

THE MIDNIGHT CRY!

Vol. V.—No. 13.

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WHOLE No. 92.

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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THE MIDNIGHT CRY.

. The paper goes to press this week in the absence of the editor. We expected to have received a communication from him in season for the press, but nothing has come to hand. He will probably return to the city in a few days.

Several valuable articles have been received, which we reserve for the editor's inspection: they will probably appear next week.

LECTURES.

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

Also at CONSTITUTION HALL, No. 650 Broadway, (between Bleecker and Bond-streets,) on the Sabbath, morning, afternoon and evening.

Conference and prayer meetings are held in the Welch Church, in the rear of No. 63 Christie-street, on Wednesday, Thursday and Saturday 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,

There will be lectures at Williamsburg every Wednesday evening, at the usual place of meeting, on the subject of the Saviour's second advent.

LECTURES.

On Sabbath last, Bro. Himes lectured to large and attentive audiences, at Franklin Hall. Br'n Whiting and Jocelyn, at Constitution Hall.

Bro. Heyes and Flavell at Brooklyn, Brother Chandler at Newark, and Bro. H. Jones at Williamsburg.

On Monday evening, Bro. C. Beresford lectured at Franklin Hall—Bro. H. Jones on Tuesday evening. Bro. Himes will preach this [Wednesday] evening.

Brother Israel Jones has not yet arrived. It has been confidently expected he would have visited this city, ere this. As we do not know where to address him, we would here state, that the brethren are very anxious he should make early arrangements to visit New York. There are several good openings for him here: will brother Jones embrace them?

The books ordered by Bro. A. A. Sawin have been forwarded by Pomeroy & Co.'s Express, to St. Thomas, Canada West.

Bro. Caldwell writes that Bro. Litch has been lecturing in Trenton, N. J., with considerable interest

ROCHESTER, N. Y.

Brother Galusha writes, that the second advent "meetings are increasing in interest. Last Sabbath was a glorious day—seven were baptized in the afternoon: we enjoyed a communion season of unusual interest in the evening. Brother Johnson, who first sounded the 'cry' in Rochester, and brother B. Morley, who has been excluded from a Baptist church in this state for his belief in the doctrine of sanctification, were ordained."

THE FOREIGN NEWS

Received this week are of a peculiarly exciting character. The arrest of Daniel O'Connell and other decisive steps, taken all at once by the British Government, for the purpose of quelling the Irish Repeal movement, are the principal topics of interest. As yet, no outbreak had occurred, and none was expected. The agitation, however, had rather increased than subsided. The troubles in Wales still continued. The condition of Spain is represented as being "deplorable in the extreme." From Italy the accounts are too contradictory to learn by them the true state of affairs. It is sufficiently evident, however, that, like Spain, she is incurably diseased. Greece is still troubled, and rumors are afloat that King Otho will be compelled to abdicate.

What a scene of turmoil and confusion the nations of the world present! What a contrast to the harmony and peace which will characterize the Messiah's kingdom!

"Thy kingdom come."

SECOND ADVENT CONFERENCE AT MIDDLETOWN, CONN.

Providence permitting, a Second Advent Conference will be held at Middletown, Ct., on Wednesday, Nov. 15, 2 1-2 o'clock P. M., and continue some three days. Able lecturers have been invited to attend. A cordial invitation is here given to all; and we do earnestly bespeak for Middletown a general attendance of our brethren and friends from abroad. The door is specially open for doing good in this part of the field. Come up then, dear brethren, and let us comfort and instruct one another till the Master appears.

In behalf of the Committee,

L. C. COLLINS.

CLINTON COUNTY SECOND ADVENT CONFERENCES.

At a meeting held at Rouses Point, Oct. 19th, by the friends of the Second Advent near, on motion of Bro. Adrian, it was resolved, (the Lord willing) that we hold a series of Advent Conferences in this section of the State.

Voted, That brethren E. S. Loomis, E. Brisbin, A. Loomis, and E. Thurber be a committee of arrangement.

Resolved, That the first Conference be held at Perry's Mills, Friday the 10th day of Nov. next, at half-past 10 o'clock, A. M. The friends of the Advent near and others are cordially invited to attend.

The following brethren are especially requested to be present and assist in the exercises, viz: Bro. Hutchinson, of Montreal; Bro. Blackman of Malone, N. Y.; Bro. Wyatt, of Bangor, N. Y.; Bro. Martin, of Masena, N. Y.; Bro. Dudley, of Moores, N. Y.; Bro. Ballard, of Georgia, Vt.; Bro. Stone, of Berkshire, Vt. E. S. LOOMIS, for Com.

REVIEW OF COSMOPOLITAN.

BY E. JACOBS.

"COMINGS OF CHRIST."

This is the heading of a little tract of three and one-fourth pages, and with the exception of eight lines of editorial, consists entire, of an extract from Clarke's Commentary, vol. vi. pp. 532, 533, 534, and is by the Doctor extracted from the works of Dr. McKnight.

The editorial runs as follows:—"Just in proportion as men depart from the principles taught in the Bible, so in proportion do they depart from the ways of peace. And, as every good and wise man is desirous that this world may be the better for his having lived in it—and as I deem the following view of Dr. McKnight well calculated to correct erroneous notions about the Second Advent of Christ, therefore I judge it advisable to lay it before the public in a separate form.

(Signed) COSMOPOLITAN."

This "Cosmopolitan" is Rev. Frederick Stier, pastor of the Methodist Protestant Church in Attorney Street, with whom I have no quarrels neither do I mean to have; but when erroneous views are thrown before community, calculated to obscure the light of truth, and mislead the minds of the innocent and unsuspecting, it becomes the Christian's duty to lend the lover of truth a friendly hand.

With the first clause above quoted, every Christian will heartily agree, for it makes the "principles taught in the Bible" the only way of peace. There is nothing objectionable in the next clause; and I would strengthen it by saying, "every good and wise man" is not only "desirous that this world may be the better for his having lived in it," but he will zealously labor, suffer, and deny himself, to improve its condition, and save the lost. The writer next deems the views of Dr. McKnight, which he has introduced, well calculated to correct erroneous notions about the second advent of Christ. With this opinion I very respectfully beg to differ, for this reason: error is not well calculated to correct error. Truth is the only weapon with which, successfully, to combat error.

I am well aware of the difficulties which an obscure individual has to meet in opposing the views of such great men as Dr. McKnight; but I do not despair, for I have not to rely on my own efforts, but refer to still higher authorities. "Cosmopolitan" has deemed it advisable to point us to Dr. McKnight, to correct erroneous notions about the second advent of Christ; and I only design to point the reader to the Bible, to correct the erroneous notions of Dr. McKnight.

The burden of the tract is to make out four different "comings" of Christ—"three of them figurative, but the fourth a real appearance." It is unfortunate for "Cosmopolitan," that he did not inform his readers what the "erroneous notions" were, which he designed this extract to correct.

But they are "erroneous notions" about the second advent, and then, by proxy undertakes to prove that there were, "when the apostles

wrote," four advents, or "comings of Christ to happen." A singular course, indeed, to correct erroneous notions about the *second* one! It would be very difficult to make out from this little tract, whom the publisher designed to benefit, or reprove; or what the real object is, to be gained by its publication. But knowing the publisher's hostility to the second advent cause, in the form in which it now exists, I have no doubt it is intended as a destructive blow against that cause. If this be the case, what has he gained, supposing the *four* advents to be clearly proved? Second advent people are looking for the one he makes out to be the *fourth*. So the only "erroneous notion" on their part, is in the use of the term "second advent," in the room of "the fourth advent." This fourth advent is thus described by the writer:

"4. Besides all these, there is a day, or *coming of the Lord*, to judge the world, and to put an end to the present state of things. This coming, Christ himself has promised. Matt. xvi. 27, 'The Son of man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his works.' Now this, being a real, personal appearing of Christ in the body, is, more properly than any other of his comings, called *the day and coming of Christ*; and the purposes of it being more important than those of his other comings, the exertions of his power for accomplishing them, will be most signal and glorious. Hence this coming is, with great propriety, termed, 'the revelation of Jesus Christ,' and 'the day' of his revelation, 'when he shall be glorified in his saints, and admired of all them who believe.'"

This "coming of Christ," "being more important than his other comings," and the events embraced in it being "most signal and glorious," is the *one* for which we are *daily* and *hourly* looking; being not only authorized, but strictly charged by our blessed Lord himself so to do. This, in contradistinction from all other "comings," is called "the *glorious* appearing of the great God, and our Saviour Jesus Christ." Titus 2: 13.

That there are not only *four*, but many thousand manifestations of God, we have no doubt; but that there are more than *two* advents, or personal comings of Christ, we feel authorized by the Scriptures to deny. The first is the advent when "he was *once* offered to bear the sins of many." The next is, when, "to them that look for him, he shall appear the *second* time, without sin unto salvation." (See Heb. 9: 28.) The *first*, was when "he came to his own, and his own received him not;" (John 1: 11) when he was "despised and rejected of men; a man of sorrows, and acquainted with grief." The *second*, is when he "shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8. See also, Isa. 35: 4; 59: 17, 18; 63: 4; and 34: 8. If there are any other comings of Christ, *two hundred*, or any indefinite number can be made out on the same hypothesis that more than *two* can.

We will now look at some of the writer's reasons for classing three "figurative" "comings" with the *one* that "is more properly than any other of his comings, called *the day and coming of Christ*."

"First, then, in the prophetic writings of the Jews, great exertions of the divine power, whether for the salvation or destruction of nations, are called *the coming, the appearance, the presence of God*." For the first proof, we are pointed to 2 Sam. 22: 11, 12—"He bowed the heavens also, and came down; and darkness was under

his feet. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind." In this chapter, David gives thanks to God for the great deliverances that God had wrought for him: but that he associates in his psalm of thanksgiving, strong prophetic language, pointing to his final reward, is proved from the 20th, 21st, and 25th verses: "He brought me forth also into a *large place*: he delivered me, because he delighted in me." "The Lord rewarded me according to my righteousness." "Therefore the Lord hath recompensed me according to my righteousness." So, according to the writer himself, as already quoted, this "coming" is the same as the one in Matt. 16: 27; for "then (not till then) shall he reward every man according to his works." Whatever strength, or grace, God may impart to his servants in this state of probation, one thing is sure—we are not informed that they are rewarded according to their *works*, or *righteousness*, till the Son of Man comes the second time. If we are told that David was rewarded when he died, God will best settle that in Acts 2: 34. "For David is not ascended into the heavens," &c. Very appropriately, then, does David, in prophetic language, speak of the Lord bowing the heavens and *coming down* when he is thus rewarded according to his works. If this be not a correct view of the text, we call for the record of its fulfilment. The coming here taught harmonizes with the writer's *fourth*, or what we call "the second coming." The next text quoted in proof of the position, is Ps. 97: 2—5, "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." The particular "coming" brought to view in the above language, will be best settled by Paul. 2 Thess. 1: 7, "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance," &c. If this is not parallel language, it will be difficult to find a parallel in the Bible. This coming is when God's *enemies are burned up*, and those enemies now live. It is also the same "coming" as described, 2 Peter 3: 10—12, for *the hills melted like wax*. It is when *all* the people see his glory, verse 6, and this is not till "he cometh with clouds," Rev. 1: 7. This coming, too, is the same as his *fourth*, or the true *second coming* of Christ. The next text is Isa. 19: 1, "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." We have seen no record of the fulfilment of this prophecy, and the expression, "the Lord rideth upon a swift cloud," (the way in which the Lord will come the second time, Rev. 14: 14.) and *Egypt melting*, leads us to suppose it will be fulfilled in Egypt when the Lord comes, and the earth melts. If, however, the language can be proved to be symbolical, (which is doubtful) and fulfilled in any past events; that will only prove a national judgment, and not a coming of Christ. The proofs from this text are strongly in favor of its being applied to the second coming of Christ.

"Those exertions of HIS power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called *His coming and day*." For proof of this assertion we are pointed to Matthew 24: and are told that "Christ himself" termed these things (the destruction of Jerusalem, &c.) the coming of

the Son of man in allusion to Dan. 7: 13, 14. Can an intelligent community be made to believe these assertions without one particle of proof, because a great man has made them?—In what verse of Matt. 24, are we told by Christ that the coming of the Son of man was to take place at the destruction of Jerusalem? It cannot be found, but on the contrary, in verse 23, *Then* (at the destruction of Jerusalem according to the Doctor's construction) if any man shall say unto you, Lo, here is Christ, or there, *believe it not*." That is, all you have to do when efforts are made to divert your minds from the glorious appearing of the great God, and our Saviour Jesus Christ, by telling you he came at Jerusalem's destruction,—when a man dies—is converted—afflicted, &c. You need not spend your time in argument with them, but simply take the Saviour's advice, "*believe them not*," "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Again, we are told that the Jewish doctors, while they were looking for the Messiah to set up a temporal kingdom, and destroy their enemies, "little thought that themselves were of the number of those enemies whom he was to destroy, and that his kingdom was to be set up on the ruins of their state. Yet, that was *the true meaning of the coming of the Son of man in the clouds of heaven*."

Without a shadow of proof, we are told again, "that was the true meaning." When the coming of a heathen Roman General, with an army into Jerusalem, is made to mean "the coming of the Son of man in the *clouds of heaven*," and the destruction of Jerusalem, to mean the end of the world, (or age) our Bible becomes a mere cypher. Take such liberties with it, and I can just as easily prove that the Christian's faith is embodied in the work of Don Quixotte, as in that. Give such latitude to the infidel, and all the learning and talent in the land cannot rescue it from his grasp. He holds a triumphant argument from the lips of the professed followers of Jesus, when he says, "The God you worship—the Saviour of the Christian, is only Titus, a Roman general, according to your own showing: while I worship a more exalted deity, the Goddess of Reason." Besides, this rule of rendering Scripture destroys its harmony, there being no sufficient reason for rendering Matt. 16: 27, and Matt. 24: 30, differently. Because it is said, "This generation shall not pass till *all* these things be fulfilled," the "greatest harmony" is seen in the application of the whole chapter to a short-lived event that transpired more than 1700 years ago: while nothing is more easy to discover than that the demonstrative adjective pronoun "this," in very many instances in Scripture, is applied to things in the future "This is the first resurrection." "This is our God we have waited for Him," &c. This generation not passing till *all these things* be fulfilled, makes it as necessary to understand the expression, "all these things," as referring to things that then existed, as the expression, "this generation," as referring to the generation that then existed. And no one claims that the signs spoken of in the term "all these things," existed while Christ was addressing them. If any record can be shown, proving the fulfilment of the predicted signs in the apostles days, then there would be more strength to the argument that the second coming of Christ was fulfilled at the destruction of Jerusalem. Until such proof can be given, we are bound to believe "this generation" referring to the generation* that sees the predicted signs.

*NOTE BY THE EDITOR OF THE CRY.

This argument is addressed entirely to the English

reader. The Greek scholar who sees it may turn up his nose in scorn. Let us therefore follow him into the original. The word rendered "generation" is *genca*. This, in the Lexicon is defined, "generation, race, progeny," &c. It is rendered *race* by eminent modern translators, in several places. Dr. Clark, himself, from whose Commentary the tract under review is copied, is very explicit on this point. In his notes on Matt. 24 : 34, and Mark 13 : 30, he says :

"This generation shall not pass] Η γεννα αυτη, this race, i. e. the Jews shall not cease from being a distinct people, till all the counsels of God relative to them and the Gentiles be fulfilled. Some translate η γεννα αυτη, this generation, meaning the persons who were then living, that they should not die before these signs, &c. took place."

"This generation] Η γεννα αυτη, this very race of men."

His reasons are abundantly sufficient to demolish the argument which Universalists and their coadjutors have vainly tried to build on these texts, to show that all the events foretold in the chapter and every other prediction of Christ's coming in the New Testament, could reach no farther than the destruction of Jerusalem. But, though the learned commentator thus knocks out the underpinning of those who resort to him for a foundation for their peace-and-safety doctrines, we prefer another application of the text. The phrase rendered, "THIS generation," has no exact parallel in the English language. The word *THIS* is founded on two words in the Greek;—one of them, being the emphatic article *THE*, and the other a demonstrative pronoun, which may with equal propriety, be expressed by *THIS* or *THAT*. To the mere English reader this may seem odd, but it will be seen, on a moment's reflection, that the shades of meaning attached to a word in one language have no necessary connexion with the precise force of a kindred word in another language. The Greek words, *The genca ante*, the generation that might be literally changed into the English phrase, "*that generation*," however barbarous it may sound. The precise import of the phrase would be most properly expressed thus : "The same generation."

Now read the connexion, and see how precisely this rendering harmonizes our Lord's words. Turn to Mark's record of them. Having described the signs, and the coming in the clouds with power and great glory, and the gathering of the elect "from the uttermost part of the earth to the uttermost part of heaven," he proceeds :

"Now learn a parable of the fig tree ; when the branch is yet tender, and putteth forth leaves, ye know that summer is near ; so ye, in like manner, [that is, with the same ease and certainty,] when ye shall see these things come to pass, know that it [the coming of Christ in glory] is nigh, EVEN AT THE DOORS." [But what is the import of that phrase ? it may be asked ; and Christ goes on to explain :] "Verily I say unto you, THE SAME GENERATION [which begins to see the signs] shall not pass, till all these things be done." That this was Christ's meaning, seems very plain.

It is further said, that the representations of the apostles, that the *end of all things* was at hand, had direct reference to the events that transpired at, or about the time of Jerusalem's destruction. If this be true, what a mistake have we been laboring under all our life time ! We have supposed we were actually living beings—that we were sustained by food—kept warm by raiment—shared the sympathies of friends, and the hatred of enemies—that we were possessed of conversational powers—and that we were really handling our pen for the defence of bible truths, against the mysticism of the great Dr. Macknight, and his quondam friend "Cosmopolitan." But Oh, sad mistake ! all, all things earthly ended at the destruction of Jerusalem. O wicked Jerusalem ! thus to deceive our race so long.

Who shall reward thee as thou hast served the great and good Dr. Macknight, in leading him to write a book so many hundreds of years after all things came to an end ?

The argument that the Jewish age ended at the destruction of Jerusalem has no foundation in Scripture. We might assert that it ended at the time of the Roman league, or at the battle of Actium, and if we produced no more proof of it than is given in this little tract, the authority would be just as valid.

"Farther, that the apostles, by the coming of Christ, which they represented as at hand when they wrote their epistles, meant His coming to establish his kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28 : 'There be some standing here who shall not taste of death,' &c. He has already applied this text to the *real second* coming.

Immediately following this text, the account of the transfiguration of Christ is given. The same account also follows the same corresponding texts in Mark 9 : 2, and Luke 9 : 28. Whatever might have been evident to the mind of Dr. Macknight, it is clear, from the testimony of one that witnessed the transfiguration, that in representing the coming of Christ near at hand, the apostles did mean what they said, viz, his real coming ; to put an end to this mundane system," &c. See 2 Pet. 1 : 16, For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. (v. 17.) For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, (v. 18,) and this voice which came from heaven we heard when we were with him in the holy mount. Here we have Peter's declaration of what the coming spoken of was, he being an eye witness to it. It was a real personal appearance given to demonstrate the fact of his future coming. So Peter taught, for he tells his brethren it was no fable he was following, in making known his coming, as well as the power of Christ. He had received this "miniature representation" of Christ's kingdom on earth, where it is to be revealed ; to strengthen him in "making known" that coming : But there was a "word of prophecy" (v. 19) that made the thing still more sure. Furthermore, Christ did not say he would set up a spiritual kingdom at that, or any future period. Neither is the term "spiritual kingdom," found in the Bible. How, then, can it be "evident" that such a thing was to be accomplished, in the absence of all testimony on the subject ? What is said upon 1 Cor. 10 : 11, about the *ends of the ages*, as the Doctor has rendered it, only strengthens the testimony of reference to the still future coming, for had it then been fulfilled, it would have been at the *beginning*, in the room of the *end* of the last age. As a theological curiosity, and also to show how a man of learning can walk through the Scriptures, the following extract is given.

"Heb. x. 25, 'Exhorting one another daily, and so much the more when ye see the day approaching,' the day of Christ's coming to destroy Jerusalem and the Jewish state. Ver. 37, 'For yet a little while, and He who is coming will come and not tarry.' James v. 7, 'Wherefore, be patient, brethren, unto the coming of the Lord.' V. 6, 'Be ye also patient, strengthen your hearts, for the coming of the Lord' to destroy the Jews, your persecutors, 'draweth nigh.' Verse 8, 'Behold the Judge standeth before the door.' 1 Pet. iv. 7, 'The end of all things,' the end of Jerusalem, and of the temple, and of all the Mosaic institutions, 'hath approached : be ye, therefore, sober, and watch unto prayer.' 1 John ii. 18, Young 'children,

it is the last hour' of the Jewish state ; 'and as ye have heard' from Christ, in his prophecy of the destruction of Jerusalem, that 'anti-Christ cometh, so now there are many anti-Christ, whence we know it is the last hour' of the Jewish state."

O what a source of comfort to God's persecuted, suffering people ! "The coming of the Lord draweth nigh." Bear your persecutions with patience, for when he comes, then you shall be gratified with a scene of blood. Is that the stimulus to patience that God has given his children ? If so, another charge of the infidel is true, viz, That "Christianity aspires to the sword." We may be told, the deliverance they were then to experience, was what they were to look to, and patiently wait for ; but what are the facts ? Christians were *delivered* at the siege of Jerusalem, but their greatest persecutions commenced soon after that siege.—The first general persecution of Christians is supposed to have commenced in the reign of Nero, about *three* years before the destruction of Jerusalem, and the second under Domitian about eleven years after that event. The persecution of Christians before the destruction of Jerusalem, was as nothing in comparison with what followed. The exhortation of James, to suit their case, and also the above view of the subject, should run something like this : Be patient, brethren, for as soon as the Lord comes with the Roman armies and destroys about 1,000,000 of Jews, he will then have time to attend to your case, and will kill you off by thousands.

If such was the design of James, in his exhortation, Christians in those days must have loved martyrdom better than those of the present day. Is it any wonder that such applications of Scripture have caused the very name of *Christ's coming* to become disgusting ? "I am sick of it," says one, "I had rather hear something else," says another ; and a certain preacher said, "You cannot think how I hate the doctrine of the Lord's coming in 1843." Like the aged prisoner of the Bastille, so used have they become to these dark and mysterious interpretations, that they love the gloomy walls where they have been so long incarcerated ; and when brought forth and placed where the light of God's truth can shine upon them, the renovating sensations are painful, and they beg to be returned to their favorite dungeon. The precious promises of Christ's speedy coming, designed as cheering streams of comfort to the saints till the latest age, [1 Thess. 4 : 16—18,] have been permitted to waste their invigorating sweetness upon the valueless ruins of old Jerusalem. Yes, this bread of heaven, by "pastors who feed not the flock," has been scattered upon Judea's barren hills, while the sheep have been scattered for the want of food. In the various folds [not Christ's fold] where they have been gathered, "ground ivy" has been their only food,—they have ate, and not only "stagger," but thousands are fallen.

Who so blind that cannot see the gospel shorn of its kingdom, by the popular teachers of these last days ? If it is not so, then let them point us to what, and whence it is. According to the theory here laid down, the only kingdom defined, is one now existing in this world, and "if in this life only we have hope in Christ, we are of all men most miserable." The *second coming* taught by this writer is brought to view in the following language :

2. "There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world and put an end to the present state of things, viz : his coming to destroy the *man of sin*. 2 Thess. 2 : 18,

'Him will the Lord consume with the breath of his mouth, and will render ineffectual by the bright shining of his coming.' This singular event which will contribute greatly to the honor of God and the good of his church, being accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the Scripture style, fitly called 'the coming of the Lord,' and the 'bright shining of his coming;' but this coming is nowhere in the Scriptures said to be at hand."

This second coming but adds to the disappointed hopes of God's people; because, according to this, it "is nowhere in the Scriptures said to be at hand." Before this declaration (for such it is) was made, ought not the writer to have shown wherein this coming differed from Rev. 22: 20. "Surely I come quickly," and verse 12, "behold I come quickly, and my reward is with me, to give every man according as his work shall be." "Every man" must embrace "the man of sin."

Again, 2 Peter 3: 10-13, an account is given in plain language of the destruction of the present heavens and earth, and the appearance of the new ones. It is then added, "seeing that ye look for such things be diligent." That the subject of the dissolution of all earthly things was kept directly before the mind by the apostles, cannot be doubted by the reader who is willing to give language its plain common sense meaning. This "man of sin" is brought to view in Dan. 7: 8, 24, 25, and his fate is shown in verses 11 and 26. There is but little difference among commentators as to what the "man of sin" is. It is clearly proved, and almost universally applied to Papacy; and if it were true, that the Lord's coming to destroy this man of sin, is not represented in the Scriptures as being at hand, that would be no argument against that coming being at hand after the man of sin was revealed; and especially when he has lived out his 1260 years of triumph over the saints. We are authorized to look upon this as one of the strong evidences of the Lord's coming being now especially nigh at hand, not only for the destruction of the "man of sin," but to give the kingdom to the saints of the Most High, (Dan. 7: 18, 27.) This is the true second coming of Christ, and the event that makes it such, is found in its right place.* The third coming is introduced as follows:

3. "There is, likewise, a day or coming of Christ, spoken of by Paul, different from His coming to judgment, and from both the former comings. I mean His releasing His people by death. 1 Cor. 1: 8, 'He also will confirm you unto the end without accusation, in the day of the Lord Jesus Christ.' Phil. 1: 5, 'He who hath begun in you a good work, will be completing it until the day of our Lord Jesus Christ.'"

In the very preceding verse to the first one here quoted, we have this language: "So that ye come behind in no gift, waiting (not for death) for the coming of our Lord Jesus Christ; and yet we are told, Paul speaks of that day, as the release of God's people by death. The day of death to the saints of God, is the day when they are bound, in the room of being released. It is the day when death achieves a brief victory over them, and not when they get victory over death. But when Christ comes, it is the time of their deliverance, and victory over death. 1 Cor. 15: 54. "So when this corruptible shall have put on incorruption, (in the first resurrection, ver. 52) and this mortal shall have put on

*The character of the "coming," which is to destroy the name of sin, had just been described by Paul, a few verses previous. (2 Thess. 1: 7-10.)—Ed. Cry.

immortality, then (not till then) shall be brought to pass the saying that is written, Death is swallowed up in victory." Then it is, that the saints are "delivered from the bondage of corruption"—and shout, O death, where is thy sting? O grave, where is thy victory? As proof of the position that death is the coming of the Lord, we are referred also to Phil. 1: 6, "He who hath begun in you a good work, will be completing it until the day of our Lord Jesus Christ." Is the work of salvation complete when the saint dies? Far from this—the first resurrection, and that only, will complete the work of salvation.

There is a perfection taught in the Bible, which we may have in this state of probation; that is, perfect conformity to the word and will of God, and to be filled with his perfect love: but the work of redemption is not completed till we receive "the adoption, to wit, the redemption of our bodies." If, then, this text proves the coming of Christ at death, it proves also that his work is incomplete at his coming, which cannot be admitted. How frequently do we hear it said, "Death will be the coming of the Lord to me?" and how improper the expression, for there is not one word of authority in scripture to justify it. Death, is the coming of death to you, and it is the end of probation, and the end of suffering and trial for the saint, which is the most that can be said of it. Yet to this polluted fountain we are pointed for comfort, in the room of "the glorious appearing of the great God, and our Saviour Jesus Christ."

Any authorities to which we may have cited you in these remarks besides the word of God, you are permitted to lay aside, and settle the matter speedily, whether you are following the "blind leaders of the blind," whose worship is vain, while they teach for doctrines the commandments of men. Their faith may remove mountains, their zeal may be like Jehu's, who drove furiously; yet, if they have not love enough to love the appearing of our Lord Jesus Christ at the very door, neither their faith nor their zeal can save them. But if they do love that appearing, they will not seek after such an unscriptural expedient as three fictitious comings of Christ, to throw mist and darkness upon the one that is at the very door.

I CORINTHIANS, XV. 24-28.

We have been requested to give an exposition of this portion of the Scripture. We confess it is difficult to explain: and we have never seen an exposition that satisfied our own mind; nor can we hope to give one that will satisfy every one: nevertheless, we believe it was designed to be understood. Whether there is any defect in the present translation, we shall not say, but at the same time we think Wakefield's translation gives it a clearer sense, and harmonizes it with other portions of the Scripture, which appear to relate to the same thing.

Wakefield reads the first part of the 24th verse thus: "Then will the end be, when God the Father delivereth up the kingdom to him,"—Christ.

Now, if the "end" spoken of is the end of this world, as the previous verse seems to indicate, then Wakefield's translation must be the true one; for it was when the "judgment set" that Daniel "saw one like the Son of Man come in the clouds of Heaven, and came to the ancient of days; and there was given him dominion and glory, and a KINGDOM," &c.

The kingdom, then, is given to Christ at his coming: and that kingdom is to be an "everlasting kingdom."

With this introduction, and adopting Wakefield's translation of the first clause of verse 24, we will now give what appears to us to be the true sense of this difficult text. We include our explanations in brackets, [].

"Then [when Christ comes] will the end be, [of worldly governments, and the dominion of the devil over this world,] when God the Father delivereth up the kingdom to him, [Christ, according to Daniel vii. 14,] when he [God the Father] shall have put down

all rule, and all authority and power, [that opposes the reign of his Son; as he will do at the Judgment; as seen in Daniel, vii. 9, 11; when the last beast was slain, and his body destroyed, and given to the burning flame.] For he [God the Father] must reign [with Christ sitting at his "right hand" on his "Father's throne"] till he [God the Father] hath put all enemies under his [Christ's] feet; [as he saith 110th Psalm, 1st verse—"Sit thou at my right hand, until I make thine enemies thy footstool;"] and the last enemy that shall be destroyed, is death. For he [God the Father] hath put all things under his feet [when death, the last enemy, is destroyed.] But when he [God the Father] saith, [as he will when the last enemy is destroyed,] All things are put under him, [Christ;] it is manifest that he is expected which did put all things under him. And when all things shall be subdued unto him, then [after that, as before] shall the Son also himself [as well as all other intelligences] be subject unto him that put all things under him, that God may be all in all, [as he always was: the Father governing all things by Jesus Christ as he "made the worlds by" him. God having "appointed" his Son "heir of all things," gives them into his hands at the time appointed, but the Son after that continues subject to the Father, and thus God is "all and in all," while Christ reigns in the kingdom given to him "forever, even forever and ever."]—Western Midnight Cry.

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 9, 1843.

CHRIST'S FIRST COMING.

About the time of our Saviour's first advent, there existed a strong expectation of some great event being nigh at hand. When He appeared the Jews received him not, they overlooked the prophetic Scriptures, which spoke of his humiliation. They had imbibed erroneous conceptions of the character of their Prince, the nature of his kingdom, and the design of his coming; hence, when their long expected Messiah came, they rejected him, they believed not on him, they suffered him to be crucified, and consigned him to the tomb: but he arose again. The massive tenement, the door, the stone, the seal, could not contain him. "He now liveth, that was dead, and is alive forevermore."

Have any of the rulers believed on him? was a question often asked, and as invariably answered, No: the learned, the distinguished of that day, the expounders of prophecy, the Rabbies, the Doctors, all discarded the true Messiah—illiterate men—men of humble origin, engaged in secular affairs, became his followers; although enough was displayed to convince the most obdurate, to melt an adamant, yet they acknowledged him not: to their prepossessed opinions, they tenaciously clung; the cherished idea of the nature and design of His coming, they would not yield—they expected an earthly kingdom, as many now expect a temporal millennium. How abortive their hope; how futile their expectation. Soon, ah very soon, every false impression will be obliterated, every false sentiment which has become entwined in man's affections, will be severed and dispersed. Let no sentiments which emanate only from man's imagination, govern your mind, but if they derive nourishment and support from the true source, then embrace them. Examine for yourselves, "prove all things, hold fast that which is good." But beware, be not influenced by sentiments, which will not stand the test of truth, and harmonize with divine

revelation, lest ye be not extricated ere the brightness of a coming day, dissipate your errors, result fatal to your cherished hopes, and blast your fondest expectations. T.

THE GOSPEL OF THE KINGDOM.

And this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come.

The above passage is often adduced as a prediction which remains to be fulfilled. If it refer to the end of the gospel dispensation, it is evident it cannot be presented as an objection to the immediate expiration of prophetic time. It is also an unanswerable argument, that one thousand years of millennial glory cannot intervene prior to the personal advent of Christ, for when the gospel shall be preached in all the world for a witness [only] to [not the conversion of] all nations, then [immediately] shall the end come.

Can any of our readers point to a nation which has not been visited by the gospel? If we inquire of those who are conversant with our missionary operations, "if they know of any nation which never has had the gospel?" they frankly reply, they "do not."

At the present time the most, if not all the nations of the earth have been presented with the gospel. If we glance at the four quarters of the globe, we find that Asia, the extreme eastern section, was first illuminated by it. In the first century of the gospel dispensation, Asia had the light. In the third, Africa was enlightened by its dissemination; then Europe was visited—to her was the gospel proclaimed. America caught the hallowed fire; to her people the Bible has been dispensed—light has been diffused—truth has progressed—the Rocky Mountains are passed—indefatigable missionaries have penetrated the western wilds, and the shores of the Pacific are reached; the isles of the sea have heard the gracious message—the standard of the cross has been raised in every clime, the banner of love has been unfurled in every section of the inhabited world. *When the gospel has been preached as a witness, then shall the end come.*

The far east was first illuminated by the gospel, and westward it has made its way; as it has advanced in the one direction light has increased, and darkness has shrouded the other. Where light recedes, the nations retrograde; where truth prevails their course is onward. It is a well known fact that the western portions of the globe have been more successfully visited than the eastern,—there much good has resulted from missionary efforts. Or if we view this subject in another light the result is materially the same. The car of missions has been propelled: some portions of the Bible have already been translated into every language known. Since the angel (John saw) has been flying through "the midst of heaven having the everlasting gospel to preach," Missionary, Bible, and other efficient societies have been instituted, and their influence has been every where felt.

The glad tidings of the kingdom at hand have also reached every shore. The warning has been given. Wherever missionary stations are to be found, Second Advent publications have been forwarded; the midnight cry has been heard. "Behold the Bridegroom cometh," has been preached far and near. Many an ambassador has sounded the alarm. In our own country, the hills of New England, the far west, the sunny south, have heard the message; and distant isles and foreign lands have reverberated the sound. T.

It is a painful thought that many professing Christians have a strong aversion to the subject of Christ's immediate coming, and they much dislike to have it introduced either in conversation or in social interviews. Ought it thus to be? The mention of

Christ's coming should impart no terror to the child of God; it is a theme pregnant with hope, and pleasing in its character. A Christian opposed to its consideration! Why it should be a subject on which he should delight to meditate, affecting as it does his hopes, his prospects and the well-being of us all.

This world is not the Christian's home; his resting place is in a fairer clime. This world is a world of wickedness. Who would not rather depart to heaven? Here germinates evil, and evil continually; the world teems with error, it nurtures all the selfish feelings, vile passions and propensities of the human heart; it is rife with sin—iniquity prevails. The Christian's heart is pained with outrages of every day's occurrence; it pines to depart and mingle with the angelic throng, to be perfected in holiness, clothed with immortality, transformed into the likeness of its God in yon blessed mansion.

We are often presented with death, as the grand motive to watchfulness and prayer, but the Scripture of truth points to the resurrection as the hope and solace of the Christian. If we are destined to rest in the silent chambers of the tomb, we rest in hope, for at the resurrection "death shall be swallowed up in victory." Professor, do you live in Christ? Then are you prepared for the Judgment? Death has no terrors to the Christian; he views it with complacency, cold and remorseless as it is. May the Lord direct your hearts into the love of God and into the patient waiting for Christ. T.

A GLORIOUS HOPE.

There is soon to be a great revolution on earth, and an everlasting kingdom set up, which the glory of the Lord shall cover as the waters cover the sea. As this kingdom will be universal, every one is deeply interested to know the character of the King. It has been demonstrated by the experience of six thousand years, that He only is great, and good, and wise. By the living energy of His will He can create, accomplish, or destroy. He sees, originates, and decides the beginning and the end. He is perfect, changeless, and holy—and love is the glory of His being. Justice, and truth, and mercy originate and unite in Him, and His power is almighty and eternal. This is the Sovereign who is soon to appear in glory, to annihilate all earthly governments, and to establish His throne in righteousness. Then shall He fearfully destroy all those who will not have Him to rule over them, who say in their hearts there is no God, or who now in contempt inquire who is this coming Jesus, that we should obey him. Let us awake and understand our position; though many lukewarm and idle servants insist that the Lord delays His coming, we are persuaded, by His own word, that His arrival is just at hand. Who then will be on the side of the King? All that are loyal at heart and love His appearing, will go forth bearing His reproach without the camp to meet Him, and wait with joy the approach of His return, lest coming suddenly, He find us unprepared, and appoint us our portion with UNBELIEVERS.

Philadelphia, Oct.

C. S. M.

"O YE OF LITTLE FAITH."

Want of faith is the root of all sin. A want of confidence in the God who created us, whose wisdom, benevolence and power shines upon our daily path, and in whom we live, move, and have our being. A distrust and unbelief of the word of Him who formed and finished this beautiful earth for our convenience, and said, "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night shall not cease." This is our folly, madness, and death. Although the generations of earth have ever since proved the immutability of these promises, at every

breath, yet they will not believe, nor trust their indulgent Parent one unfulfilled promise. The promise ("spoken of by all the holy prophets since the world began") of His last coming to reward his believing children and restore our fallen inheritance to its original beauty and holiness, is now a stumbling block and offence. Although it is THE FAITH of our dispensation, in these last days, yet the world cannot receive it through UNBELIEF. Well might our suffering Redeemer exclaim, "O fools and slow of heart to believe all that the prophets have spoken;" and again as he wept, "if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but they now are hid from thine eyes." How fearfully do these divine warnings apply to this generation, yet neither now will they understand or BELIEVE that they are wasting the last sands of a world's probation.

Philadelphia, Oct.

C. S. M.

Have the Predictions which were to Precede Christ's Coming been Fulfilled!

It is often-times necessary to consider several topics which are presented as objections to the coming of Christ at hand, before we can effectually discuss prophetic times and periods. As we cannot now fully enter upon the subject, we will merely allude to them.

The gospel has been preached "as a witness to all nations"—"many false christs have arisen and passed away"—"wars and rumors of wars" have always affected the peace of nations—the world is one vast battle-field—nation has risen against nation and kingdom against kingdom, and there have been famines and pestilences, and earthquakes in divers places—the children of God have been afflicted and hated of all nations for Christ's sake. These predictions have been literally and strictly fulfilled.

Knowledge has increased—the scattering of the holy people has been effected—divisions, civil and religious, distinguish us—the church, as predicted by Daniel, and the political world, by the Revelator, are divided as by them represented. The church has increased in riches. The rich men of the world have heaped up treasures together for the last days; scoffers have appeared; and we have those in our midst, who cry peace and safety. There has been distress of nations with perplexity.

In Paul's first epistle to Timothy, 4th chapter, are predictions of the papal power, speaking lies in hypocrisy, forbidding to marry, &c. Also in the 3d chapter are recorded many things which were to occur in the last days which have received an exact and impressive fulfillment before the eyes of those now living. There have been signs in the sun, and in the moon, and in the stars; and many other sights and signs and appearances which were to indicate the near approach of our Saviour to judgment could be presented. Suffice it to say, that all the events which were to admonish us of the coming of Christ as near at hand have already occurred. All relating to that momentous period has received an exact fulfillment, excepting the grand event itself. For its entire consummation let us strive to be ready, and watch, lest it come upon us unawares. No passage can be presented which can invalidate the harmonious testimony of the sacred witnesses; no obstruction to the immediate expiration of prophetic time; periods are definitely assigned, and we are constrained to believe the drama of this world's history is about over. Those who are conversant with prophecy, must allow the time is especially nigh at hand. Most of the prophetic periods of Daniel and John have expired, and received a complete fulfillment. One great event yet remains in the future. When the 2300 and 1335 days of Daniel shall expire, the end of all things earthly is inevitably accomplished,

the last end of indignation is overpast—the two desolating powers which were to distract the earth, to trample under foot the sanctuary and the host, are ended. Christ has come. Daniel and those who have fallen asleep in Jesus will have a glorious resurrection—the living saints are clothed with immortality—the wicked are destroyed—the sanctuary is cleansed, is justified.

A DERNIER RESORT.

There are of the opponents of the doctrine of the Lord's immediate advent, those who accuse us of indifference to the fate of the wicked; and some go so far as to tell us that we desire their destruction.

Finding all their arguments and objections answered and overthrown, they repair to this last resource: "What a dreadful day it will be to the wicked!" they emphatically ejaculate. "Yes," we rejoin, "an awful day!" Ah! that they, while the long suffering of God still waits, would turn from their evil ways and live. But you, Christian professors, who charge us with necessarily desiring the destruction of the ungodly, when we fervently and sincerely pray "Lord Jesus, come quickly," would do well to consider whom you implicate with us when you thus speak. The especial object of the Saviour's regard and affection, the "beloved" disciple, who in prophetic vision saw the end of all things, witnessed the glorious coming of Christ with the clouds of heaven, the downfall of earthly kingdoms, the descent of the new Jerusalem, and the beatified saints in the possession of their inheritance, and was assured of the speedy fulfilment of all he saw, prayed for its accomplishment. "Even so: Amen," "Even so: come Lord Jesus," were the devout and fervent aspirations which escaped his lips; and with all our hearts we respond "Amen!" All the apostles and saints of old desired the coming of the Lord. His true lovers now desire it. They "look for and haste unto the coming* of the day of God," as Peter exhorts them to do. (2 Eps. 3: 12.) The Lord increase our desire for, and love to, His appearing!

The folly and the inconsistency of the charge we allude to, is equalled only by its falsity.

The longer our Lord delays, the more souls will be added to the number of the lost. Conversions to Christianity keep not pace with the increase of population. Meanwhile Papacy and other heresies are progressing on every hand with fearful rapidity.

But we have not time just now to say more, or space to devote to the full exposure of the absurdity and groundlessness of the imputation.

For the present we dismiss the subject, affirming what we are prepared fully to prove, that it is in mercy to the human kind the Lord is coming so soon.

*"Hasting the coming." (Margin.)

H.

Bro. Himes has just returned from Philadelphia,—attended two meetings there, which were fully attended and deeply interesting. He will lecture in Hartford this evening.

LETTER FROM BRO. JACOBS.

SYRACUSE, Nov. 3, 1843.

Dear Bro. Southard.—I arrived here this morning, after having spent two evenings with the brethren at New York Mills. They are a faithful band, and are daily looking for the Lord.

There are a few faithful brethren in this place also. They have opened a school-room, and hold meetings by themselves. They are now making an effort to procure a larger place; and I expect, if time continue, to spend some time with them. If any thing is done for Syracuse, it must be done now.

SYRACUSE, Nov. 6, 1843.

Dear Bro. Southard.—When I last wrote, we were seeking for a place to hold meetings in. The Metho-

dist Protestant Church was freely offered, but it was not situated sufficiently central; neither did we consider it large enough.

The Wesleyan Methodist Hall was occupied on Friday and Saturday evenings. Things looked very discouraging, and I was much inclined to leave the place.

The large room in Granger & Larned's Block, near the Rail Road Depot, was finally procured. It is capable of holding 700 or 800, or perhaps a thousand people. On Sabbath forenoon we had a very comfortable congregation. In the afternoon it was larger, and in the evening the hall was well filled, not only with people of all sorts, including Judges, Doctors, Lawyers, and "common people," but the power of God was there.—At the close of the lecture, six presented themselves for prayers, and one boldly told us the Lord had blessed him, another professed to find peace. A young man came forward and said that some might be surprised to see him there, as he had so long professed religion, but he must be honest before God, he said he had no religion, and consequently wished us to pray for him.

We have the Hall open through the days for a reading room; and the books that Bro. Tullock put up for me, are our only library, with the addition of a Bible. We firmly believe God is about to shake Syracuse to its centre.

I have been earnestly solicited to go to Auburn and lecture.

I will endeavor to keep you advised of the state of things here; in the mean time, be looking after some suitable person to remain here and lecture.

Yours in the blessed hope, E. JACOBS.

LETTER FROM BRO. I. R. GATES.

CANTON, FOUR CORNERS, Pa. }
Oct. 31, 1843. }

Dear Bro. Southard.—My labours for the last three weeks, have been confined to Elmira Village, Chemung Co. N. Y. which lays about 100 miles north of the place from which my last letter was dated. My success there was very good; many believed.

I gave one course of lectures at Springfield, Bradford Co. Pa. Many there were favorably impressed. I commenced at Canton last Sabbath, and expect to close on Thursday evening of this week.

Bro. Gates writes from Level Corners, Pa., Nov. 4, as follows:

"I have just closed a course of lectures at Canton, in the Baptist and Disciples' Meeting House. The interest among all denominations was great. Many confessed that they had been living "at the halves," and should live so no longer—sinners began to feel the vast necessity of the one thing needful.

Elder Hulbert, who preaches there, gave a very solemn charge to the people at the close of my lectures, in regard to the examination of this great subject. I expect he will soon distinguish himself as an able advocate of our blessed Lord's speedy coming.

Yours in the blessed hope, I. R. GATES.

THE CAUSE IN ALBANY.

LETTER FROM BRO. WRIGHTSON.

ALBANY, Oct 31 1843.

Dear Bro. Southard.—We continue to have good times here: the doctrine of the coming of our Saviour this year, is evidently spreading. Believers are confirmed, their faith is strengthened; and although we are unable to preach in the Churches, we can preach through them, notwithstanding some of their walls are 20 inches thick. The several denominations are troubled. They are making strong efforts to stop this spreading heresy. Rev. Mr. Cooley, pastor of the first Baptist Church, is preaching four sermons, for the purpose of keeping his members from the "House of Prayer;" Sabbath morning he showed, as he said, by positive proofs from the Bible, that the whole world is to be converted; that the gospel of Christ is to spread over the earth, till his dominion shall reach from sea to sea, and from the river to the ends of the earth; till every house shall have become a house of prayer, and every heart a temple for Jesus Christ to dwell in. He fulfilled the prophecy of Isaiah 2, and Mich. 4, where the soothsayers are to call upon the people to come up to the house of the Lord, and say that all nations shall flow unto it.

In the afternoon he endeavored to show the obscurity of prophecy, and the uncertainty as to the time of Christ's coming. He said that Christ, five or six times in the twenty-fourth and twenty-fifth chapters of Matt. gives us to understand that it is uncertain, &c. For Christ was to come as the lightning, and as a thief, and as it was in the days of Noah, when they knew not until the flood came and took them all away. And also, that the

parable of the ten virgins clearly showed that the present excitement was not the midnight cry of the Bible; which he said was given after the Bridegroom came; he then warned his flock not to aid in spreading it, and gave them the privilege, when they saw the Saviour here, to "cry" and halloo loud as they had a mind to. Alas for such watchmen! who have fallen asleep.

Last spring this same minister said that the doctrine of the end of the world in 1843, was no new thing, that his father preached it fifteen or twenty years ago.

His sermon however, did not appear to have much effect on the candid portion of his congregation, for there were more of them present in the "House of Prayer" last Sabbath evening, than I ever saw before.

Last evening Bro. Teall gave the last mentioned discourse a review. To night I go to hear Prof. Bush, and will take notes; to-morrow evening, Bro. Teall will also review the Professor's sermon. Bro. Teall will probably remain in Albany over the next Sabbath.

Yours in the service of our Master,

T. WRIGHTSON.

LETTER FROM BRO. CHARLES FRIEND,

PORT HOPE, Canada West, Oct. 31, 1843.

Dear Bro. Southard.—Our respected bro. George Hamilton acquaints me, that since bro. Beresford lectured at Cobourg, the Lord's work is reviving amongst those whose lamps had gone out, since the lecturing of brother Deverill last spring, and that they have got up a second advent prayer meeting, and that there is becoming a manifest alteration for the better. I wish to echo the voice of supplication with brother Hamilton, for a preacher to come and spend the winter with us. I think that here is an extensive country to stir up; and that God's blessing might be given, under an able minister. Here is a range of country, through which he might travel, as our few friends would convey him from place to place, to and fro—up and down—a circuit of about forty miles; so that he might be able to scatter seed in each village, weekly. I don't like to talk about reward for any second advent minister, he always will find that to the comfort of his own soul, under his own great paymaster, who will not suffer him to be neglected.

Pray do what you can, to induce some pious soul to come to us. I have looked continually, but have not seen any notice taken of Thornton's publication, sent over by me, for you to answer, which if done, would do great good here. Neither have you noticed brother Peter Hoff's Narration of his meeting with his Bishop, (which I also sent you.) The conference have since withdrawn brother Hoff's license as a preacher.

Yours in the blessed hope,

CHARLES FRIEND.

Bro Friend.—We do not exchange with the Christian Guardian. "Thornton's publication" has not been received at this office. We will endeavor to find the letter containing bro. Hoff's Narrative, &c. The papers have been forwarded to the several subscribers.

LETTER FROM BRO. HAWKES.

Chiope Falls, Mass., Nov. 4, 1843.

DEAR BRO. SOUTHARD—

I take this method to inform you that we are continuing to look for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

O how vain are all things connected with this life. This world at best is a waste howling wilderness. But bless the Lord, there is soon to be a new state of things. I hear the voice of my Savior, it falls on my ears in unearthly tones, "Behold, I make all things new." I listen again and I hear him say, "Behold I come quickly." My soul responds Amen—even so come Lord Jesus.

The advent friends in these parts are firm and unshaken in the belief that Christ is at the door. We hold meetings in this village regularly, and talk freely of the coming of our great deliverer.

We have had of late some conversions in this place. At Ware the Lord has recently blessed the advent friends with a gracious shower; some 20 or more have as we trust been converted to God. May the good work be carried on until He comes to call his servants to their great and eternal reward. And may you in that day, dear brother, have the satisfaction, (as I doubt not you will), of knowing that your laborious work has not been in vain in the Lord.

Yours in Christ, PHILIP HAWKES.

ISHMAEL AND THE TEMPORAL MILLENNIUM.

The prediction of the angel before Ishmael was born, was, "And he will be a wild man, his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren," Gen. 16: 12. If the preservation of Isaac's descendants, in the line of the Hebrew nation, a distinct people to this day, scattered and peeled as they have been, is remarkable, that of Ishmael's descendants of the same space of time, *always on the same territory*, is hardly less so. Although sometimes harassed and pillaged by the great conquerors of antiquity, the country of Ishmael has never been at any time subdued, never paid tribute. He shall dwell in the presence of all his brethren. As long as men live on the earth he shall be an unconquered people. The other two points of the prophecy, *he shall be a wild man—his hand against every man*, have also had a like fulfilment, running parallel with the other. The prophecy has been fulfilling for 3700 years, and from the terms of the prediction we see not how the descendants of Ishmael, as a body, can ever be converted, as the temporal millennium theory supposes. It may be further remarked, that Mahomet was among the descendants of him, who, when a child, was cast under a shrub to die of thirst, deserted by his mother.

"SECOND ADVENT."

From the Western Midnight Cry.

SEE HOW THEY AGREE.

It is truly wonderful what a perfect harmony the opposers of our Lord's Second Advent, at the door, manifest. Truly, one would think they were about to set up the "temporal millennium." Atheists, Deists, Orthodox, Universalists, and all, seem coming into a perfect agreement in their hatred to the doctrine of the "Coming One" at the door. We will give our readers a sample. The "Star in the West," the Universalist paper in this city, speaks thus of Dr. Lynd and his views:

"J. B. Wilson has just published a pamphlet upon the 2d Advent, from the pen of Rev. S. W. Lynd, D. D. This gentleman, it is understood, is the leading Calvinist Baptist preacher in the West. He preaches in this city. Being the leading preacher in his own denomination, his explanations will be received by his followers with the weight of authority.

"We shall now give our readers his exposition of the 24th chapter of Matthew, a part of which has always been regarded by Orthodox professors as descriptive of the last judgment. He explains the whole to relate to the coming of Christ at the destruction of Jerusalem, about eighteen hundred years ago. He occupies the ground that the Universalists have ever stood upon, as relates to that subject. The truth is, Millerism, common sense, and investigation have driven our opposers to adopt our interpretations. Explanations of ours which were ridiculed a few years ago, by many of them, they now declare as their own."

Here the "Star" gives an extract from Dr. Lynd, and then concludes its remarks upon the Doctor's views as follows:

"For the most part, the foregoing is the view taken by the Universalists; and that it is the correct one our opposers do now bear their witness. And one fact we must state which we consider an important one. The account in the 24th chapter of Matthew of the second coming of Christ, once explained to be an event past, and Dr. Lynd, or any other man, can never prove a still future coming to judge the world. They might just as well give up the doctrine on that subject at once.

"Dr. Lynd's explanation bars him from his own favorite dogma of a future coming and judgment. He cannot put his finger upon any text that cannot be consistently explained according to his own showing, in harmony with Universalist views."

In the same paper, the "Star" says:

"Stuart's interpretations are for the most part in harmony with Universalist views, put forth for the last half century;" and exultingly adds: "The Christian world is fast approximating towards Universalism—and it is of no use for any body to deny the fact."

No wonder the "Star" thinks so, when such men as Professor Stuart of Andover, Mass., and Dr. Lynd sustain the "peace and safety" doctrine by their powerful influence.

That the "Star" is not alone in its belief that the opposers of "Millerism," as they call the 2d Advent doctrine, are hastening into Universalism, take the following article, which first appeared in the "Patriot and Eagle," a secular paper, and from thence was copied into the "Chronicle," of this city, the editor of which, we are told, is a leading member of Dr. Beecher's church:

"The zeal of Moses Stuart, D. D. of Andover, against 'Millerism,' has betrayed him into admissions and assertions, which, if true, not only break down the principal barriers between Popery and Protestantism, but also nearly all the defences of Orthodoxy against Universalism. If I were satisfied that his prophetic expositions were correct, I should at once despair of meeting the Universalists and the Roman Catholics with any Scriptural logic worth the name. Why, Professor Stuart says that the entire book of Daniel's prophecy was fulfilled 1800 years ago! The book of Revelation, excepting the two or three last chapters, have also long since been fulfilled!! The 24th and 25th chapters of Matthew were fulfilled completely at the destruction of Jerusalem by the Romans!!! As for Prophetic Chronology, Mr. Stuart sweeps away with one dash of his pen the general, nay, universal belief of the Protestant church. With quiet dogmatism, such as few beside himself can use, he throws back into the darkness of the middle ages, all the best fruits of Reformation, and all the best directed researches of expositors since the immortal Luther first asserted and maintained the right of private judgment.

"The Doctor is determined to prove that the worst will be converted and the Jews restored to their native land. But, if his exposition be true, he ought in consistency to enlist himself under the banner of the Pope, and with the weapons of an infallible Church, go forth conquering and to conquer. Nay, more, he ought to extend his benevolence backward, as well as his exertions forward, and include in his boundless plan of salvation, the generations who have passed away, together with those who are to come. It is a striking fact, that the organ of the Universalists, published in New York city, hails the appearance of Professor Stuart's Book, as one of the most prominent movements of Orthodoxy, towards Universalism that has been seen during the present century. No wonder. Only say that the prophetic parts of Daniel, Matthew and John have no reference to a future Judgment, and the Universalist finds it easy work to spiritualize and accommodate the rest of Scripture so as to include all mankind in the plan of salvation, and to nullify all our hopes and fears in the judgment and resurrection of the dead. I assert, without fear of successful contradiction, that the Doctor's exposition leaves Protestantism no better designation than that of heretical non-conformity with the true Catholic Church, and gives Universalism at least as good ground to stand on, as any other sect out of the pale of the true indivisible, universal, infallible Church of Rome."

The approach of Stuart, Lynd, and others, opposing Second Advent at hand, towards Universalism, *alias*, "peace and safety" doctrine, is just cause of alarm to all who do not wish to have sudden destruction overtake them. "For when they shall say peace and safety, THEN SUDDEN DESTRUCTION cometh upon them—and THEY SHALL NOT ESCAPE." 1 Thess. 5: 3.

We are personally acquainted with a minister who, a few months since, preached three sermons in one day, against our views of the immediate glorious appearing of our Lord Jesus Christ. As he came from the pulpit he was greeted by an atheist, most heartily—as he passed down towards the door he was cheered by several Universalists—passing out of doors he heard a company swearing that he had used up Millerism right well.

These facts we had from his own mouth. "Pilate and Herod are made friends;" and good [!] and bad men of all sorts agree together in fighting against the speedy coming of our glorious Lord—they seem to forget

all their former differences in crying out, Away with Millerism—crucify it, crucify it. They are loving brethren just now. We heard of a case last winter, in Massachusetts, where a Trinitarian minister, a Unitarian, and a Universalist all sat in one pulpit, and took part in the same exercises, in a meeting against "Millerism." See how these brethren love one another.

Is "a man known by the company he keeps"? Well did the Psalmist pray, "Gather not my soul with sinners."

Shall we strengthen the hands of sinners that they turn not from their wicked way?

We were informed that a few days since, in this city, a Universalist who heard our exposition of the 24th Matthew, said, if that is true, Universalism is gone, and manifested a concern for himself. How did he find relief to his troubled mind? We learn that a Methodist preacher met him and told him, "It's all a humbug," &c. The man's mind was quieted, and he concluded to return to his Universalism.

THE GUILT OF REJECTING GOD'S TESTIMONY.

The writer of the following received her first impressions on the Second Advent, in her childhood, in England.—Ed.

TO THE EDITOR OF THE MIDNIGHT CRY.

With my early religious impressions I received as a Scriptural truth the certain and speedy second advent of our Lord and Saviour Jesus Christ, to reign personally with his saints upon the renewed earth; but I did not, till quite recently, realize the momentous consequence of neglecting to receive it as an essential article of my Christian faith. Perhaps it had not taken sufficient root in my heart to develop its importance. The late discussions on the subject have vividly impressed my mind with many serious queries and reflections; a few of which I offer for the consideration of those who profess to love and obey our crucified and ascended Saviour.

That which God hath spoken is binding on all his creatures. Awful indeed is the responsibility of the soul that would, at its own pleasure, receive or reject the word of Jehovah! Read Rev. 22: 18, 19. Is then the second coming of Christ to reign in the same body in which he died, arose, and ascended, a doctrine taught in the Holy Scriptures? If it be, can it be immaterial whether or not we believe it! Shall a worm of the dust dare to say of the smallest portion of the word of the Most High God, It was written in vain!—Surely not, of that which includes so much of glory to Christ, of comfort to the believer, and occupies so large a space in the sacred writings, which, throughout, testify of the sufferings of Christ and the glory which should follow. Why leave out the glory which should follow? as though to suffer was the great end of his mission. Many say the subject is doubtful and obscure. Why is it so? Is it because they have not diligently searched and compared divine truth? Then they are verily guilty, themselves being their own judges: but if, after having searched and compared they wilfully close their eyes, their hearts being opposed, the case is still worse, as it argues a principle the reverse of that love which would induce entire submission and obedience. That he said he was a king gave great offence during his first advent, and surely the offence has not ceased with the majority of his professed disciples, although over his cross was written, under the guidance of divine providence, (what Pilate, though strongly urged, was not permitted to alter.) "JESUS OF NAZARETH, KING OF THE JEWS!"* This King was the crucified Jesus! his human, not his divine nature. We will not have this man to reign over us, may be unwittingly the spirit of many, who, because they acknowledge his spiritual reign, flatter themselves that all is well. That he ever has reigned spiritually in the hearts of all his people, and ever will, is a blessed truth, yet it is only part of the truth of the gospel, for this he doth in virtue of his Deity, and those who admit of no more, deny him the full reward of his sufferings, and believe not in the Christ revealed by the Holy Ghost, who shall see of the travail of his soul and be satisfied. As God, he could have no travail of soul, nor could be, in this sense, satisfied.

Who shall sit on his father David's throne? As

God, David could not be his father. Who shall be exalted to reign over the kingdoms of this earth! As God, he is, and ever was, above all exaltation, and has reigned from everlasting, and will continue so to do, to everlasting. The divine word, which informs us that Jesus was reviled, despised and rejected by those he came to save, assures us that on the spot where he thus submitted to humiliation, he shall in the same body be exalted, extolled, and acknowledged by all men in his transcendent majesty and glory. As well may we deny the one to be real and literal as the other; the sin must be equal, because equally contradicting the word of God, or, perhaps we ought to say that is more aggravated, which refuses to recognize the more glorious part of his mission, and to render honor to him whom God delighteth to honor. If this be true, do not opposers, or even unbelievers, stand every moment in jeopardy? O! that they would pray, read and consider, in time, lest haply they be found to be fighting against the revealed will and purpose of God, rejecting his offer of love and mercy to their souls!

* Who are the real Jews, is explained in many parts of the New Testament by expositors, so guided that they could not err.

LIFE'S TRAVELLER.

The following recently appeared in the Literary Gem. When the reader has finished it, we wish to ask him a question:

"An aged man of God encountered a traveller, who smote his breast and broke into loud and deep lamentation. And he said, 'My brother, what is thy affliction, that thou wailest thus, on thy way?' And the traveller answered, 'My path is long and weary; it is full of thorns and thistles; my feet are bleeding with sharp rocks, and my bosom is torn with briars; my sight is dim, and I fear to lose my way; darkness gathers around me, and I know not which way to turn; my ear is dull, and I hear not the voice of the torrent till it roars at my feet; the bitter north winds pierce me through the sun looks fiercely upon me, and I faint; they who travel with me and who should assist me in my feebleness, rush rudely by, and overturn me as they pass; they darken my way by intercepting its faint light; they toss the brambles from their own feet under mine; they bewilder me by adverse councils, and lead me into crooked paths as I follow them; they pluck rich fruits by the wayside, which I in my weakness cannot reach, and forget that I am fainting. There were those who travelled with me for a season, whom I loved and who held up their light that I might also see; and they pitied my wounds, and bound them up as we journeyed, and they pointed out the green places, and we sat together by the fountains in the wilderness, and I gathered strength as we held sweet converse. But one by one they have faded like a vision from my sight; they have all passed away! they flit by me in my dreams, but they mock my grasp; their voices come upon my ear on the night breeze, but I call on them and they do not answer! Askest thou why I lift up my voice in sorrow?"

And the holy man inquired, 'Whither dost thou travel? what is the goal of thy journeying?' And the traveller said, 'I am journeying to the house of my Father; I am travelling home; I know that there I shall be welcome; for though my dim sight so often mistakes the direction, yet hath my Father sent me his chart and compass to guide me on my way.' And the man of God once more questioned, 'In this thy Father's house, what is it that awaits thee?' The faith of the traveller kindled at the thought, and he replied, 'Eye hath not seen nor ear heard, the fullness and the joy thereof. All the glories and delights, which I see at a distance on my way, and for which I often mourn, are as nought to the least of the abundance that is there awaiting me. The glorious hues that fade out here as we gaze, are the enduring colors of that mansion. The waters that shine there upon the eye have no bitterness, and there, there is no draught. There is no separation there, and no chill of doubt, or decay, or jealousy cometh there, between hearts that love. And the shadow of death entereth not there! And they whom I loved, and with whom I talked of that blessed home as we journeyed, are all there! Though they passed from, my sight like the morning dew, yet have they left me a sign and a token where I should find them.'

'And thou weapest, O traveller,' said the aged man, 'and falterest on thy way to a home like this! Why girdlest thou thy spirit not up, in the strength of that

which is before thee! Go steadily on thy way. Why dost thou foolishly look to thy fellow travellers for guides? Behold they are weak; they are dim-sighted; they are bewildered as thou art. Hast thou not the chart and compass of thy Father? Why askest thou their support, and seest not they are fainting at thy side? Thou shrinkest from the thorns in thy way, and seest not that their feet are bleeding. Thou lookest on the fruits they chance to pluck, and forgettest that thou gatheredest when they were an hungered, and they shared not. If thy sight is dim, and thine ear dull, hast thou jostled no one in thy path, and flung the thorns from thy feet under those of no other? Hast thou not past by him whose wounds thou shouldst have bound up, and heard not the cry of him who asked thy help? Complain not, O man, of thy brother, nor embitter thy soul by thinking he careth not for thee. Look not upon the length of the way, nor upon its toils, nor its desolateness, nor yet upon the deep waters, nor the valley and shadow of death thou must finally pass. But fix thine eye steadfastly on the home beyond; and, though dimness be upon thy vision, yet shalt thou pass on in safety and rejoicing, as one indeed, who, weary and worn from a long journey, yet beholdest, from afar off, gleaming through the wilderness, the lights of his Father's mansion.'

Now for the question. If this traveller loved the thought of home, would he quarrel with and abuse a friend who should tell him that his Father was coming very soon, to relieve him from pursuing his toilsome way any farther, and to conduct him immediately to his glorious mansion?

CHEERING THOUGHTS ON THE SECOND ADVENT.

FROM DR. LEIGHTON'S COMMENTARY.

1 Peter 1: 7—"Might be found unto praise, and honor, and glory, at the appearance of Jesus Christ."

This is the end that is intended, and shall be certainly obtained, by all these hot trials. Faith shall come through them all, and shall be "found unto praise," &c. An unskillful beholder may think it strange to see gold thrown into the fire, and left there for a time; but he that puts it there, would be loth to lose it; his purpose is to make a costly piece of work of it.

"At the appearance of Jesus Christ." This denotes the time when this shall come to pass; for Christ is faithful and true; he hath promised to come again, and "to judge the world in righteousness," and "he will come, and will not tarry." It is called, "the revelation;" all other things will be revealed in that day—the most hidden things, good and evil, shall be unveiled; but it is eminently the day of HIS REVELATION: it shall be by his light, by "the brightness of his coming," that all other things shall be revealed; but he himself shall be the worthiest sight of all. All eyes shall behold him. He shall then gloriously appear before all men and angels, and shall by all be acknowledged to be the Son of God, and Judge of the world: some shall with joy, know him, and acknowledge him to be so, others to their horror and amazement. How beautiful shall he be to those who love him, when he as the glorious head shall appear with his whole body mystical with him. Then, the glory and praise which all the saints shall be honored with, shall recompense fully all the scorns and ignominies, and distresses they have met with here. And they shall shine the brighter for them. O! if we consider oftener that solemn day, how light should we set by the opinions of men, and all outward hardships that can befall us! How easily should we digest dispraise and dishonor here, and pass through all cheerfully, provided we may be then found in him, and so far partake of praise and glory and honor in that day of his appearing.

[Again, in his comment on 1 Peter 4: 13, he says:]

Now that he is hidden, little of his glory is seen. It was hidden when he was on earth, and now it is hidden in heaven where he is. And as for his body here, his church, it has no pompous dress, nor outward splendors, and the particular parts of it, the saints, are poor, despised creatures, the very refuse of men in outward respects and common esteem. So he himself is not seen; and his followers, the more they are seen and looked on by the world's eye, the more meanness appears. But there is a day wherein he will appear: AND IT IS AT HAND! and then he shall be glorious in his despised saints, and admired in them that believe (2 Thess. 1: 10); how much more in the matchless brightness of his own glorious person! In the mean time, he is hidden, and they are hidden with him, "for our life is hidden with Christ in God." He shall shine forth in his glory. Terrible shall it be to them that formerly despised him and his saints, but to them it shall be the gladdest day that ever arose

upon them—a day that shall never set or be benighted; the day they so much longed and looked out for, the full accomplishment of all their hopes and desires. ON! HOW DARK WERE ALL OUR DAYS WITHOUT THE HOPE OF THIS DAY!

It is a sweet and joyful thing to be a sharer with Christ in any thing. All enjoyments wherein he is not, are bitter to a soul that loves him, and all sufferings with him are sweet. The worst things of Christ are more truly delightful than the best things of the world: his afflictions are sweeter than their pleasures, his reproach more glorious than their honors, and more rich than their treasures. And shall I shrink and creep back from what he calls me to suffer for his sake? Yea, even all my other troubles and sufferings, I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.

The following of Christ makes any way pleasant. His faithful followers refuse no march after him, be it through deserts, and mountains, and storms, and hazards, that will affright self-pleasing, easy spirits. Hearts kindled and actuated with the spirit of Christ, will follow him, "wheresoever he goeth."

LETTER FROM BUFFALO.

My Dear Brother Himes—I was glad to hear from you and of the success which has attended your labors since you left Buffalo. "Your coming here, and the brethren associated with you, has resulted in much good to the souls of many. We are a little company, yet the Lord is adding daily to our numbers. Our meetings are well attended, and brother Skinner is laboring with good success among us. Our Hall is crowded on the Sabbath, and never has the spirit of inquiry risen to such a degree as at present. The cause is onward in this place.

Yours, in full confidence of our coming Lord,
Buffalo, N. Y., Nov. 1. JOEL ATKINS.

LETTERS RECEIVED DURING THE WEEK ENDING NOVEMBER 8.

POSTMASTERS.—Richmond Corner, Me.; Bristol, Ct. Fulton, N. Y.; Cleveland, O.; Wallingford, Ct.; Persia, N. Y.; Brunswick, Me.; Canton, Pa.; Middleport, N. Y. (Bro. Guernsey's address is Northfield, Ct.); Copenhagen, N. Y.; Middleport, N. Y.; Sandy Hill, N. Y.; Akron, O.; Bristol, Ct.; Bridgeton, N. J.; Michigan City, Ind.; Springwater, N. Y., each \$1.

West Greenville, Pa.; Johnstown, N. Y., each \$2. Hinesburgh, Vt., \$3.

Ballston, N. Y.; Norwalk, O.; Lancaster, Pa.; Level Corner, Pa., each \$5.

Albion, Mich.; Auburn, N. Y.

INDIVIDUALS.—Silas B. Tarbox; Peter Christ; Samuel B. Ingersoll, (postage 50 cts., should have been handed to the P. M. and franked by him,) each \$1.

Philo Hawkes, \$2.

Chas. Friend, \$3.

J. V. Himes; Ali Andrews; John Kilton; Sidney D. Ostrander, (postage 18-34.) Luther Caldwell; S. S. Snow; A. Flavell; Geo. Carrico; John Osborn; L. C. Collins; L. D. Fleming; E. Jacobs; H. B. Skinner; Geo. F. Storrs; J. M. V.—; David Reynolds; E. C. Galusha; Wm. Miller; J. V. Himes.

SECOND ADVENT DEPOTS.

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Address J. V. Himes.

NEW YORK CITY.—No. 9 Spruce st.
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Address G. S. Miles.

ROCHESTER, N. Y.—No. 17 Arcade Buildings.
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BUFFALO, N. Y.—No. 8 Niagara st.
Address H. B. Skinner.

UTICA, N. Y.—Address Horace Patten.

PHILADELPHIA, Pa.—Nos. 40 and 41 Arcade.
Address J. Litch.

CINCINNATI, O.—Third st., few doors east of Walnut, south side. Add. Geo. Storrs.

ST. LOUIS, Mo.—No. 88 Market st.
Address H. A. Chittenden.

LOUISVILLE, Ky.—Jefferson House.
Address Dr. Nath'l Field.

MONTREAL, C. W.—No. 158 Notre Dame st.
Address R. Hutchinson.

PORTLAND, Me.—Casco st. Address J. Pearson.

AKRON, O.—Address C. Clapp.