, but he could boast of a more than imperial guard—a Christian guard of virtuous teetotalers. (Cheers.)—The mighty moral miracle of 5,000,000 men pledged against intoxicating liquors had come from the hand of God, and he hailed it as the precursor of the liberty of Ireland. The man who drank might, to be sure, elevate his courage thereby, and go to the battle-field; but in a little time he became tired, and was good for nothing. But if he had to go to battle, he should have the strong and steady teetotalers with him; the teetotal bands would play before them, and animate them in the times of peril; their wives and daughters, thanking God for their sobriety, would be praying for their safety; and he told them there was not an army in the world that he would not fight with his teetotalers. (Long continued cheering and waiving of hats.) Yes, teetotalism was the first sure ground on which rested their hope of sweeping away Saxon domination, and giving Ireland to the Irish." (Renewed cheering.)

He alluded to the previous meetings of the kind—

"The last he had been present at was the meeting of meetings, the gigantic assemblage of Tara Hill; and on that spot, sacred to liberty and to Irish independence, where their princes were crowned and sworn to keep the foreigner and stranger from trespassing on their shores—where St. Patrick raised the standard of Christianity—on that spot he had proclaimed that the union was void; that it was no union in point of constitutional law. (Cheers.) One million five hundred thousand persons had at Tara given their assent to the finding, and he came there that day to ask them to confirm the verdict." (Cries of "we do so.")

We do not see how Ireland can be quieted except by conciliation, of which the Queen allows no hope—or by blood, which cannot begin to flow without terrible results.

WALES.—There is no material alteration in the condition of South Wales. The toll-gate riots are less numerous than usual; but why?—"The fact of fewer gates being pulled down," says the correspondent of the Times, "does not indicate any abatement of the hatred to toll-bars in the people, but merely arises from the fact of there being very few obnoxious gates and bars left standing in the country, and those that are so, are obliged to be constantly guarded to insure their safety."

He states that he had just rode 51 miles, and that at only two gates was toll demanded, both of these being guarded by the military. At 12 others no toll was asked, the gates being down, the posts sawn through, and most of the toll-houses in ruins. The gates being thus destroyed, Rebecca appears inclined to proceed to still further extremities. A most daring outrage was lately committed by her and her followers at Llanon. They beset the house of a Mr. Edwards, an proprietor of tithes, and fired at him as he lay in bed. They also ravaged his garden, and wounded a child in the arms of a woman at whom they had fired. Incendiary fires had also taken place, and fears are entertained that matters will grow worse as the long nights approach.



"DISTRESS."—There are now no fewer than 6000 unoccupied dwellings, mills, and warehouses, in the parish of Leeds.

"FULNESS OF BREAD."—Peas were selling in Nottingham market, on Saturday last, at three half-pence per peck.

Potatoes are so plentiful in Ireland, that they can be had in many places at one penny per stone.

Mr. Buxton states that 150,000 slaves are still annually taken from Africa, of whom 90,000 are imported into Brazil.

It is stated, in a letter from Rome, in the Augsburg Gazette, that several Chinese who have been educated there for the priesthood of the Propaganda, have set out to preach the gospel in their native country.

TRoubles in the Roman States.—We have received a letter from the Roman States, giving an account of the troubles which have arisen there. It seems that an insurrection was prepared for the month of August, in Sicily and Naples, as well as in the Legations. The King of Naples had, however, taken every precaution. He has sent a number of troops to Sicily, and has taken steps to fortify Messina and Syracuse. It was on the rumor of some troubles in Naples that the liberals of Ravenna thought the time was come to make a demonstration. The papal legate, Spinola, was, however, on his guard, and most of those suspected were seized. Many, however, escaped to the coast. It is said that the Austrian garrison of Ferrara was augmented. The Duke of Modena's police minister, Ricci, has not only been dismissed in disgrace, but he has thought it necessary to fly to hide himself as implicated in these troubles.

The Augsburg Gazette, of the 27th ult., publishes the following extract of a letter dated Coire, Aug. 25th:

"An insurrection has just broken out at Bologna, which has ramifications throughout Central and Lower Italy. 500 to 600 armed men, mostly composed of political refugees and smugglers, having failed to surprise the authorities at Bologna, fled to the mountains. Amongst the leaders are said to be the Marquis Tenara, the Count Zambeccari, and M. Melara, an ex-officer of the Piedmontese army. A captain of the gend'armier, who pursued them, was killed at Savigno, with several of his men. The treasury chest at Bologna had been removed to the head quarters of the Count de Salis Zisere. Three companies of the 18th regiment, and forty men of the foreign regiment, have been despatched in pursuit of the insurgents."

A riot took place at Naples in the Church dell' Annunziato, on the eve of the festival of the Assumption. The disorder arose from the crowded state of the sacred edifice. Swiss soldiers were called in, and were attacked by the populace with knives, &c; and on another party of military arriving, they fired on the people, and suppressed the tumult. Some lives were lost, and about twenty persons were carried to the hospital severely wounded.

All these facts show that the Papal States are in a state of ferment.

SPAIN.—"The latest accounts from this ill-fated country present her as bordering on a state of complete anarchy. Already Narvaez, Serrano, and the other revolutionary leaders find the ground giving way under their feet. General Concha, his brother the Brigadier, and General Roncali, who played so conspicuous a part in the expulsion of Espartero, have recently arrived at Madrid, urgently desiring to be relieved from active service, as rats are observed to quit a falling house. It is indeed time. Even in Madrid the troops cannot be depended upon. The regiment of Pavia, quartered there, recently refused to parade, and the regiment of the Princess is in a state almost amounting to mutiny. Affairs in the provinces are still worse. The Biscayans in the north loudly demand their ancient *fueros*, while in the south Cadiz is almost in insurrection for the return of Espartero, and has been declared by the actual government in a state of siege. The accounts from Saragossa, Burgos, and Barcelona, are more alarming still. In those cities juntas completely rule the roast, to the entire nullification of the orders of government.

"An order of the government, dated the 10th, interdicted the assembly of a 'General Junta,' which was to take place at Guernica on the 15th. The Junta at Barcelona had again declared itself 'supreme;' and Prim, who had arrived there to assume the governorship, in vain endeavored to conciliate the Exaltado majority. Blood had been shed, one man having been killed in an affray with the troops, and the Junta had withdrawn to Atarazanas."

Espartero, the late regent, has arrived in England, where he is received with great attention and hospitality, by the nobility. When leaving Spain he protested against every act of government which the Revolutionists might execute, "contrary to the constitution of the monarchy." In the mean time the friends of Espartero and Constitutional Government appear to be rousing themselves, particularly at Madrid. The *Expectador* (Esparterist paper) speaks openly of the "illegality and tyranny" of the present government.

By a decree dated the 16th, government had declared Don Baldomero Espartero, and those who signed his protest, deprived of their titles, ranks, employments, and decorations.

The committee charged with the examination into the damage caused at Seville by the late bombardment have commenced their inquiries. Upwards of three hundred houses, and property estimated together at 4,000,000 of reals were destroyed.

The *Evening Chronicle* states, that the *Debats* has telegraphic news from Barcelona of the 29th. Great quietude prevailed. Rioters had pulled down the electoral lists from the doors of the Provincial Deputation. No troops had arrived, and this increased the agitation.

GREECE.—Letters from Athens announce that the affairs of Greece have arrived at a crisis, and that nothing but a complete change of system could prevent the kingdom from falling a prey to anarchy. The king, however, appeared to persevere in his old plan, for although both the army and navy were reduced to the lowest amount, his majesty had created eight Major generals and two rear admirals.

Another paper says:

"The affairs of Greece appear to be in a most deplorable condition. So heavy are the exactions of government that they amount to a prohibition of trade. The people are absolutely in want of bread, and a letter from Athens says they are worse off than during the struggle for independence."

Accounts from Athens, the 11th ult., state that the Greek government had suspended twenty-five professors of the university, in compliance, it is said, with the desire of the protective powers, who insisted on the strictest system of economy being introduced into the finances.

A RIOT AT JERUSALEM.—Private letters from Beyrout of the 3d ult., state that M. de Lentivy, the newly appointed French Consul at Jerusalem, having imprudently hoisted the tri-colored flag at the consulate on the 27th of July, in commemoration of the revolution of 1830, the people become infuriated at a proceeding, hitherto without example in a holy city of the Moslems, and threatened, if the offensive emblem was not instantly taken down, to sound the signal of the "ghuzy," or extermination of the infidels. M. de Lentivy refusing to comply with this injunction, the mob attacked the consulate, shots were exchanged, and several wounded, and the tumult only ended when the flag was removed.

TURKEY.—The Constitutionnel gives the following, without date, from its correspondent at St. Petersburg: "An effective force of 120,000 men, with 160 cannon, has been collected on the line of the Lower Danube, and the fleet on the Black Sea has received orders to be in readiness for service. The Semaphore de Marseilles contains a letter from Constantinople of the 27th ult., in which it is affirmed that a Russian military force had invaded the Ottoman territory, under a pretext of preventing a collision between the people of Kapolet and Gouriel."

There had been a terrible massacre of the Nestorians by the Koords, which caused some sensation at Constantinople. The Augsburg Gazette says: "The Turkish population at Priedow, in Bosnia, and its environs, have risen, and are marching in arms against the Pacha, who keeps himself shut up in the fortress of Banjalaka."

The Levant mail has brought Constantinople letters of the 17th. The Porte seemed inclined to pursue an Anti-Christian policy. Izzet Pacha had been appointed to inquire into the disturbances of Bosnia. Accounts from Erzeroum were not satisfactory. Negotiations were suspended, and the Persians collecting troops. The plague had made its appearance.

The London Times also mentions a fact which illustrates the humiliating position occupied by the Turkish government:

"We have received a private letter from our correspondent at Constantinople, dated the 17th ult., at which period considerable anxiety prevailed in that city in consequence of a demand made by the Russian Minister to the Porte for permission to march a *corps de armee* of 20,000 men to the Servian frontier, to enforce the entire fulfilment of the conditions imposed by the Emperor on the Servians."

From the "Second Advent."

#### REFLECTIONS

*On the last Instructions to Daniel—The attending circumstances with which they are introduced significant of their transcendent importance.*

The visits of the heavenly messengers to man, most generally have had a paralyzing and overwhelming influence. No instance is recorded of an effect of this kind to the extent of that of which Daniel was the subject at his last interview—and hence we infer in the closing of the series of messages to the prophet, the amazing and solemn import of the communication about to be made.

It appears when Daniel was carried captive to Babylon, in the first year of Nebuchadnezzar, that he is thought to have been from twelve to twenty years of age. About ten years after this event, Ezekiel ranks him with Noah and Job, for his piety. He was a young man when he interpreted Nebuchadnezzar's dream, perhaps twenty-six to twenty-eight years. He had the visions of the seventh chapter forty-eight years after interpreting Nebuchadnezzar's dream; fifty years after, that of the eighth chapter; sixty-five years after, the events of the ninth chapter, and seventy years later, the events of the tenth, eleventh, and twelfth chapters; at which time he would have been upwards of ninety years old.

Before proceeding directly to the consideration of the tenth chapter, where these last instructions begin, it may be proper to remark, that when any new, important, or special information is about to be communicated to his people, by the Lord, the circumstances, preceding or attending such communication, are peculiar and significant. When the Lord would call Moses to lead his people out of Egypt, his attention is arrested while leading Jethro's flock, by the "great sight" of the burning bush. When Israel was to be brought forth, it was preceded by "signs and wonders in the land of Ham." When he was about to give "tables of stone, a law and commandments," Sinai's towering rock quaked to its base, and its cloud-capt top was invested with the "thick darkness," and now blazing with "devouring fire." When the Saviour was about to make his advent, Gabriel, who, five hundred years before, had been sent to Daniel, comes to the priest-officiating Zacharias, and "the handmaid of the Lord," on errands of glad tidings. Man is permitted to listen once for a moment to the songs of heaven, bearing down to earth the descending Saviour. When the Gentiles are to have preached to them a common salvation, Peter is informed by suitable indications of the Lord's will. John's visions are introduced by a view of Christ, in the first chapter of Revelation, described with great sublimity.

We will look at those cases of visions or the appearance of heavenly messengers, which are the most remarkable for their effects, noting the precise language in which those defects are described. In the instance of Ezekiel, first chapter, he "fell upon his face."

When Gabriel came to Daniel the first time, in the eighth chapter, he "fell upon his face," and "was in a deep sleep, with his face toward the ground." The keepers at Christ's tomb, for fear of the angel, "did shake, and became as dead men." The women at the sepulchre



were afraid, and bowed down their faces to the earth at the presence of the two angels. And John, when he saw one like to the Son of man, "fell at his feet as dead." But the account in the tenth chapter of Daniel, of the effect of the appearance of the heavenly messenger upon him, is without a parallel. It is supposed this is, as in the first of Revelations, the Lord Jesus Christ—the descriptions being very similar. It appears that Daniel, in this instance, mentions in what part of the year these things transpired. Before, he had given the date of his visions only as in such a year of the reigning king. But now, he gives the month, and day of the month. We can imagine how the *first* month, "the beginning of months," was regarded by a Jew. We can perhaps see why Daniel in this month should give himself to a season of protracted fasting and devotion. It was in the first month that Ezra went up to Jerusalem, and that Christ hung upon the cross. The events related in this tenth chapter, seem to have occurred in the day time, by the side of the river Hiddekel. Daniel says of the men that were with him, and who saw not the vision, that a great quaking fell upon them, so that they fled—that there remained no strength in him—his comeliness or vigor was turned into corruption—and when he heard the voice of his words was in a deep sleep on his face toward the ground. Then a hand touched him that set him upon his hands and knees, and he was told to stand upright—then he stood trembling. When the angel had spoken further, Daniel set his face toward the ground and became dumb—then his lips were touched and he opened his mouth and said he retained no strength—nor was any breath in him. Then he was touched again, and strengthened, and told to be strong—then he was strengthened. The whole account shows the great efforts, even of the angel, to strengthen Daniel. The like is not elsewhere found. From all analogy on this point in the Bible, we ask, what meaneth these things—this overpowering effect upon Daniel's mind and body? What is it but the revealing of things to transpire in the last end of the indignation—the time of the end—the end itself?

There is a direction in chapter 12: 4, to shut up the word and seal the book to the time of the end. Are we to infer, therefore, that the words are never to be understood? There is an express promise (10th verse) given in all the form of the most solemn asseveration, while he who was clothed in fine linen upon the river has uplifted "his right hand, and his left hand unto heaven, swearing by him that liveth for ever and ever," that "the wise shall understand!" Can we not truly say, "*this day is this scripture fulfilled in your ears?*" If Daniel is not now understood, when will he be?

It is remarkable, that when the great periods of time in Daniel are given, there are just at that moment two or more heavenly messengers present in his vision. In the eighth chapter, it is the "WONDERFUL NUMBERER," who gives the 2300 days, in answer to the question of the other "saint." And in the twelfth chapter, "there stood other two" when the periods then are given. *Let not this most extraordinary fact be forgotten.*

From the time he addresses the angel, tenth chapter, nineteenth verse, *Let my Lord speak*, Daniel becomes a profound listener to all the angel says, and *never after* does he reply, nor does a single word break from his lips till, in the progress of these instructions, another significant, august and very solemn scene is presented of two additional heavenly messengers, one of them himself inquiring, "How long to the end of these wonders?" (Into which things

the angels desire to look.) At length, Daniel becomes moved—his bosom swells and seems to respond to the same inquiry. He witnesses this new and amazing scene—a scene of most solemn import in the scriptures; and as he beholds, the profound silence he has observed is broken by the strong emotions of his soul, poured out in the *last* and the *only* words he utters, in the deeply pathetic and interrogative exclamation, "O, MY LORD—WHAT—SHALL BE THE END—OF THESE THINGS?" And here dies on Daniel's lips the part he had taken in this dialogue of earth's drama, so deeply interesting to him, so indescribably momentous to all. The heavenly messenger closes, his hands still uplifted, with the assurance to Daniel, that he shall stand in his lot at the end of THE DAYS. This event we believe transpires in 1843.

The time, times and a half—the 1290 days—the 1335 days—the 2300 days of the TIME PROPHECY, are now about wasted, and just ready to crumble and fall into that gulf that swallows up all probation.

The phrase "the end" occurs seven times in the twelfth chapter, and its equivalent "at that time," five times more. Every thing about the manner of the closing of the message to Daniel is full of meaning, and it seems as if the angel would proclaim with trumpet voice, the End, the End, the End—the End, the End—THE END.

Dr. Scott thinks that when the 1290 days are ended, the millennium then begins; and when the 1335 days are complete, it is fully set up. Now we agree with the Doctor as to the *time* of this event, only we differ from him in regard to the *character* of the event, and this difference is a chasm no mind can span.

As connected with the 2300 days, we observe, that Jerusalem, rising from its ashes in the time of Ezra, at the commencement of the 2300 days, was most eminently typical of the New Jerusalem, "the beloved city," at the other end of the scale. See Rev. 20: 9. At the time of Ezra, too, was fulfilled Isaiah's prophecy, concerning the scattered and exiled Jews over the "hundred, twenty and seven provinces," by the decrees of Persian kings, permitting their return. And it shall come to pass in that day, that the *great trumpet* shall be blown, and they shall come which were ready to perish." And this was as typical of the great event at the opposite end of the 2300 days, when the Son of man "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." A. PENFIELD.

WESTERN MIDNIGHT CRY.—We have received the first number, dated Sept. 20. It is conducted by Bro. Storrs and is well filled.

A Second Advent camp-meeting is to commence Saturday, Oct. 15, in Brownsville, Union county, Ind. It seems the Western Christian Advocate, the Methodist Episcopal paper in Cincinnati, has published an extract from the "Synopsis of Miller's Views," and the editor seems to regret that Mr. Miller takes in good earnest the occasional satire of Christian editors. To this Bro. Storrs replies:

"Very likely Mr. Miller deserves censure for believing that these editors mean what they say—he ought to know them better—he will doubtless learn wisdom. In the meantime, we hope those editors will read Prov. 26: 18, 19."

Respecting the meetings, we extract the following:

THE GREAT TENT.—In consequence of the rain, which poured down in torrents upon us, we were unable to get up our Tent so as to commence our meeting in that till Sabbath morning. We commenced in College Hall on Thursday evening, and continued there

Friday and Saturday, with deeply attentive audiences. Sabbath day the Tent was crowded, and hundreds outside that could not gain admission. The most perfect order reigned within the Tent, and the most fixed attention during three discourses of one hour and a half each.

The *people* evidently are anxious to hear on this great question: and we are determined that nothing shall be lacking on our part to give them the desired information.

Many have come from the surrounding country some 30, 40, 50, and 60 miles; and the cry on every side is, "Come over and help us."

Our meeting will be continued, if God will, in the Tent, in this city, probably some eight or ten days longer.

#### THE WARNING AND INVITATION.

Dark clouds arise,  
And o'er the skies  
An awful storm 's portending,  
Each sail is trimmed  
And in the wind,  
The towering mast is bending.

The billows rise—  
The lightning flies—  
While thunders loud are roaring;  
With lifted eyes  
The sailor cries,  
Mercy from God imploring.

A moment more,  
And on the shore  
He hears the billows sounding—  
His bark is lost  
Upon the coast,  
And death is all around him.

Thus, sinner, dear,  
While you are here,  
Upon life's ocean sailing,  
A dreadful cloud  
Your hopes enshroud,  
As every pulse is telling.

The tyrant's power,  
In one brief hour,  
Thy earthly ties will sever;  
Its gilded toys  
Are passing joys,  
That bloom to die forever.

But, hark! again  
Across the main  
The awful trump is sounding—  
The judgment comes,  
In thickest gloom,  
To chaos earth is boundidg.

The Bridegroom comes  
And bursts the tombs,  
The saints to heaven ascending:  
See yonder! see,  
'Tis he, 'tis he—  
The rocks and mountains rending

Oh, sinner, say,  
Is Christ to-day  
Your hope—your only portion?  
Then onward sail,  
With pleasant gale,  
You're near a peaceful ocean, E. J.

#### LETTERS RECEIVED DURING THE WEEK ENDING SEPTEMBER 27.

POSTMASTERS.—Union Mills, N. Y.; Little Falls, N. Y., each 50 cts.

Mount Pleasant, Wisconsin Ter'y; Waterbury, Vt.; Southington, Ct.; Glastenbury, Ct.; Waterbury, Ct.; Burnt Hills, N. Y.; Rushville, Ind.; Woodstock, Vt.; Brownsboro', Ky.; Salem, Fauquier Co., Va., each \$1.

Weathersfield, Vt., \$3.

Topsham, Me., \$4.

Smith's Landing, N. J., \$13.

High Spire, Pa.; Bethlehem, Pa.; Dayton, Ill.; Delevan, N. Y. (the letter of Aug. 16, containing \$1, was duly received.) Mount Pleasant, O.

INDIVIDUALS.—W. Walker; C. Swartwout; J. Wyeth (postage 37 1-2 cts.); J. Jones, each \$1.

James Fowles, \$2.

C. B. Hotchkiss, \$3.

O. M. Rice (paid Rochester Depot,) \$5.

S. S. Brewer, \$6.

Clark Flint, (paid Rochester Depot,) \$30.