

# THE MIDNIGHT CRY!

VOL. V.—No. 12.

NEW-YORK, THURSDAY, NOVEMBER 2, 1843.

WHOLE No. 91.

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. SOUTHWARD, Editor.

THE MIDNIGHT CRY,  
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## THE MIDNIGHT CRY.

The editor is still absent, and we go to press without having received any communication from him for this week's paper. The next, no doubt, will be enriched by his pen.

### 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.

And at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

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,

Bro. Heyes will lecture at Franklin Hall this [Wednesday] evening. Subject—"The present moral condition of the world, and the ripeness of the nations for destruction."

St. Louis.—Bro. H. A. Chitenden, has made arrangements to go to St. Louis, Mo., immediately. He will there open a Depot, for books and papers. Lectures will be given in that city and vicinity, and the "CRY" sent throughout the West and South.

### BROTHER STORRS' VISIT TO INDIANA.

From the last "Western Midnight Cry," we extract the following:—

"VISIT TO INDIANA.—The heavy rains had made the roads bad, so that our tour was not the most pleasant. The air also was too chilly to hold our meeting on the camp-ground, as intended. We met there, however, on the Sabbath; and we judged there were between one and two thousand persons present; some had come from fifteen to twenty miles distant, and all listened with deep attention to two discourses on the glorious theme of our Lord's speedy coming in the clouds of heaven.

"After the Sabbath, our meetings were continued at Brownsville with deep interest. The people were of a ready mind to receive the truth; and the cry on every side, through that region, was—'Come over and help us.' We left Bro. Stevens and Boyer there for a week or two; but it is utterly impossible for us hardly to begin to supply all the applications that are made for help and light on this subject."

### LECTURES.

The deeply interesting lectures delivered by Eld. Goff, in Franklin Hall, on Monday, Tuesday and Wednesday evenings of last week, were well attended. He left for Philadelphia on Thursday last.

The prayer and conference meetings on Thursday and Friday evenings were joyous and profitable.

On Sabbath last, brethren Whiting and McChesney lectured at Constitution Hall. Bro. Jacobs at Franklin Hall, Chatham Square, New York.

Brethren Matthias and Heyes at the House of Prayer, Brooklyn. Bro. Chandler at Newark, Bro. Teall at Albany, Bro. Croffut at Williamsburgh.

The meeting at Franklin Hall in the evening was one of peculiar interest. Seldom, if ever, have we witnessed a more melting, precious season. Seventeen or more individuals presented themselves for prayers. The brethren were deeply engaged, and the power of God was felt; His glory was displayed in the salvation of souls, and several expressed their faith in Jesus, as powerful to save, in a most touching manner.

Brethren, read the interesting letter from Sister Olive Maria Rice, (who was on the reserve list for the missionary service in the Methodist E. Church,) inserted in to-day's paper, and let it incite you to renewed zeal and devotedness to God. Probation yet continues, the hand of the reaping angel is yet stayed; be faithful then in the discharge of your respective duties, and may the cause of Christ, and the worth of souls, lay near your hearts. Have confidence in God, mighty faith in prayer, and salvation free and full will attend your labors. We have encouraging tokens of His love and power. Mercy yet remaineth, there is hope still for the disconsolate.

Let the field be well canvassed, and the fruits well gleaned, for soon, very soon, "Time shall be no longer."

Be faithful then, your labors are well nigh finished, and the reward of the righteous will soon be yours.

### 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.

Perry's Mills, Clinton Co., Oct. 12, 1843.

Bro. Jacobs left for Western New York on Tuesday last.

## THE MILLENNIUM.

BY E. JACOBS.

Continued.

My last article on this subject has been placed in the hands of about 200 editors, many of whom are advocating the doctrine of a thousand years' prosperity for the churches, in this present world, and not one of them, so far as I can yet learn, has replied to the argument. In justice, however, to the editor of the "New York Observer," (one of the chief papers of the Presbyterian church,) I should say, that after taking time for mature deliberation, he has brought forth one of those arguments that has, of late, become peculiar to the advocates of the millennium theory. A "classic" scholar, like this editor, ought to be capable of defending the doctrines of the "church" with sound argument. Since his is the only one we have, I will introduce it entire. It is as follows:

"AN AWFUL PROSPECT!—A writer in a Millerite paper of this city has made a calculation to disprove the idea of a millennium before the resurrection, and he discovers" [by figures that cannot lie] "that if the population of the earth goes on increasing through that period as fast as *he thinks* it will if the earth stands so long, then, dreadful to contemplate, there will be 18,037,886 inhabitants on each square yard of the earth's surface; and the mode of living he expresses in the following classic language. [He then copies the following paragraph:] 'Packed down like pork, reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with living inhabitants *ten hundred and seventy-five miles deep*, and the graves of the previous generation only, upwards of *five hundred miles deep* on the entire surface of the land. It would also amount to 5,679,295 individuals to every square yard on the entire surface of the globe, or about *three hundred and fifty miles deep* of living inhabitants on land and ocean.'

Whether this editor feels prepared to stand justified at the bar of God, for having given to his readers a fair view of the argument contained in my article, is a question he ought speedily to determine. Had he a disposition, it would have taken no more time, or room, for him to have stated, that the extract he has published, was the result of an argument founded upon the fact, that if the population of the earth should increase only as fast as the United States has since 1790, the population would amount in the year 2843 to 2,638,827,906,662,400,000,000, which would give the result contained in his extract.

But the facts would not answer his purpose. The "classic language" may bring the "Millerite paper" into disrepute, and his readers must have it. So without regard to truth, or the argument, he states, "if the population of the earth goes on increasing as fast as *he thinks* it will," "then dreadful," &c. He has had his way, and his readers have the result of the argument, and such of them as are in the habit of thinking for

themselves, have probably made up their minds upon it. God is able to bring some good out of it, although there is no apparent good design in his publishing it. Many, by this hint, may be led to calculate, reason, and search the Scriptures for themselves, and thus have the mists of this popular delusion (a thousand years' millennium) swept away from their minds,—awake from their slumbers, and prepare to meet their "coming Lord;" which would not have been the case, but for the "classic" expression, "Packed down like pork." Those birds that love and seek for chaff, sometimes in their eagerness to get hold of it, carry away, without design, a portion of good seed, which is thus planted in a soil that could not in any other way be reached. I am not sorry for the "classic language."

Lest some may suppose the view taken of the millennium, in the last number of this paper, to be incorrect, especially in reference to the increase of population during the thousand years, I shall here introduce a summary of the most popular views of this doctrine, extracted from the "Encyclopedia of Religious Knowledge," pp. 810, and 811. Article, "Millennium."

Following a quotation from Rev. 20: 1—6, the writer says:

"This passage the ancients took in a sense grossly literal, and taught that, during the millennium, the saints on earth were to enjoy every bodily delight. The moderns on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however, a mistake, as the very next verse but one assures us; for we are there told, that, 'when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth;' and we have no reason to believe that he will have such power in the 'new heavens and the new earth, wherein dwelleth righteousness.'"

The writer speaks of these views having been recently revived in England by Rev. Edward Irving, and his "fanatical" followers, and adds:

"Respecting the real millennium, we may observe the following things: 1. That the Scriptures afford us ground to believe that the church will arrive at a state of prosperity which it has never yet enjoyed." Then quotes Rev. 20: 4, 7; Ps. 72: 11; Isa. 2: 2, 4; 11: 9; 49: 23, 60; Dan. 7: 27.

"2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world, there will be many thousands born and live on the earth, to EACH ONE that has been born and lived in the preceding 6000 years; so that, if they who should be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

"3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty shall cease. Business will be attended to without contention, dishonesty, and covetousness—Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then

greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made and are making in ship-building, navigation, electricity, medicine, &c. 'the tempest will lose half its force, the lightning lose half its terrors,' and the human frame not be nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

"4. The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the seven-thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but that the present convulsions among the different nations, the overthrow which Papacy has had in places where it has been so dominant for hundreds of years, the fulfillment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant; who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?"

"How delightful, then, the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast, virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly.—At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness is blended with the glories on high. The mysteries of God on earth finished, 'the times of the restitution of all things' are fulfilled. The Son of God descends. The scene closes with divine grandeur; 'and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth.' 'The kingdoms of this world are become the kingdoms of our Lord and his Christ.' 'And I saw a new heaven and a new earth; for the first heavens and the first earth were passed away; and there was no more sea. And I saw the Holy City, New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.' Rev. 19: 6; 21: 1—4."

I have not interspersed the article with remarks, but have given it entire, in order that the reader, for himself, may see the harmony of its parts.

Here, then, is a fair impartial view of the millennium doctrine, resting according to the same author, upon the following authorities, viz. "Hopkins on the millennium; Whitby's treatise on it, at the end of the 2d vol. of his annotations on the New Testament; Scott's Commentary; How's Christian Register for 1816; Bishop Newton on the Prophecies; Bellamy's Treatise on the millennium; Theol. Misc., 6th vol.: Lardner's Cred., 4th, 5th, 7th and 9th vols., Taylor's Sermons on the millennium; Illustrations of Prophecy, ch. 31; Bogue, Emerson and Potter, on the millennium; Wardlaw's Sermon on the millennium; Fuller's works; Jones's Lectures on the Apocalypse; Jones' Bible Cyclopaedia; Natural History of Enthusiasm; Works of Rev. Robert Hall; Watson; Henderson's edition of Buck; Jones." Every ecclesiastical body, recommending these works to candidates for the ministry, without making exceptions to such doctrines, of course endorses them as its own.

Our millennium text book having thus been made ready to our hand, by such authorities as the above; every lover of truth, reason, and consistency, will be prepared to look it full in the face, and by comparing it with the Bible, to discover whether the theory bears the Divine impress. It is truth that sanctifies, (John, 17: 17.) and if this be truth, let us cherish it for this im-

portant reason; if not, let us cast it away, as not only unprofitable, but destructive to our best interests: for says the apostle, Eph. 5: 6, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." To justify the above conclusions relative to the millennial state, we are told that the "Scriptures afford grounds" for it, and are referred first, to Rev. 20: 4—7. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: AND THEY LIVED and reigned with Christ a thousand years." In the first clause of this verse, we have all the righteous, that have been scattered among the deceived "nations," (verse 3,) now, themselves saved from among the nations, ch. 21: 24, sitting on thrones,—judgment in their hands—living—reigning, &c. They are then particularized as embracing 1st, those that had been beheaded for the witness of Jesus, and for the word of God: (being probably all the martyrs prior to the Christian era,) under the expression "for the word of God," and all the martyrs from that time to the end of the reign of Pagan Rome. 2d. Those that had not worshipped the beast, clearly demonstrated in other articles to be Papacy, which received its dominion early in the 6th century, and whose civil power was taken away at the close of the last century, thus fulfilling the predictions in Dan. 7: 26; and Rev. 13: 10. 3d. Those that had not worshipped his image, see Rev. 13: 14, and 11. This image, whether a civil or ecclesiastical power, has not had its existence till since the beast, in the capacity of a civil ruler, has come to his end. 5th. Neither had received his mark upon their foreheads, or in their hands. Who these are, will be considered in another place. These all lived and reigned with Christ a thousand years: while the millennium text book conceals the fact that the thousand years commence with the resurrection of the righteous dead, as is here clearly shown, and plainly stated in verse 5. "This is the first resurrection." If our view is "grossly literal," like that of the "ancients," would it not have been well for our informant to see that nothing so "gross" as this, should have crept into the spiritual view? The idea in verse 7, that Satan shall be loosed out of his prison, can never change the declaration of God, "This is the first resurrection." What work is here made of the Scripture by this theory! Because our writer has "no reason to believe" that Satan will have power to deceive "in the new heavens and the new earth," this flaming truth, of the "first resurrection," is thrown in the dust. We are next referred to Ps. 72: 11. "Yea, all kings shall fall down before him, all nations shall serve him." The same injustice is here done to the Scripture as in the other case; for it would seem that the writer must have seen in immediate connexion with this text, (verse 4.) that then God "shall break in pieces the oppressor," and (verse 9.) "his enemies shall lick the dust." In Isa. 49: 23. another millennium quotation, "and kings shall be thy nursing fathers, and their queens thy nursing mothers." A similar expression to the above is added, "and they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet." The fate of the kings of the earth is more clearly shown in a description of "the great day," given in Rev. 6: 15—17. Having remarked upon most of the other texts, above quoted, in my last number, I shall pass them by in this place, to notice some of the conclusions. "In this time (1000 years) in which the world will soon be filled with real Christians, and continue

full by early regeneration, to supply the place of those who leave the world." We have searched the quoted texts in vain, for the least intimation that people will continue to be regenerated, or that there will be either births, or deaths, after the thousand years are commenced. When such discovery is made, we wish to be pointed to it.

"There will be MANY THOUSANDS born and live on the earth, to EACH ONE that has been born and lived in the preceding six thousand years." We are not told how long a generation shall last, but "the tempest losing half its force, and the lightning half its terrors," and the "human frame not near as much exposed to danger." we may, without doing violence to the theory, suppose that death will lose half its powers, or that a generation will last twice as long as it does at the present; say about sixty years. To arrive at any just conclusions, relative to the amount of population on the earth, by the time the thousand years are finished, will be difficult from the fact that we cannot ascertain with accuracy, the number that have lived on the earth, "during the preceding six thousand years." Another difficulty arises in understanding how many is meant by "many thousands to each one," &c. We will make a little calculation upon this view, by substituting the number 10,000 for "many thousands," and by leaving off ALL that have lived on the earth previous to the present generation, and suppose the population to increase about half as fast as it now does, then if any of the advocates of the millennium theory, think themselves unjustly dealt with, if they will make their grievances public, they will be candidly considered.

The present population,	900,000,000
Ten times as many,	9,000,000,000
Doubling once in 60 years, would leave at the end of 960 years	} 589,824,000,000,000
Number of persons to each acre of land on the earth's surface.	
	18,432

The reader will see the latitude here given to the theory, and the utter impossibility of any such anticipated state, ever being realised in this present world. That the earth contains less than 24,000,000,000 acres of land, capable of cultivation, is a fact that can be demonstrated. Furthermore, there must be some supernatural intervention, turning the things of nature out of the course in which they have been moving for the last four thousand years, in order that the earth can sustain a population of more than one individual to every two acres of tillable land, and the present proportionate number of the brute creation. At the present time it does no more than half this in those sections that have as large a population as they can sustain.

If the candid reader will look closely at the view here taken by the advocates of the millennium theory, he will become satisfied that they will justify the idea that population is to increase twice as fast, in the room of half as fast, as it does at the present time; for "human life is rarely to be endangered by the poisons of the mineral, vegetable, and animal kingdoms"—"the inhabitants" are to be "secure from the fear of robbery and murder"—"war is to be entirely ended"—"bigotry and cruelty are to cease"—great improvements in "medicine"—no existing "dangers," &c. There is no intimation of any decrease in generation, but a strong intimation of its increase, in the expression, "thousands born and live on the earth to each one that has been born and lived in the preceding six thousand years." Carrying out this idea to the end of the thousand years, would leave not only "ten hundred and seventy-five miles deep of living inhabitants" on the entire surface of the earth; but "many" hundred times that depth.

Under such a state of things, the following lofty strain of eloquence is understood, and produces some effect: "How delightful, then, the prospects which open upon the eye of faith in prophetic vision!" "Our race assumes the appearance of one vast, virtuous, peaceful family." "Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene MINGLES WITH THE HEAVENS, and rising in brightness, is blended with the glories on high." And the worst of all is, that, when this takes place, the millennium advocates will have to turn literalists, for it is to be fulfilled "in a sense grossly literal." We have made allowance in our calculation, for this "brief space of severe trial," by carrying the reckoning no farther than nine hundred and sixty years. Every reasoning man must see, that, if the principle were carried out, something more than a "brief space" of trial would ensue. To show that some men in the ranks of the millennium advocates, have thought on the subject, I will here introduce an extract from an article entitled, "A Thought for the Thoughtful," published in the New York Evangelist of January 13, 1843. It is from the pen of

REV. JOHN S. C. ABBOTT.

"No Christian doubts, that about six thousand years ago, this world was prepared for the abode of its present inhabitants, and that the time will eventually come, when it will be destroyed by fire. That this globe had a beginning, and will have an ending, is the undoubted faith of every believer in Christianity. When will this terrific conflagration take place? Is it to be expected within a few months, or within a few years: or are countless ages still to roll on, before the archangel's trump shall utter its peals, and the earth and all that are therein shall be burned up!

"There are certain facts which seem to indicate that the end of all things is at hand. If the number of births in the world, exceed the deaths, in any ratio, the time must of course eventually come, when the world will be so crowded with inhabitants, that it can hold no more—that there will not be room for another individual to stand upon the surface of the globe. Now it is an unquestionable fact, that the number of births do very decidedly exceed the number of deaths, and that in a ratio continually and rapidly increasing. And all things are now tending to magnify that increase. Wars are becoming rare, and it is probable that soon that terrible desolation of the human family will disappear forever. Medical skill is making rapid advances in curing diseases, and in guarding the system against their approach. Comforts are multiplied, which shield the infant from exposure, give vigor to the frame, and prolong our days. And from these causes, and others, each succeeding year the excess of births over deaths must be increasing.

"But even at the present comparative slow rate of progress, when vice and crime are doing so much to retard the progress of the human species, the population of these United States doubles once in twenty-three years. And we can see no probable causes in the future to diminish this ratio of increase, but on the contrary, very much to add to it. Humboldt estimates that the continents of North and South America, when all their resources are fully developed, may sustain a population of three thousand six hundred millions; that is, about four times as many as the present population of the whole globe. But even at the present proportionate increase of population, in the year two thousand and twenty-four, but one hundred and eighty-four years from now, the population of this country will be forty hundred millions; and in twenty-three years more, just two hundred and seven years from the present time, the population will be eighty hundred millions; more than twice as many as can, by any probability, live in the land. To what, then, are we coming!

"When we consider how full the Old World already is, and the many causes which are now combining, through the advances of piety, civilization and the arts, to meliorate the condition of the human family, and thus to promote the more rapid increase of population, we cannot imagine that an inch of ground will, in two hundred years, be left unoccupied in that hemisphere. What then is to become of this vast and accumulating population of earth, when it shall have filled every possible nook and corner of the globe, and shall have exhausted all its conceivable resources! Is bloody war again to riot for the extermination of the human race? Neither God's word nor his providence warrant this expectation. The time is evidently near, when the sword shall be

beaten into the ploughshare, and the spear into the pruning hook, and the nations of the earth shall learn war no more. Is famine, with gaunt and skeleton limbs, to stalk in horror over the fields and cities, and the families of earth to waste and perish through the miseries of starvation? This would be a millennium of earthly wretchedness indeed, the idea of which no sane mind can cherish for a moment. What then is to be the result? It seems capable of mathematical demonstration, that matters cannot progress, as they are now progressing, in this world, two hundred years longer—perhaps not half that time. Every thing seems converging to a crisis—to a speedy crisis; and some tremendous result must soon ensue. The population of the world is rapidly outgrowing the world's capacity to sustain it. One of three things is, therefore, inevitable. By some supernatural interposition, the rapid increase of population must be prevented; or war and misery must thin off the starving myriads, struggling for a foothold upon the earth; or THE END OF ALL THINGS IS AT HAND, and a new dispensation is to be ushered in, by the introduction of the new heavens and the new earth, wherein dwelleth righteousness. The probability of this latter result is in process of rapid development, by all the teachings of prophecy, and of providence.

"If a ship at sea, at a hopeless distance from land, has sprung a leak, and the water is increasing in the hold, notwithstanding every endeavor to prevent it, an inch an hour, you can calculate with mathematical precision, how long it will be, at that rate, before the ship will be full. And you are absolutely certain, that unless there be some providential interposition, the ship must sink in a given time. Now the world is just in this condition. Its population is rapidly increasing, and, of course, the time is at hand when it must be full—when it can hold no more people, and when some stupendous change must ensue. The increase of population is now such, that unless retarded, this event must take place within the period of two hundred years. Are there any prospective influences which may retard this progress? No! none at all. On the contrary, every thing indicates that the ratio of increase must be continually and rapidly augmenting. The facts being admitted, we can no more resist the conclusion, than we can resist the demonstrations of Euclid.

"Does prophecy throw any light upon this question? It is certain that there is nothing in prophecy which militates against this view."

Some may think it spending time to bad purpose, thus to pursue an "old exploded theory," as it is sometimes termed; but I am persuaded, that, however many times it has been "exploded," it still lives, and is the means of lulling thousands to sleep, who must perish when the Lord comes to "take vengeance," unless some warning voice is speedily made to reach them. Some idea of the extent of the influence of this doctrine may be formed from the thousands of experiences of Second Advent people, a large majority of whom, we hear saying, "I had imbibed the opinion, that the world was to be converted before the Lord come." Seeing how busy and successful the enemy of souls has been in promulgating this most effectual and delusive cry of "peace and safety," I have felt it a duty, since God has opened the way, to send these thoughts forth to the world, accompanied with a fervent prayer to God, that they may be the means of clearing away the mists of darkness that becloud so many minds, and that some precious soul may be led to "seek the Lord while he may be found, and call upon him while he is near."

#### OPPOSITION.

We are not insensible to the opposition elicited by the discussion of the important truths we hold; we are not indifferent to the unfavorable opinions entertained by the public in regard to our theory.

But we stand undismayed. Our conclusions have not been hastily deduced, but carefully and prayerfully obtained from sound premises, which cannot be controverted.

Although, by disseminating our views, we are subjected to misrepresentations, obloquy and rebuke, yet we are not intimidated, such slight impediments are no barriers to the onward march of truth, Christ will vindicate his own cause, His truth will be proclaimed notwithstanding all that may be hurled against it.

The Holy Bible is our ONLY guide of faith and practice, on it we rest our belief; may its spirit direct us.

# THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 2, 1843.

## "My Kingdom is not of this World."

One great error to which many tenaciously cling is that of a temporal millennium, a blissful period of a thousand years duration prior to the first resurrection; but such a theory cannot stand the ordeal of a close biblical examination.

To suppose a millennium before Christ's second coming, is unreasonable and entirely inconsistent with the oft-repeated declarations of Jehovah. It is adverse to the fundamental principles of the gospel; it is opposed to the doctrines of repentance, faith, watchfulness and prayer,—for then all would know the Lord, from the least even unto the greatest; perfect peace—perfect holiness—universal prosperity would prevail throughout earth's vast confines. All constrained to be fit subjects for an heavenly inheritance without exercising those pre-requisites now essentially necessary.

Would that the gospel were more extensively diffused, and that it might be universally received and obeyed; but I cannot imagine that such a period, in the history of the church on earth, will ever be realized. "In this world," says our Saviour, "ye shall have tribulation." Then why expect an event which can never be realized till we enter the "new earth!" Why cherish a hope which will inevitably prove fallacious? Why indulge sentiments that a coming day will wholly dissipate? Take heed. "We have a sure word of prophecy." Search the Scriptures,—they will direct us into all truth.

Let us carry our minds forward, and admit the millennium has already dawned upon us. Ah, how easy to attain to heaven. We have not to exercise those peculiar characteristics which once marked a christian's pilgrimage. The principles of the gospel, designed for man's discipline and improvement, are not now needed. The "tempestuous sea of life" has now subsided. All is glorious, harmonious, peaceful; all sweet tranquility, heavenly repose; all is calm, beyond the reach of danger; shoals, quicksands, breakers—all are removed; no angry surges to try our strength and skill; no mountain billows to test the soundness of our craft; no dark portentous clouds now gather around; no adverse winds to disturb our course; no storm to escape or prepare for. They are past; the last dismal howling of the tempest has been heard—it passed away when the last cloud flitted from the horizon. All is pure as heaven itself.

But the magic spell is broken, we are not warranted to expect scenes thus glorious. If we attain to heaven "through great tribulation," happy shall we be. The conflicts of life, its privations, and its cares we must all experience; its vicissitudes we cannot escape. The religion of the cross of Christ will alone suffice;—but, praise the Lord, we have an all-prevailing sacrifice to justify and grace to sustain us; the Spirit's influence to illuminate our hearts. We have an ocean of a Saviour's love, a vast and boundless expanse. Oh! I love its deep pure waters, the air, the heavenly breeze. It impels me onward to the promised land.

This world is, and always will be opposed to grace; the din of its never-resting billows will be heard until the archangel's trump shall sound, and the music from the heavenly Canaan vibrates upon my ear, and fills my soul with joys unutterable. Then, and not till then shall Piety find all consonant to her sacred and hallowed principles.

There can be no millennium before "the great day of the Lord shall come." As long as man inhabits frail tenements of clay, the enemy of all righteousness will not relax his efforts—the wicked propensities of the human heart, the heart unsanctified will be ever appa-

rent; Antichrist, the son of perdition, does and must exist, and will prevail until destroyed "by the brightness of Christ's coming," until "the body shall be given to the burning flame." Hence the happy period of an earth's millennium cannot be realized this side of an unending eternity.

## The Coming of Christ is yet Future.

In that "GREAT LIGHT" given to us as the guide of our faith and practice, we have abundant evidence to establish that position. It is *there copiously, distinctly, and clearly demonstrated.*

That the coming of Christ is to be a visible, personal appearing, is also plainly defined. When that momentous event transpires, the righteous dead are to be raised incorruptible, the righteous living changed to immortality, the wicked destroyed, and the glorified kingdom of God established.

The expected coming of the Lord from heaven—the great day of retribution—the renovation of the earth by fire, are all alluded to by the ancient prophets with unerring certainty. Our Saviour repeatedly announced the same truths, and the Apostles dwelt largely on the same predictions. The primitive fathers and Christians in subsequent ages have anticipated the same great events as yet to occur.

Notwithstanding these facts are presented with such force and clearness in the ORACLES OF TRUTH, yet there are many who are sceptical respecting them.

Some contend that our Saviour came at the destruction of Jerusalem! Have those striking predictions which point to His second coming, been fulfilled in the history of the past! Have those events which were to characterize His advent, been realized? No. If our Saviour came "he has gathered his elect," and what does our hope amount to? He has not come a second time. The Christian anticipates that coming as yet to occur, and ardently cherishes the thought.

The idea of its being in the future constitutes a solace to his feelings, and fires his heart for heaven and immortal glory. He consoles himself with the pleasing reflection, that "when He who is our life shall appear, we shall appear with Him in glory."

HE IS YET TO COME, praise the Lord. Christians have not been deceived these many centuries. The force of prophecy and the sacred writings cannot be evaded. The events incident to *His appearing*, have not yet occurred. He is therefore to come. We are "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." "Nevertheless, we, according to His promise, look for new heavens and new earth, wherein dwelleth righteousness."

"Christ will come to be glorified in his saints, and to be admired in all them that believe in THAT DAY."

"And we know that when he shall appear, we shall be like him, for we shall see him as he is."

"For this we say unto you by the WORD OF THE LORD, that we which are alive and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep."

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first."

"Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

If Christ has come, the Judgment is passed,—the storms of life—"of earthly tribulation will forever roll unheeded over the place of graves,"—our hope is vain.

But we are not deceived! No; bless the Lord we are not, Christian, brother, sister, friend. We have not yet forgotten Mount Olivet, and be it remembered that when our adorable and precious Saviour ascended to the bright realms of glory, two heavenly messengers clothed "in white apparel" stood by the apostles whom the Lord had chosen, and what said they?

"Ye men of Galilee, why stand ye gazing up into heaven, *this same Jesus* which is taken up from you into

heaven, shall so come in like manner as ye have seen him go into heaven.

Many other passages might be cited, but the above will suffice, and now

"Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

Reader, "Behold the bridegroom cometh," arise and trim your lamps—the Holy city, the New Jerusalem, is at hand. ARE YOU ADORNED WITH THE GARMENT OF RIGHTEOUSNESS? "The glorious appearing of the great God and our Saviour Jesus Christ," is soon to burst in all its glorious and terrific splendor upon this sinful world. ARE YOU READY?

Be assured, dear reader, "HE WILL COME AGAIN."

We believe it, and are living with buoyant hopes, expecting that ere this earth performs another revolution, "THAT VERY SAME JESUS" who ascended in a cloud to glory, will be seen "IN LIKE MANNER" descending.

May "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

## THE CAUSE.—ITS PROGRESS.

As time advances, the faith of true Adventists becomes more deep and unwavering. The Second Advent cause is acquiring strength each successive day; accessions are constantly being made to our numbers, and the brethren are indefatigable in spreading the glad tidings of the Saviour's coming. Our general operations were never better sustained, and we feel assured that more is accomplished in disabusing the minds of Christians, strengthening the faith of believers, and disseminating far and wide the glorious truth than ever before.

It would probably be deemed incredible, even by our friends, should we attempt to estimate the number of lecturers who are sounding the midnight cry, and also, the number of those who have embraced like precious faith.

The interest is not confined to the United States and the Canadas, but the subject of Christ's immediate coming has been faithfully presented to our transatlantic brethren, and many there rejoice that their redemption draweth nigh.

Arguments new and irresistible are daily being elicited, which tend the more to confirm and establish us. Notwithstanding the denunciations which have emanated from the pulpit and the press, our theory stands unanswered, based upon immutable truth, and not an argument has been presented by the learned or the illiterate, but what has been promptly met and refuted.

The sure word of prophecy points out this to be the year of God's redeemed. It is a beacon light, bright-shining and conspicuous, directing our course through "the ocean of time" to the haven of eternal rest.

THE THOUGHT—HOW CHEERING!—The glorified kingdom of God is near at hand, even at the door.—The consummation of the Christian's hope will soon be realized. HE who is the everlasting fruition of His saints, will soon appear, clothed in the brightness of a thousand suns, and the KINGDOM which is to exist "forever, even forever and ever," will be soon established. Followers of Jesus, "lift up your heads and rejoice, for your redemption draweth nigh."

Bro. Caldwell is lecturing in Trenton, N. J., and he writes, Oct. 30: "I am now in this place lecturing to interesting congregations. There are some firm believers here, who bless the Lord that Bro. Miller ever stopped among them." His labors have not been lost. Many are anxiously enquiring, "Watchman, what of the night?"

Midnight Cry Nov. 2, 1843

**AN EVERLASTING POSSESSION.**

This is the promise made to Abraham, "And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an EVERLASTING POSSESSION; and I will be thy God." Was this promise fulfilled in the days of Abraham? Did he, or has his posterity inherited the land of an earthly Canaan FOREVER! He or they have never come into the enjoyment of the promised land, and never can, while time endures. It was to be for an EVERLASTING POSSESSION. Everlasting! never, then, to be realized in a world as fleeting and transitory as this, but in another and better state of existence. Immortal bodies only can enjoy the full fruition of their hope. The inheritance is in the heavenly Canaan.

The unbelieving Jews are not to be the recipients of these gracious promises. They are not solely interested. THE TRUE ISRAEL OF GOD are the children of faith. The saints are to receive the inheritance. When Israel is restored, their restoration is effected in a better country "than the place of graves," in the "new heavens and the new earth." The apostle Paul, in his several epistles, discusses at length the character and the nature of these promises, and clearly demonstrates that the promise "was not to Abraham or to his seed through the law, but through the righteousness of faith." "They which are of faith, the same are the children of Abraham." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "There is neither Jew nor Greek, but ye are all one in Christ Jesus."

Who are the children of promise? Not the unbelieving, carnal Jews—the literal descendants of the ancient patriarch, but SPIRITUAL ISRAEL, those who are inspired by the spirit of adoption, and are enabled to say, "Abba, Father." That ancient patriarch, faithful Abraham, had no continuing city here. His sojourn was as in a strange land. He "looked for a city which had foundations, whose builder and maker is God." They "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims on the earth."

"He is not a Jew who is one outwardly;" that is, he must have some better title than family descent, or he is not a true Jew. Do they who are mis-called Jews hold the land of Canaan "for an everlasting possession?" For centuries it has been under the dominion of antichristian powers, the Mahomedans, and those who know not God, have long possessed the earthly Canaan.

THE PROMISED LAND is more than an earthly Canaan. The inheritance bequeathed to the faithful is beyond the grave. Faithful Israel sought for a country, "a better country, that is an heavenly, wherefore God is not ashamed to be called their God, for he has prepared for them a city." To the promise made by God unto our fathers, THE CHRISTIAN HOPES TO COME.

We are induced to believe that all the "restoration" promised to the Jews in this present world, has already been effected; and that whereas Abraham never had a foothold in the temporal Canaan, and Christ, the seed, in whom all the nations of the earth were to be blessed, never had so much as a place to lay his head, the promise must be fulfilled to the true seed, who are joint heirs with Christ in the new earth.

Did the Saviour, in his ministry, esteem the unbelieving Jews as the true Israel? Read the denunciations against them, and see how plainly he tells them they are not "the children of Abraham," but "the children of the devil."

"They are not all Israel, who are of Israel; but the children of faith, the same are the children of Abraham."

The promises made to Abraham, and renewed to his immediate descendants, are only to be fulfilled in the resurrection state—THEN WILL THE SPIRITUAL SEED, THOSE CONNECTED WITH THE TRUE AND LIVING VINE, ENTER UPON AN INHERITANCE WHICH IS TO REMAIN FOR AN EVERLASTING POSSESSION.

Bro. Himes, can you be with us next Sabbath? We shall expect you.

**THE RUM-SELLER'S SALUTATION AND THE CLERGY-MAN'S NOTE.**

**A STRIKING RESEMBLANCE.**

As Bro. Matthias was returning from a recent visit to Albany, he was accosted by a rum-seller, thus: "Well, Mr. M. you have not gone up yet." On his arrival at Patchogue, where he was formerly stationed as a Congregational minister, he found a singular note addressed to him, which we take the liberty to copy *verbatim*.

BROOKHAVEN, FIREPLACE, Oct. 6.

Brother Matthias,—I take this opportunity to inform you that the consociation of Long Island will meet, according to adjournment, at Old Man's, Oct. 11th, one o'clock, in the forenoon.

Brother Young said he understood that when you left Waiding River, you was going to Glory, and whether you had gone he did not know, as he had not heard from you since. He says, we want you to meet with us once more before you go up.

N. HAWKINS, Moderator.

**THE CAUSE IN ENGLAND.**

We have received from Bro. Litch, the following very interesting letter, addressed to him, from bro. Robert Winter of England. We have been favored with Bro. Litch's reply, which we publish, that our friends may have the pleasure of perusing it. It gives a brief account of the progress of the cause in this country. Both will be read with interest.

Lynn, Sept. 23, 1843.

DEAR BRO. LITCH:—I send you an account of our mission to England. I have spent the greatest part of my time, in giving the midnight cry, and sounding the alarm in this country, since I left America.

I have met with much opposition in so doing, especially from the professing Church; but I have labored with great success in many parts of England. The writings of brethren Miller, Litch, and others, have been made a great blessing to thousands in this country. I believe there is not a county in England, where their works have not been circulated. Myself and others have travelled into several counties; and we hold correspondence with friends in Ireland. We have second advent brethren lecturing there on this glorious subject: and many are looking into it, and sinners are converted. One of their lecturers assisted us in holding a camp-meeting in England.

We have held eleven camp-meetings this summer, in different parts of this country, so that now the sound of the midnight cry has gone through the length and breadth of England, and a great part of Ireland; and I understand it is doing wonders in Scotland, and the different isles of the sea. We have letters sent to us from various quarters, and as we travel through different parts of England, I find many who have received letters and second advent books and papers from their friends in America. We have also found two large charts, which have been sent over here. Although the second advent doctrine has met with much opposition in this country, yet many preachers are now giving the midnight cry; and vast numbers who believe the Lord is coming this year, are going from house to house, and exhorting sinners to prepare to meet their God.

I have travelled in Surry, London, Kent, Essex, Suffolk, Norfolk, Cambridgeshire, Lincolnshire, and Hampshire; I am now in the county of Norfolk, my wife is at Boston, in Lincolnshire, exhorting all, to prepare to meet the Bridegroom. Mr. Burgess, who has been with me all summer, is still my companion, and we are travelling together through town and country, sinners are converted, the Church made more alive to God, and ministers are writing and preaching on this glorious subject, and thousands now read the Bible, and pray, who entirely neglected these

duties before; so bless God, my labors have not been altogether in vain in the Lord; for hundreds, if not thousands, now bless God for sending me to England, and for the use of second advent publications; to God be all the glory, for glory is his due. We are constantly scattering books and papers abroad. We have lately printed some thousands of the Voice of Warning, and Synopsis of Miller's views, but the people are very poor in this country, and unable to purchase much, so we give away.

I am satisfied that a fire is now lit up in England, that the breath of mortals cannot put out; the whole community is now in agitation about what is coming upon the land. It may be said now, truly, "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth." I have every reason to believe the end of all things is at hand, when I compare the present state of things with the Bible.

The doctrine of peace and safety, the return of the Jews, and the conversion of the world, are very much afloat here; but the midnight cry is breaking it up, and blowing it away. Now dear brother, I have given you a short account of the second advent cause in England, and I hope you will send me an account of its progress in America; I have received several letters from friends in America, and also papers.

I received a letter from brother Watts, (July 29, 1843,) stating that he had sent me some papers, and Mr. Miller's likeness, but I did not receive them, because the duty was £2 6s. They came to my door, but I refused them on account of the duty. There would have been no duty on them, if the likeness had not been sent with them. I hope therefore, this will be made known, that others may not send any thing with papers, but let them come by themselves, and they will cost only 2d. I should be pleased to receive some papers from the brethren at any time; for it does my soul good to read them, and they are of great help to me, as I have no other help, only from the Lord.

Give my love to all enquiring friends; tell them I am strong in the faith of 1843, and doing all I can to spread the truth of this doctrine in England.

Yours in the blessed hope of soon seeing my Lord.

R. WINTER.

P. S.—Direct to the care of W. D. Sumner, hair dresser, No. 11 Blackfriars Road, Lynn, Norfolk, England.

Philadelphia, Oct. 24, 1843.

MY DEAR BRO. WINTER,—Your very welcome epistle, giving an account of your labors in England, was duly received. You may be assured that there are thousands of hearts in America which vibrate with strong emotions of joy at the name of England, Ireland or Scotland, especially when named in connexion with their welfare; so that a letter to an individual detailing the progress of the Second Advent cause in those countries is not private property, nor does it minister to individual happiness. There is a strong bond of sympathy binding the two countries together. And whatever affects the one, must interest thousands in the other.

You wish me to give you an account of the progress of the cause in America. This I will most cheerfully do, at least so far as I can in one short epistle.

I shall begin, of course, about the time you left the country, a year ago. At that period, as you will recollect, we were in the full tide of successful operation with our Second Advent camp-meetings. Those instrumentalities, eternity alone can value. When in the month of May, during the Boston anniversaries, it was proposed to start this enterprise, so feeble was the

cause, and so few its advocates, that it was questioned by many, even of its friends, whether we should be able to go through with one camp-meeting in the course of the season. But in less than one month from that time, there had been two meetings held in Canada, and two in the States. From that beginning, the work spread as on the wings of the wind, and the advocates of the doctrine began to multiply like the drops of the morning. The Summer and Autumn, until late in November, were spent in this work; one or two camp-meetings being in progress all the time—at least as fast as we could go from one to the other—and all of them numerously attended both by ministers and people, professors and profane.

During these campaigns, the *great Tabernacle* was built and reared up in our large towns and cities, where no house could be obtained for lectures. But by this means, not only the cities were reached, but the entire community around. The interest thus waked up was wonderful. The public press was excited by the novelty of the thing, and began to spread the news of what was going on, at the same time giving reports of some of the lectures. Thus the whole country was awakened and interested more or less on the question. Multitudes who until then knew nothing of the subject, began to investigate with the help which even the penny papers gave them, and light broke in upon their understanding.

After the season for camp-meetings closed, winter operations were commenced. One mission was started for Canada East, by brethren Skinner and Caldwell. They commenced the publication of a Second Advent paper in that province, and continued it through the winter; at the same time travelling and lecturing through the province. When they left in the spring, Bro. Hutchinson, a Wesleyan missionary, took up the work and removed the paper to Montreal, where he has continued to preach and publish. A large part of his papers are sent weekly to England. The work thus goes on in Canada. The upper province has also been visited by brethren Fitch and Himes.

Bro. Fitch went to Ohio, and spent the winter in laboring in the vicinity of the lakes, with great success. He commenced the publication of a weekly paper in Cleveland, Ohio, and circulated it through the west.

Bro. Himes commenced a daily paper in the city of New York, the latter part of November, and published 10,000 copies per day for 24 numbers. These were most of them scattered gratuitously all over the land, to every post office in the Union. As you may suppose, this kindled a fire not easily to be put out. Calls for light began to pour in from every quarter. All who could lecture found full employ, and those who had money found a use for it. At the end of four weeks, the daily *Midnight Cry* was changed to a weekly, and has been so continued ever since, and is a weekly messenger of glad tidings to a great many thousand hearts in every part of the land.

My own mission for the winter was Pennsylvania. We first commenced our operations in the city of Philadelphia, in the month of November, under difficult and embarrassing circumstances. Bro. Apollon Hale and myself labored here for about a month, disputing the ground inch by inch, until at length the cloud burst, brethren came forward and embraced the doctrine and stood in the breach to defend it. A place of worship was opened, and in February, a general conference was held in the city, at which Bro. Miller was present, which fairly rocked the city from centre to circumference. That meeting will not soon be forgotten. We also commenced a paper in this city, which was continued through the winter. From this city and New York the cry has gone all through the Southern and Western States, so that there are very few, if any, villages which have not heard the cry.

The depot at Boston, in connexion with the Signs

of the Times, our first paper, has been the grand centre and radiating point, and has given energy to the whole machinery. Probably from all our offices, in various parts of the country, not less than four millions of publications of various kinds have been circulated. A large number of them bound volumes.

The opening of the spring brought with it a new train of events. Our enemies had raised a story that Mr. Miller had fixed on the 23d of April as the time for the Lord to come. This fabrication was industriously circulated by the public journals. And then when the day came and past, they had an imaginary triumph. Many who had read this fabrication, and did not read our denial of it, of course calculated that it was all a failure, and many who had believed in part, were discouraged and went back. Some among us had fixed on the anniversary of the ascension, some on the time of the crucifixion, and others the day of pentecost, as the time when the Lord would probably return. When those times had all passed by, some became disheartened and yielded to temptation to give up the doctrine. But we can but be filled with wonder, under all these circumstances, at the smallness of the number who fell back. It very clearly shows that those who embrace the doctrine, as a general thing, know what they believe and why they believe it. They are not easily moved from their steadfastness. The believers of the Advent this year were never more strong than now.

In May, we held three anniversary meetings. One in New York, one in Philadelphia, and one in Boston. They were each of them seasons of refreshing and encouragement. From those meetings the brethren went forth again to their work with new zeal.

The anticipated end of Adventism, which our enemies anticipated after the spring passed by, has ended in a most rapid and wide spread of the doctrine into the west and south. Brethren Himes, Fitch, Storrs, Barry, and others have been into Western New York with the large tent, and spread the doctrine through that quarter. And from thence to Cincinnati, where Bro. Storrs is now publishing a paper.

Camp-meetings and conferences have been held in all parts of the country, and the wise virgins are waking up to prepare for going forth to meet the bridegroom. We have our depots for publications in most of the cities, especially in the Eastern, Northern and Western States, and to a limited extent in the South. There are Second Advent meetings held regularly in most of our cities, and hundreds of men devoting their whole time to the work of giving the cry. Within the past year God has raised up men of learning and talents to defend the cause, and that too, at a time when it was most desperately assailed both from pulpit and press.

You may be assured the assaults which have been made on us, have only been for the furtherance of the cause on the whole, and have confirmed many wavering minds.

On the whole, we have reason to bless the Lord for his grace, and continue to look for the glorious appearing of the Saviour. We rejoice in the hope of soon seeing our blessed Redeemer in glory. Then, dear brother, we will meet again, and tell over the story of our pilgrimage.

I did expect at one time, in the spring, to spend the summer with you in England, but the way did not open for me to do so, and I am yet here. May the Lord bless and prosper you and your fellow laborers in the work, until He comes, and gives you and us an honorable discharge, and take us home to meet Him in the air.

Yours, most affectionately,

JOSIAH LITCH.

Bro. Israel Jones has not yet arrived. It is confidently hoped he will visit this city soon.

#### A FACT FOR OUR OPPONENTS.

NEWARK, N. J., Oct. 24, 1843.

Bro. Southard,—We have often been accused of making people "crazy" by preaching the speedy coming of the Lord. But, so far as I have been able to learn, our opponents have never yet been able to sustain the accusation in a single instance. It has been matter of report rather than fact.

There have been several cases, however, on the other hand, where the good tidings we promulgate, have been the means of restoring the deranged to their right mind. The following interesting case, which occurred in this city, may not be wholly without interest to the readers of the "Cry."

FREDERICK WINANS, who some three months since was so deranged as to render it necessary to keep him constantly lashed to the floor, is now clothed and in his right mind. He had been in this condition for months. The first thing that arrested the attention of his shattered mind, was hearing a brother speak of the "Midnight Cry." He enquired of his wife what the Midnight Cry meant, what it was, &c. She told him it was a paper devoted to the subject of the Lord's coming. He wanted to see one of them. It was procured. He read it through, and wanted another, and another. He was then supplied with a bound volume, which he read entirely through in a very short time. He was then taken to an Advent meeting. During this time he was visited by Advent brethren, who administered to him, and he was constantly improving in mind, and in a short time became perfectly rational, and remains so up to the present time. He is now perfectly rational, is engaged in business, and is rejoicing in the hope of the speedy coming of the Lord.

L. D. FLEMING.

This certifies that the foregoing statement is correct.

FREDERICK WINANS.

#### LETTER FROM SISTER OLIVE MARIA RICE

PERSIA P. O., LODI VILLAGE, Cataaugus Co., }  
N. Y., Oct. 25th, 1843. }

Brother Southard,—I feel that duty requires me to let the friends of the Advent cause know what wonderful things God is still doing for the children of men. After laboring a second time in Attica, as we were returning South, sister Parks and myself come to Collins, Erie Co., where we labored a few days in one part of the town, with the usual success, an interest being awakened and some good done, as I believe. We then proceeded to another part of the town, (Saturday, Oct. 14th;) I commenced lecturing in the 'Christian Chapel,' where, I am informed, Bro. Fleming formerly preached.—There had been no revival among them of late, and there were no Adventists there, although some had become favorable by reading the 'Christian Palladium.' It being a small place, I thought I would stay only a few days, and sent an appointment to this village for the Friday following. The interest was such that notwithstanding the storms, and very unfavorable travelling, loads of people would come from three to five miles to hear an evening lecture, and when the last day of our anticipated meeting had come it was evident that a powerful revival had commenced. The evening previous a number requested prayers, among whom was a man of good abilities and influence, who had to that time been an obstinate sinner, and a great opposer to religion. On that day with joyful heart, streaming eyes, and expressive countenance, he boldly declared that God had pardoned his sins—that he was happy in a Saviour's love, and was determined to serve God all his days on earth, which must be few, for he firmly believed that Christ would come the second time this Jewish year. He, with others, said they were impressed the first lecture they attended—that this was their last call—that they must submit to God now or share the doom of the wicked. I sent to this place and changed my appointment;—tarried with them a week and four days, lecturing three times each Sabbath, and every evening, with increasing interest.—Had prayer meetings in the afternoon—well attended—heard penitents weeping, converts praising, backsliders confessing and rejoicing again in the Lord, and all these with Christians of every name, praising God that

they had heard the "midnight cry," and that Jesus was indeed coming so soon. The unconverted came to our boarding place, forenoons, and to the prayer-meetings, afternoons, sobbing and asking in earnest, "What shall we do to be saved?" The last evening we were with them, it seemed as though the whole community were moved. Fifty or sixty came forward for prayers, including those who had been blessed. I think about sixteen professed conversion, and eight or ten backsliders to have been reclaimed. Bless, praise and adore the Lord, O my soul! Brethren and sisters, had you seen the most stubborn bowing and pleading for mercy, and then seen those happy, joyful converts, you, too, would have called for help to praise the Lord.

When I asked the congregation how many believed Christ would come between this and May, more than fifty arose, persons of influence too, who had taken the whole matter into serious consideration, knew why they believed, and were willing to bear the reproach the little time that remained. One of them was a Free-Will Baptist minister, who had been opposed to the doctrine, but now is very strong in the faith, and willing to proclaim it with all his might. Two other preachers of that order near here, have recently become firm believers, and one of them has commenced lecturing. It is useless for our opponents to say the Advent cause is declining. You see by this what God is doing. Devoted Christians, where I labor, are rapidly embracing light and truth on this subject, more so than at any former period of my labors. With our faith founded on the BIBLE, and knowing that we have passed the last way-mark, are witnessing the last signs, yes, knowing that his coming is at the very door, and when we have come so near the looked for harbor, that the lights from the eternal shores already shine around us, with the prospect of so soon beholding the King in his glory, it is all in vain for the unbelieving to expect we shall turn back to fables. We are not "carried about with every wind of doctrine," we have studied the Bible for ourselves, and not had our fear toward God taught by the precept of men, and therefore know that "at the time appointed the end shall be;" the vision will surely come and not tarry. I feel more certain, if possible, every day, that the drama of the earth, while under the curse, is just over, that soon the voice from the throne will be heard, saying, "It is done!" O, how I want to sound trumpet-tongued these last notes of the last warning from God to fallen man over the earth. Brethren and sisters, pray for Advent lecturers. Are you doing all you can to awaken others to a consideration of this all important subject? Do not fail to discharge your duty—let not light that is in you become darkness—for your soul's sake, do not let others remain in ignorance and apathy through your neglect, till the last trumpet awakes them. Warn all around you, clear your skirts from the blood of souls, yea, more, enlarge the borders of your inheritance in the new earth, secure a more abundant entrance into the everlasting kingdom, by your usefulness in these last days. Exert yourselves and sacrifice to spread the "midnight cry." Every thing looks clear, demonstrated, certain; we are almost home—the crown will soon be given.

I remain steadfast in the hope of the speedy deliverance of captive Zion,  
OLIVE MARIA RICE.

P. S.—I intended to have said before, that I came to this village, and lectured last evening to a large congregation in the Methodist Chapel. There is an interest here. I send this without awaiting the result.

#### LETTER FROM BRO. A. A. SAWIN.

LONDON, Canada West, Oct. 21, 1843.

Dear Bro. Southard,—We have closed our meetings at Lobo, where we had a very interesting time. I intend to lecture next, at a place about six miles from this, where I shall probably remain until Thursday, when I shall go (Providence permitting) to Brosanquet, at the northwestern extremity of the province, near Lake Huron. Bro. Pettit, a Methodist minister, has been laboring with me for some time past.

Cannot some young brethren come here and help us? They would do much good. True, log houses and muddy roads are not pleasant, but the crown will be brighter for the self-denial.

We do not travel here by railroads and stages, but kind friends are generally ready to assist in wheeling us through the mud.

We have some of the most attentive hearers that I ever had the pleasure of lecturing to—and the prospect is good, but we want help.

On the first evening of our meeting at Lobo, one of

our hearers, a Methodist exhorter, arose and said, "I came here expecting to hear *Millerism* discussed, but must acknowledge I have heard nothing but *Bibleism*. This is God's truth." The people are throwing off sectarian trammels and are serving God with a catholic spirit.

My friends will please send their communications to me at St. Thomas, Canada West.

ADDISON A. SAWIN.

#### LETTER FROM BRO. BREWER.

Dear Brother,—I finished a course of lectures here on Sunday evening last. Many have been powerfully awakened; the children of God were comforted and are now rejoicing at the nearness of the heavenly Bridegroom. On Sunday five received the ordinance of baptism.

Time is short; the end of all things is at hand; these dark portentous clouds that have been gathering over Europe are thickening, and will soon pour their contents on the inhabitants of the earth. Two WOES are past, and the third wo cometh quickly; "the great day of his wrath is come and who shall be able to stand." Oh how solemn is this hour,—what scenes await this thoughtless generation. The Lord in mercy prepare us to meet him in peace.

Yours in the full and blessed expectation of soon seeing Jesus,  
S. S. BREWER.

New Hartford, Conn., Oct. 1843.

ELMIRA, N. Y.—We find in the Elmira Republican of Oct. 21, the following notice, respecting the labors of Bro. I. R. Gates in that town:

"Elder I. R. Gates, a Second Advent lecturer, finished a course of seven lectures last Thursday evening, in the Mechanics' Hall, in this village. His lectures were clear and interesting, and, if true, very important. We leave the public to judge of their truth for themselves. Of the goodly number who attended, many were interested, and some convinced; but of the latter class we cannot say any thing definite. Elder Gates seems to have great faith in the truth of his doctrine."

#### PORTSMOUTH, N. H.

A brother writes, Oct. 9:

"Bro. Allen preached at the Chesnut Street Meeting-House yesterday. He has been with us since the camp-meeting at Exeter. Bro. Turner is soon expected. Bro. D. I. Robinson, the Methodist minister at Exeter has embraced, and publicly avowed his belief in the doctrine of our Lord's advent this year. He says: 'The Lord has convinced me in regard to the time, and I am now determined in the strength of the Lord to proclaim it.'"

Another friend writes, Oct. 23:

"The Adventists have had powerful meetings since their return from the camp-meeting. Bro. Pierce was here a week from yesterday. He did not preach, but took his seat in a pew with the rest of the brethren.—He said he should once have thought it strange to have seen a minister take his seat in a pew, but now that which he thought was most for the glory of God and the good of souls, suited him best; the pride of the pulpit he had long since ceased to feel, and only entered it because it was more convenient when he was called to preach to a large congregation. Notwithstanding he did not feel it his duty to preach he occupied the most of the time in exhortation. It was a blessed season. His own soul was filled, and a halo of glory was spread all around. The meeting on Monday evening was one of power, several expressed their belief in the Advent doctrine, who had hitherto shrunk from the cross. All seemed to be of one heart and mind. I think there are some tokens of a revival here; there is quite an interest manifested."

#### THE CHARACTER OF A TRUE ADVENTIST.

He has faith in God, and believes every word which he hath spoken. He loves the Lord with all his heart, and soul, and mind, and strength, and therefore loves and rejoices in his appearing. He dare not trust in any arm of flesh, or lean unto his own understanding, but perceives by faith that the word of God abideth forever. That sweet promise, "I will come again," is a joy and treasure to him, that a scoffing world cannot disturb or dissipate. Christ is within him, the abiding earnest of glory; his one single de-

sire is, come, Lord Jesus, come quickly. Having this glorious hope, he purifies himself, lays aside every weight, keeps himself in the love of God. The exceeding brightness, which by faith, he perceives in the near approach of a coming Saviour, extinguishes every earthly glory. He is weaned from the world, and cut loose from its pride, ambition and desire. He has become of no repute for the offence of the cross which he bears without the camp. He is childlike in malice, and submits meekly to ridicule and contempt. He is awake, watching, and waiting patiently for the hour of his release. He uses this world and its cares as though he used them not, and is not therefore anxiously careful for to-morrow, but seeks first the kingdom and its righteousness, knowing assuredly that in answer to his prayer, give me THIS DAY my daily bread, all things needful will be added. He prays without ceasing, and his heart is lifted up to God in all places and at all times; he expects through grace to overcome, and be kept by the power of God, spotless and unblameable unto the coming of the Lord Jesus Christ. When those whom he has loved, and who have all the while companioned together with him in waiting for Jesus, grow weary through the stupor and darkness that is now settling fast upon the moral world around us, and turn aside from the precious faith, his soul is moved, but he fixes his eye more trustingly on the Lord, and exclaims, "to whom shall I go? or whom have I in heaven or earth beside thee?" Such declensions seem to stimulate him to renewed zeal, and he looks over the sure chart of his coming inheritance, trims his lamp anew, and rejoices that through the darkness he can discern the rising glory of the morning star. He is therefore happy—having that perfect love that casteth out all fear, and which overflows his soul with joy and peace. He understands and believes honestly, with unwavering confidence, that the Bible teaches assuredly that the Lord Jesus shall be revealed in the clouds of heaven the present Jewish year. Thus believing in his heart he is ever ready to confess Christ before men, and to give a reason of his hope with meekness. Such an one necessarily feels a constant readiness, through the abundant grace given unto him, to hail the glorious advent with joy unspeakable and full of glory.  
C. S. M.

Philadelphia.

#### ALBANY, N. Y.

Sister Miles writes, Oct. 30th:—"Bro. Teall lectured here three times yesterday, to an overflowing house, to great acceptance, while Elder Cooley, of the First Baptist Church, spoke against the Advent doctrine, and particularly on its being far off. Bro. C. Morley intends going to Level Corner, Pa., and will join bro. Gates."

#### LETTER FROM OHIO.

Dear Brother Himes:—I was informed through the "Midnight Cry," that you and others intended to visit Ohio. I was much comforted on hearing of your Western enterprise.

We want help much at this time. Lecturers will find many friends and open doors in our state.

I should be pleased to have some one to visit Smithtown. I am trying to preach the glad tidings, and the people seem willing to hear.

Yours, in the ministry,

JOHN H. SMITH.

Smithtown, Belmont co., O., Oct. 28.

Bro. Addison A. Sawin will find a letter addressed to him at St. Thomas P. O., Canada West. We shall send the box of books ordered in your last, this week—will advise you in next week's paper. The box sent several weeks ago, was directed to Port Stanley, C. W.

☞ An article from brother Miller will appear in our next.

## FOREIGN NEWS.

We have not room in this week's paper to furnish our readers with a summary of the interesting Foreign news received by the Hibernia on the 18th inst. The papers speak thus of the state of affairs in Europe:

"The political state of Europe seems to be more critical and alarming than it has been for years. An under current of disaffection, long pent up by the force of circumstances, seems to have burst its fetters and is now careering its course onward among the nations—now stealthily creeping along like the silent and insinuating rivulet, and anon dashing over the rocks like the impetuous cataract. In Ireland, the repeal question shakes the country to its centre—Wales, from south to north, is in open rebellion against the laws—Spain hatches a new revolution about once a month—Italy is troubled with intestine broils, and is fast verging upon anarchy. France is hatching conspiracies against the regal power—and Poland is giving unequivocal symptoms that the yoke of the oppressor still sits uneasily upon the necks of her people."

We notice in the last 'Western Midnight Cry' an interesting letter from Wm. Young, the Methodist E. minister at Indianapolis, Ind., and formerly of Cincinnati, O. We give it below.

INDIANAPOLIS, Oct. 9, 1843.

My Dear Brother Storrs,—My visit to your city was very profitable. I laid aside all prejudice and resolved to give the truth a fair hearing; and I thank God that the truth has made me free, and set my mind to rest on several points, on the subject of the Millennium. I have been in an error for many years past on the subject of the Second Advent of the Saviour. I regarded it as at a great distance. I now believe it is near at hand.

I thought I would keep these things to myself until I had read and studied more; but I found myself talking about the subject, from the time I left the city, from house to house, along the road, until I arrived at home; and I praise God for the manifestations of his grace that my poor soul has experienced every day since I have been at home.

I have conversed with my fellow citizens on the glorious subject of the coming of the Lord Jesus, who will change these vile bodies and fashion them like unto his glorious body. My soul has been exceedingly happy, since I saw you, in contemplating the glorious day that shall call the redeemed home to live with Him who died for them.

From going through the city, it seems to me that God is preparing the minds of the people to hear the truth.—The door is now open for you to come and proclaim the message of your God. I have told the people that Bro Stevens would be here after the camp meeting. They requested me to write to you to come along with him.—I hope, if it is in your power, that you will not fail to come. There is an opportunity of doing much good here at this time. If you cannot stay but a short time, do come. In view of the statements I have made, the people are all expectation to hear your lectures. Let me urge you not to fail to accompany Bro. Stevens to our city. I have made arrangements for a place for you to hold forth.

I remain yours in Christ,

WILLIAM YOUNG.

## CALLS FOR HELP.

Calls for LECTURERS from all quarters are numerous and pressing. Bro. Storrs speaks thus for the west:

"Cannot some of our brethren in the east come out this way, into Indiana, Illinois, &c. We know they have not funds to come on their own expense; but have not our brethren there funds for the Lord's cause, that they have not yet appropriated? And can they not send us Bro. J. Hazleton and I. Jones? The call to England, in our opinion, is not stronger than the call here in the West, at present. England, and all Europe, is becoming too agitated to heed the cry, if we were to go out there; the 'nations' in the East are becoming 'angry,' and are preparing for the outpouring of the last vials of God's wrath. The time is short, very short, the west is stretching out its hands for help; and there are abundance of places that want help here. It is true, those who ask help are poor in this world's goods, but our Lord has said, 'When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors, lest a recompense be made thee; but call the poor, the maimed, the lame the blind, and thou shalt be blest; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.' Praise the Lord for the privilege of preaching the gospel of the Kingdom to the poor! O, it does our soul good to see how gladly the poor receive the glorious truth!

Now we invite any of our brethren at the East, who want to share in the bliss of preaching the truth to the poor to come into the West quickly.

In the Western Midnight Cry of the 18th ult., which contains Bro. Storrs' exposition of prophecy, appeared a short but important article on the termination of the Seventy Weeks, containing several typographical errors. Brother S., in the Cry of the 25th ult., thus alludes to them:—

"The little article on the termination of the seventy weeks, which appeared in the last week's Cry, had so many dislocated joints and broken bones, that we give it again to-day, with its limbs repaired, if we can get it through the press whole.

'Well, now we say, "watch,"—for this little article was all that we left the compositor to put up in our absence, and we left a good man to "read proof," and see that all was right; and yet, there were not less than eight or ten defects in it.

"The fact is, we *must watch*: it will not do to trust any body to do work that belongs to ourselves. No, no, not to read our Bibles for us,—nor quote from them either, unless you have one by you to look over. See to it then, that you do not travel in the street, or go to meeting without a Bible with you: and take care too that you go direct to the Great Commentator, the Holy Spirit, to get understanding in the truths revealed.

"We are sometimes called an Infidel, but we are not so much so as to trust any man to quote from the Scriptures for us without putting our own eyes on the Book, the best of all books. We want the truth of that Book, unadulterated by the traditions of men. We are astonished to hear men attempt to quote from God's Book, the Bible. They make the Lord speak that which he never said—yea, they "add unto" and "take away from the words of the book," seemingly without any knowledge or fear of the threatening denounced against those that do so.

"This pretending to quote the Scriptures, and give the 'substance' of a text, is often nothing but a foul murder committed on the words of the living God. Carry your Bibles to meeting,—let the preacher know you have come expecting he will give you chapter and verse, not of his text merely, but of the proofs of his position: then you can see for yourself; and if he establishes his position from the plain testimony of God, you are bound to believe it. *Watch, WATCH, WATCH.*"

## LETTER FROM BRO. HIMES.

Just as our paper was going to press, we received the following, from Bro. Himes:

Boston, Oct. 30, 1843.

Dear Bro. Tullock,—I intended to have been in New York on Wednesday evening, but was taken sick on Tuesday last, with sore throat, and other complaints, that have confined me to my room. I now hope to visit you next week; of the time I cannot now advise you: I may before, and come in season for an appointment. I had an appointment in Hartford also; Bro. Bliss has gone to attend it.

I have given up the *English mission*. The time is too short to be absent from the country at this crisis.

Things are as prosperous here as we could expect; the Tabernacle is well filled.

Yours in the blessed hope,

J. V. HIMES.

ENGLISH MISSION.—We have long desired that faithful and efficient men should be sent to Europe to give the midnight cry. Every effort in our power has been put forth for the accomplishment of this most important object. But, it is now given up as a measure that cannot be carried into effect. *The time is too limited.* The "repeal movement," "Puseyism," and "Scotch secession," with the general unsettled state of Europe, also, seems to forbid the accomplishment of any great good at this late hour. Besides, Europe has been faithfully warned for the last ten years, of the coming of the glorious bridegroom about this time. We shall give a specimen of the nature of this warning in our next paper.

Under these circumstances, we have given them for distribution a large box of books, to go by the next steamer, if time continue. These are to be circulated among the watchmen, and leading officials of the church. The effort, we doubt not, will be good, as our publications are called for among all classes, and what few have been circulated, have produced the happiest results.—*Signs of the Times.*

A package of books has been sent by Pomeroy & Co.'s Express, via. Burlington, to Wm. Wiswall, Montgomery, Vt.

## THE SOUL'S DESIRE.

TUNE—*Jesus is there.*

Oh, let me come to thee,  
Jesus, above;  
Earth is all dross to me  
Without thy love.  
O draw the veil aside,  
No more thy glory hide,  
But let me now abide  
Close to thy feet.

While the last signs appear,  
Pointing me home,  
I am still waiting here  
For thee to come.  
No longer, then, delay,  
Let not thy promise stay,  
But come in love away,  
Unto thine own.

Angels are with thee now,  
Drinking thy joy—  
Seraphs before thee bow,  
In high employ.  
But are thy ransomed there?  
Do they thy glory share?  
Who shall with these compare?  
Oh, let us come.

C. S. M.

Philadelphia, Oct.

## LETTERS RECEIVED DURING THE WEEK ENDING NOVEMBER 1.

POSTMASTERS.—Southington, Ct.; Sennett, N. Y.; Harrodsburg, Ky.; Perry Mills, N. Y.; Middletown, Conn.; Somerset, N. Y.; Worcester, Vt.; Hillsboro, O.; Dry Ridge, O., each \$1.

North Norwich, N. Y.; New Britain, Ct.; Allentown, Ala., each \$2.

Ithaca, N. Y. (for R. G. B. Woodward); Montgomery, Vt. (for Levi Wiswell), each \$5.

Albion, N. Y.; Randolph, O.; Albany, N. Y.; Somerset, N. Y.; Westmoreland, N. Y.; North Brookfield, Mass.; Montpelier Vt.; Martinsville, Va.; Union Mills, N. Y.

INDIVIDUALS.—G. S. Miles; C. Swartwout; Luther Caldwell; G. S. Miles; David Rose, each \$1.

N. Southard, \$2. S. S. Brewer, \$3. C. Swartwout, \$5. Wms. Thayer, \$10. Addison A. Sawin, \$55.

John Moffat; N. Southard; John H. Smith; Wm. Miller; L. D. Fleming; Hiram Shipman; S. Bliss; John Kilton; Josiah Litch; Joshua Crawford; C. S. Minor; E. S. Loomis; Mary J. Tullock; Olive Maria Rice; T. Wrightson; Geo. N. Roberts; Chas. W. Wilson; J. B. Cook.

## SECOND ADVENT DEPOTS.

BOSTON, Mass.—No. 16 Devonshire street.  
Address J. V. Himes.

NEW YORK CITY.—No. 9 Spruce st.  
Address J. V. Himes.

ALBANY, N. Y.—No. 67 Greene st.  
Address S. Miles.

ROCHESTER, N. Y.—No. 17 Arcade Buildings.  
Address E. C. Galusha.

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.