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"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

EVIDENCE, FROM SCRIPTURE AND HISTORY, OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843.

EXHIBITED IN A COURSE OF LECTURES.

BY WILLIAM MILLER.

INTRODUCTION.

In presenting these Lectures to the public, the writer is only complying with the solicitations of some of his friends, who have requested that his views on the prophecies of Daniel and John might be made public. The reader is therefore requested to give the subject a careful and candid perusal, and compare every part with the standard of Divine Truth; for if the explanation the writer has given to the Scriptures under consideration should prove correct, the reader will readily perceive that it concerns us all, and becomes doubly important to us, because we live on the eve of one of the most important events ever revealed to man by the wisdom of God—the judgment of the great day.

In order that the reader may have an understanding of my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted to understand prophecy.

Prophetic Scripture is very much of it communicated to us by figures and highly and richly adorned metaphors; by which I mean that figures, such as *beasts, birds, air, or wind, water, fire, candlesticks, lamps, mountains, islands, &c.*, are used to represent things prophesied of—such as kingdoms, warriors, principles, people, judgments, churches, word of God, large and smaller governments. It is metaphorical also, showing some peculiar quality of the thing prophesied of, by the most prominent feature or quality of the figure used, as *beasts*—if a *lion*, power and rule; if a *leopard*, celerity; if a *bear*, voracious; an *ox*, submissive; a *man*, proud and independent. *Fire* denotes justice and judgment in its figure; in the metaphor, denotes the purifying or consuming up the dross or wickedness; as *fire* has a cleansing quality, so will the justice or judgments of God. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Therefore almost all the figures used in prophecy have their literal and metaphorical meaning; as *beasts* denote, literally, a kingdom, so metaphorically good or bad, as the case may be, to be understood by the subject in connection.

To understand the literal meaning of figures used in prophecy, I have pursued the following method:—I find the word "*beast*" used in a figurative sense; I take my concordance, trace the word, and in Daniel vii. 17, it is explained to mean "kings or kingdoms." Again, I come across the words "*bird or fowl*," and in Isa. xli. 11, it is used, meaning a conqueror or warrior,—Cyrus. Also, in Ezekiel xxxix. 4—9, denotes armies or conquerors. Again, the words "*air or wind*," as used in Rev. ix. 2, and 16, 17, to understand which I turn to Eph. ii. 2, and 4—14, and there learn that it is used as a figure to denote the theories of worldly men or vain philosophy. Again, "*water or rivers*" are used as figures in Rev. xvii. 15, and explained to mean "people or nations." "*Rivers*" of course mean the nation or people living on the river mentioned, as in Rev. xvi. 12. "*Fire*" is often used in a figurative sense; explained in Num. xxi. 27, 28, Deut. xxxii. 22, Psal. lxxviii. 21, Heb. xii. 29, to mean justice and judgment

As prophecy is a language somewhat different from other parts of Scripture, owing to its having been revealed in vision, and that highly figurative, yet God in his wisdom has so interwoven the several prophecies, that the events foretold are not all told by one prophet, and although they lived and prophesied in different ages of the world, yet they tell us the same things; so you take away one, and a link will be wanting. There is a general connection through the whole; like a well-regulated community they all move in unison, speaking the same things, observing the same rules, so that a Bible reader may almost with propriety suppose, let him read in what prophecy he may, that he is reading the same prophet, the same author. This will appear evident to any one who will compare scripture with scripture. For example, see Dan. xii. 1, Matt. xxiv. 21, Isa. xlvii. 8, Zeph. ii. 15, Rev. xviii. 7. There never was a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great store-house full of all the precious commodities heart could desire, thrown in promiscuously; therefore, the biblical student must select and bring together every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing, and have no contradiction, and your theory will and must of necessity be correct. Truth is one undeviating path, that grows brighter and brighter the more it is trodden; it needs no plausible arguments nor pompous dress to make it more bright, for the more naked and simple the fact, the stronger the truth appears.

Let it be noticed that God has revealed to his prophets the same events in divers figures and at different times, as he has to Daniel in the second, seventh, and eighth chapters concerning the four kingdoms; or to Peter, (see Acts x. 16;) also Isaiah and John. Then, to get the whole truth, all these visions or prophecies must be concentrated and brought together, that have reference to the subject which we wish to investigate; and when combined, let every word and sentence have its proper bearing and force in the grand whole, and the theory or system, as I have before shown, must be correct. I have likewise noticed that in those events, visions, and prophecies which have had their fulfilment, every word and every particular have had an exact and literal accomplishment, and that no two events have ever happened, that I can learn, which will exactly apply to or fulfil the same prophecy. Take, for instance, the prophecies concerning the birth, life, and crucifixion of our Savior, and in his history we find a literal fulfilment; yet in the birth, life or death of any other individual it would be in vain to find a parallel. Again, take the prophecies which have been admitted, by Protestants at least, to apply to Cyrus, Alexander, Julius Caesar, destruction of Jerusalem, and the church of Rome, and I have never been able to trace even a resemblance to the prophecies in question in any historical events except the true ones. If this is true, may we not suppose that the unfulfilled prophecies in their accomplishments will be equally as evident and literal?

There are two important points to which all prophecy seems to centre, like a cluster of grapes upon its stem—the first and second coming of Christ; the first coming to proclaim the gospel, set up his kingdom, suffer for sinners, and bring in an everlasting righteousness. His second coming, to which the ardent faith and pious hope of the tried and tempted child of God centres, is for complete redemption from sin, for the justification and glorification promised to all those who look for his appearing, the destruction of the wicked and mystical Babylon, the abomination of the whole earth.

His first coming was as a man, his human nature being only visible, his Godhead known only in his miracles. His second coming will be as God, his di-

vine Godhead and power being most visible. He comes first, like the "first man of the earth, earthy;" his second coming is "the Lord from heaven." His first coming was literally according to the prophecies. And so we may safely infer will be his second appearance, according to the Scriptures. At his advent his forerunner was spoken of—"one crying in the wilderness;" the manner of his birth—"a child born of a virgin;" the place where—"Bethlehem of Judea;" the time of his death—"when seventy weeks should be fulfilled;" for what he should suffer—"to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy." The star that appeared, the stripes he received, the miracles he performed, the tauntings of his foes—all were literally fulfilled. Then, why not suppose that all the prophecies concerning his second coming will be as literally accomplished as the former? Can any man show a single reason why they will not? If this be true, we can obtain much light by reading the Scriptures. We are there informed of the manner of his second coming—"suddenly, in the clouds, in like manner as he ascended;" the majesty of his coming—"on a great white throne, with power and great glory, and all his saints with him;" the object of his coming—"as the Ancient of days, to send his angels into the four winds of heaven, gather his elect, raise the righteous dead, change the righteous living, chain Satan, destroy anti-Christ, the wicked, and all those who destroy the earth, judge, justify and glorify his people, cleanse his church, present her to his Father, live and reign with her on the new heavens and new earth," the form of the old having passed away.

The time when these things shall take place is also specified by some of the prophets; unto 2300 days, (meaning years,) then shall the sanctuary be cleansed; after the anti-Christian beast has reigned her "time, times, and a half;" after the two witnesses have prophesied "a thousand two hundred and threescore days, clothed in sackcloth;" after the church captivity in the wilderness, "forty-two months;" after the "gospel shall be preached in all the world for a witness, then shall the end come." The signs of the times are also given, when we may know he is near, even at the door. When there are many "lo here's and lo there's;" when the way of truth is evil spoken of; when many seducers are abroad in the land; when scoffers disbelieve in his coming, and say, "Where is the promise of his coming?" when the wise and foolish virgins are called to trim their lamps, and the voice of the friend of the bridegroom is, "Behold, he cometh;" when the city of the nations is divided into three parts; when the power of the holy people is scattered, and the kings of the east come up to battle; when there is a time of trouble, such as never was before, and the church in her Laodicean state; when the seventh seal opens, the seventh vial is poured out, the last word pronounced by the angel flying through the midst of heaven, and the seventh and last trumpet sounds;—then will the mystery of God be finished, and the door of mercy be closed forever; then shall we be brought to the last point, his second coming.

Again, prophecy is sometimes typical; that is, partly fulfilled in the type, but completely only in the antitype. Such was the prophecy concerning Isaac, partly fulfilled in him, wholly so in Christ; likewise concerning Israel, partly fulfilled in them as a nation, but never fully accomplished until the final redemption of spiritual Israel. Likewise the prophecies concerning the Jewish captivity in Babylon, and their return, are only partly accomplished in the history of past events. The description of those things in the prophets is so august and magnificent, that if only applicable to the literal captivity of the Jews and their return, the exposition would be weak and barren; there-

fore I humbly believe that the exact fulfilment can only be looked for in the captivity of the church in the wilderness, under the anti-Christian beast, destruction of mystical Babylon, and glorification of the saints in the New Jerusalem state.

There are also in the 24th chapter of Matthew many things prophesied of, which were not fulfilled at the destruction of Jerusalem; such as the coming of the Son of man in the clouds, the gathering his elect from the four winds of heaven, his taking one and leaving another. This shows a typical meaning in this prophecy, and that it will not all be fulfilled until the end of the world. Also, the transfiguration of Christ on the mount, prophesied of by himself eight days before, is noticed by Peter, 2d Epistle, i. 16-18, as being a type or figure of his second coming.

Who, that has read the prophecies with any degree of attention, will not acknowledge the great agreement between the Old Testament prophecies and the New! Almost every prophecy given by Christ and his apostles may be found, in the Old Testament prophets, represented by figures, which were familiar to the writers and readers of those times. The foregoing rules are some of the principal ones which I have observed in attempting to explain the prophecies of Daniel and John, and to give the time when the mystery of God will be finished, as I humbly believe it is revealed to the prophets.

If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief! "But ye, brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. v. 4. In studying these prophecies, I have endeavored to divest myself of all prepossessed opinions not warranted by the word of God, and to weigh well all the objections that might be raised from the Scriptures; and after fourteen years' study of the prophecies and other parts of the Bible, I have come to the following conclusions, and do now commit myself into the hands of God as my Judge, in giving publicity to the sentiments herein contained, conscientiously desiring that this little book may be the means to incite others to study the Scriptures, and to see whether these things be so, and that some minds may be led to believe in the word of God, and find an interest in the offering and sacrifice of the Lamb of God, that their sins might be forgiven them through the blood of the atonement, "when the refreshing shall come from the presence of the Lord, and from the glory of his power," "when he comes to be admired in all them that believe in that day."

And now, my dear readers, I beg of you to lay aside prejudice; examine this subject candidly and carefully for yourselves. Your belief or unbelief will not affect the truth. If it is so, whatever you may think or do will not alter the revealed purposes of God. "Not one jot or tittle of his word will fail;" but you may, by your obedience in the faith, secure you an interest in the first resurrection, and a glorious admittance into the New Jerusalem, and an inheritance among the justified in glory, and you may sit down with Abraham, Isaac, and Jacob in the kingdom of God. May this be your lot—is the prayer of your servant,

WM. MILLER.

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LECTURE I.

THE SECOND APPEARING OF CHRIST.

TITUS ii. 13.

Looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ.

WHEN we take a view of the trials, pains, afflictions, persecutions, poverty, and distress, which the people of God suffer in this world, we are almost led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." But no; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Savior, the great God and Jesus Christ. I know the world are taunting us with

the inquiry, "Where is the promise of his coming?" for, since the fathers fell asleep, all things remain as they were, even from the creation of the world: "for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was, being overflowed with water, perished; and still more do they pretend to be ignorant that the same earth is in like manner to be destroyed by fire, 'reserved unto fire against the day of judgment and perdition of ungodly men.'" 2 Peter iii. 7. Also, my brethren, there are some even among us, who "are spots in your feasts of charity, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which they have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life." Jude 12-21. Or, as Peter says, 2 Pet. iii. 12, "Looking for and hastening unto the coming of the day of God." And again, Paul says, in Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." And Paul further saith, to his Philippian brethren, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Having thus proved that the apostles directed our hope to the coming of Christ for the fulfilment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order:—I. I shall endeavor to prove that it is yet future; viz., the coming of Christ, spoken of in the text. II. The certainty of his coming. III. The object of his coming.

I. We are, according to our design, to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

Some teach us that he came at the destruction of Jerusalem, and quote to the 24th chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years afterwards, "There shall not be left here one stone upon another that shall not be thrown down."

And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, "saying, Tell us, when shall these things be?" that is, what he had prophesied of; "and what shall be the sign of thy coming, and of the end of the world?" They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars,—and yet Jerusalem was destroyed in the first war of any note after this prophecy,—and then says plainly, "The end is not yet." Now, if this end was the destruction of Jerusalem, then where are those wars, spoken of by Christ? This cannot mean anything less than the end of the world. From the 7th to the 14th verse, inclusive, he gives a prophetic history of the trials, afflictions, and persecutions of his people, and also of the success of the gospel immediately previous to the end, and says, "Then shall the end come."

Now, it must be evident that this cannot mean the end of Jerusalem, because, if so, he that endured unto the end was to be saved from all the troubles which Christ had been speaking of; and it was not true that the disciples of Christ did not suffer afterwards the same things which Christ said they would. From the 15th to the 28th verse, Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man. This, you will see, must mean Christ in person; because neither the Holy Spirit nor Father is anywhere called *Son of man*. He likewise speaks of the signs which should follow the destruction of Jerusalem. From the 29th to the 35th verse, inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of the people of God, which had been spoken of as the common lot of all his followers, and which he had promised to shorten for the elect's sake, and of his coming in the clouds with power and great glory; the gathering of his elect from the four winds of heaven; gives his disciples the parable of the fig tree, as an illustration of the end; and then says to his disciples, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Here is the great stumbling-block to many. Christ is talking about his elect, his children, and his generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem. But his kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth;—yet the "blood of the martyrs has been the seed of the church;" and Christ has led, and will have, a people on the earth, until his second coming. 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm xxii. 30. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 25th to last verse: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation. And then the parables which follow in the remainder of the 24th and 25th chapters, are easily understood as having reference to the end of the world; and in that way will exactly compare. See the 31st verse of the 25th chapter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. This verse was not fulfilled at the destruction of Jerusalem, for the "Son of man" was not seen in the clouds with power and great glory; and yet the words are, "every eye shall see him;" and as sudden and as visible "as the lightning, that shineth from the east even unto the west, so shall the coming of the Son of man be." Can this have passed, and the history of the world have been silent? No. Could all nations be gathered before him, and there be divided, the righteous from the wicked, and the one part sent to everlasting punishment, while the other is received to life eternal, and none know it? No. Were the elect gathered from the four winds of heaven at the destruction of Jerusalem! No; they were commanded to flee to the mountains; and history says they did leave that devoted city when the Romans encompassed it with their armies. Then, could the prophecies contained in these chapters have been fulfilled, and the world remain ignorant of some of the most important events? I answer, No. Then the "Son of man" did not come to the destruction of Jerusalem. If he did, where is the evidence? None, none, not a particle. But if he did come to the destruction of Jerusalem, then it must have been his second coming; for Paul says, Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Can this be true if he came to Jerusalem? The passage certainly implies that his people would

have no more sin, or afterwards would be "without sin." Experience teaches us to the contrary. Again, it is said, 1 Thess. iv. 16, 17, "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." Who saw this great transaction at Jerusalem? Were there no witnesses! Yes, the apostle John lived many years after this, and wrote his Gospel, his Epistles, and his Revelation, long after the destruction of Jerusalem. And what does he testify! In his Gospel, 14th chapter, 3d verse, "And if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also." Again, 28th and 29th verses, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." Again, 1 John ii. 28, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And again, in Rev. i. 7, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him." Many more places might be mentioned in John's testimony, but not one word that he had already come again, as some supposed. Let this, then, suffice to prove, that the glorious appearing," spoken of in our text, is still future.

And now we will examine some of the evidence of the certainty of his coming, which is our second proposition.

II. The certainty of it:

1st. Because the ancient prophets all spake of it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh, with ten thousand of his saints, &c. Balaam was constrained to admit, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," plainly referring to the judgment-day; for he says, "Alas! who shall live when God doth this!" See Numbers xxiv. 17-23. And Moses as plainly refers to this day in Deut. xxxii. 43, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." David says, Psalm l. 3, 4, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, (that he may judge his people.)" And Isa. xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." In the 39th chapter of Ezekiel, you will see the same day of judgment prophesied of in a clear and plain manner. In Dan. vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Joel iii. 14, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Zeph. i. 14, "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." Zech. xiv. 5, "And the Lord thy God shall come, and all the saints with thee." Mal. iv. 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." And Christ himself says, in Matt. xvi. 27, "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, "Ye men of Galilee, why stand ye gazing up into heaven! This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Let us take particular notice of the phrase *this same Jesus*, and compare with other

parallel passages, as, *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearing; for his promises can never fail. "Heaven and earth may pass away, but not one jot or tittle of his word shall fail." Also take notice of the words "*like manner*," which agree with the often expressed sentence, "He shall come in the clouds of heaven." We shall be led to admire the general harmony of the Scriptures, and the agreement of the prophets in their descriptions of future events. Again, Christ says to the church of Philadelphia, Rev. iii. 11, "Behold, I come quickly: hold that fast thou hast, that no man take thy crown." "For yet a little while, and he that shall come will come, and will not tarry," Heb. x. 37. And will not the evidence I have brought from the word of God be sufficient to prove the certainty of his future coming! And if I should argue the tradition of nations that never saw the word of God, the conviction on the mind of men generally, that there must be a day of retribution; could I open the breast of the reader, and show the thundering of your conscience; yes, could I see and expose the tremblings and failings of heart, which you have had, while you have been looking with fear for those things that are coming on the earth—of what use would it be! Would you believe it if I could raise a dead friend who would tell you to prepare to meet your God! No. If they believe not Moses and the prophets, neither would they though one rose from the dead. How foolish, then, would it be for me to try to prove in any other manner what God has revealed or promised, than by the means which God has appointed. By his word you will be judged: and if this condemns you now, (unless you become reconciled,) it will condemn you hereafter.

III. The object of his coming.

1st. He comes to raise and gather his saints to him in the air. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order—Christ the first fruit, afterwards they that are Christ's at his coming," 1 Cor. xv. 22, 23. Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 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 them that 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," 1 Thess. iv. 14-17. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," 2 Thess. ii. 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power," Rev. xx. 6. In Psalms we have the same account of the gathering of his people. "Gather my saints together unto me, those who have made a covenant with me by sacrifice," Psalm l. 5. Again, see Isaiah lxvi. 18: "It shall come that I will gather all nations and tongues; and they shall come and see my glory." "For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day," Ezekiel xxxiv. 11, 12.

And now I refer you to one more passage, and then pass on. "Behold, I show you a mystery; we shall not all sleep, (that is, die,) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts, to which I have called your attention, will apply only to the people of God, or those who are in Christ Jesus. I have, therefore, only been proving to you the object of Christ's coming, as it respects his people. And I think I have plainly proved that when Christ shall appear in the clouds of heaven with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations where they have been scattered during the ages of persecution and trial, "in the dark and cloudy day," and receive them unto himself in the air, when they will ever be with the Lord.—I will,

2dly, Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the reception of the New Jerusalem state, or the glorious reign of Christ with his people. That the wicked will be destroyed by fire at his appearing, we prove by the following texts: Deut. xxxii. 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." 2 Samuel xxii. 9, 10, 13, "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens and came down, and darkness was under his feet. Through the brightness before him were coals of fire kindled." Psalm xcvi. 2, 3, "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." Isa. lxvi. 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dan. vii. 11, "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Again, Nahum i. 5, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, the world and all that dwell therein." Habakkuk iii. 3-5, "God came from Teman, (south) and the Holy One from Mount Paran, (from glory.) Selah. His glory covered the heavens, and the earth was full of his praise: and his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Also, Malachi iv. 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. xiii. 30, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." 40, "As therefore the tares are gathered and burnt, so shall it be in the end of the world." 49th verse, "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just." Again, Paul to the church of the Thessalonians writes, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Peter iii. 10, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Rev. xviii. 8, "Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." These passages are but a part of the word of God which prove the destruction of the wicked—of the anti-Christian beast—and the cleansing of the world by fire. Yet if Scripture proof can be sufficient, surely I have brought enough; and where that can have no bearing on the mind of men, how vain should I be to search the archives of natural philosophy to give you more evidence! for he who hath all wisdom in heaven and in earth, and who knows what is in the mind of man, hath used the best arguments, the most persuasive means (I had like to have said) in the power of a God to use; and indeed he says, "What could I have done more than I have done for my vineyard!" He has taught us by his own word, by the mouth of his prophets, and by examples; witness his word on Mount Sinai, where the people heard his voice and saw the fire; witness all the declarations of the prophets which I have read; witness Jesus Christ himself, in the parable of the tares and wheat, and the harvest; witness, also, the destruction of the old world by water, and Sodom and Gomorrah by fire;

Jerusalem by famine, sword, and fire. These are all set forth as samples to warn us of the approaching judgment. And yet who believes the report? Who is willing to examine the evidences—to reason candidly and to reflect seriously on these things? Who among us puts implicit confidence in the word of God, especially in that which is unfulfilled? Any may believe in so much as has been accomplished; but where is the virtue in such faith? Where is the blessedness of our hope in the glorious appearing of Jesus Christ? If we are “looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ,” we shall examine the word of God faithfully; we shall compare Scripture with Scripture; we shall take notice of the signs which Christ has given us of his coming. That the day may not overtake us as a thief, we should live with a steady reference to that day, and rejoice more and more as we see the day approaching.

3d. I will now give some of the evidences concerning the glorious reign which must follow his coming. The earth, being cleansed by fire, will, like the phoenix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished,—it will lighten the world of a load of crime which has made it reel to and fro like a drunkard; the internal fires will have spent their force on all combustible matter, and have gone out; volcanoes will cease; earthquakes, tornadoes, and whirlwinds can no more be experienced or needed, for the cause is gone; the earth or the heavens can no more be shaken, “that those things that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire,” Heb. xii. 27-29. Then, when this earth shall become new, by being cleansed and purified, the New Jerusalem will “come down from God out of heaven, prepared as a bride adorned for her husband. 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. xxi. 2, 3. “And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God,” 10th verse. “And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.” “And I saw thrones and they that 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 in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished.”

Much more evidence might be brought to prove the personal reign of Jesus Christ with his people; but this is enough to prove the glorious and personal reign after the resurrection; but few dispute it. But, say some, do you not believe in a spiritual reign of a thousand years before the resurrection? I answer, I believe in a reign of grace, by the influence of the divine Spirit, for more than 1800 years past; but when you speak of a thousand years, I suppose you mean the same time that I call the glorious reign after the resurrection of the righteous, and before the resurrection of the wicked. I know of no spiritual reign, mentioned in the word of God, and especially of that duration. We argue that there cannot be a reign of peace and glory until the world is cleansed from all wickedness, Satan is chained, and righteousness fill our world, nor until “the glorious appearing of the great God and our Savior Jesus Christ;” even the anti-Christian beast will not be destroyed, (according to the texts we have already quoted,) until he is destroyed by “the brightness of his appearing.” All those passages which speak of this happy period of rest to the people of God, or which in any manner allude to it, describe it as being after the resurrection of the saints, or after righteousness fills the earth, and after the anti-Christian beast is destroyed. And even our text more than implies that we shall not realize any great or glorious results from our hope, or collectively in a body the church will not receive any important deliverance until the “glorious appearing of the great God and our Savior Jesus Christ.” Is this true? I say the passages of Scripture already named fix it beyond a doubt. And say one who will examine the Scriptures for himself, will find that the second coming of Christ is the point to which Jesus Christ, the proph-

ets, and the apostles directed their disciples, as the termination of their trials, persecutions, and afflictions; and Jesus Christ says, “In the world ye shall have tribulation.” I say, I can find nothing in the word of God to warrant me to believe that we ought to look for or expect a happier period than we now enjoy, until he who has promised to come shall come the second time without sin unto salvation, and cleanse us, the world, and make all things new. These things are abundantly proved in the unerring word of God. And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the day of God, “looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ?” Then let our conversation be in heaven, from whence we expect our Savior, and stir up each other's pure minds by way of remembrance of these things; for the time of the promise draweth nigh, when he will come and receive us to himself; that we may be with him. How necessary, my brethren, we should examine the word of God diligently; see if it does not give some indications, some signs, by which we may know the “Son of man is near, even at the door,” and our “blessed hope” is about to be realized in the “glorious appearing of the great God and our Savior the Lord Jesus Christ.” If he comes and finds us, or some of us, in this lukewarm state, hardly having looked into his word, and making our want of talents an excuse, have neglected to trim our lamps, and have been very spare in holy conversation, and are crying peace and safety when sudden destruction cometh, and perhaps have sneeringly mocked and laughingly ridiculed the idea of Christ being near at the door, and perhaps have joined the infidel and unbeliever in their unholy remarks on this subject, and although we have heard the midnight cry, “Behold the bridegroom cometh,” yet we treat it with neglect or disdain, or some of us, perhaps, with reproach,—I ask, if the Lord of such servants come and find us so doing, what will he do with us? He will come in an hour that we think not, and cut us off, and appoint our portion among hypocrites and unbelievers, where shall be weeping, wailing, and gnashing of teeth. But we will suppose that he will not come in so short a time as your speaker believes; still what do I ask of you, my brethren? Nothing but what Jesus Christ and the apostles required 1800 years ago. I ask you to compare these views with the Bible, is this wrong? No. I ask you for holy conversation. Is this wrong? No. I ask you for heaven-mindedness. Is this wrong? No, no. I ask you to stir up each other's pure minds, to make improvement on your own talent, if no more; to come out of this cold and lukewarm state; to trim your lamps and be ready. Are these requirements wrong? Certainly not; no, no. I ask you again to compare Scripture with Scripture; to read the prophets; to stop your revilings; to take warning by the old world; to flee from sin and the wrath which is to come; to hide yourselves in Christ, until the indignation be over and past; to look “for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.” Is this wrong? Then be the wrong on my head.

And now, my impenitent friends, what say you? “We say, You know nothing about it.” Do you believe the old world was deluged? “Why, yes.” What makes you believe it? “Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them.” And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidence; your eternal happiness, the salvation of your immortal souls, may depend on your decision. But what say you more? “We say, You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed. And I hope I may be able, by the grace of God, to repeat.” But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it does come? Where will you be? No space then for repentance. No, no—too late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved. Therefore it can do you no harm to hear, and believe, and do those things which God requires of you, and which you think you would do, if you knew he would appear. First, I ask you to repent of your sins. Would this be right? Yes. Next, I ask you to believe in God. Is this right? Yes. And I ask you to be reconciled

to his will, love his law, forsake sin, love holiness, practise his precepts, obey his commands. Would these things be right? Yes, yes. And last of all, and not least, I ask you to “look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.” Amen.

LECTURE II.

THE FIRST RESURRECTION.

REV. xx. 6.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The term “blessed and holy” is often used in Scripture, and in many places is applied to man; but in no place without giving some characteristic mark of his being born of God, or inheriting the fruits of the divine Spirit; and very often the word *blessed* is used standing in immediate connection with the resurrection and coming of Christ, either expressed or implied, as in Isa. lxii. 11, 12, “Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.” Isa. xxx. 18, “And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment. Blessed are all they that wait for him.” Daniel says, xii. 12, “Blessed is he that waiteth, and cometh to the 1335 days.” John says, Rev. xiv. 13, “Blessed are the dead which die in the Lord.” “Write, Blessed are they which are called to the marriage supper of the Lamb.” “Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” By these passages I show you that all the children of God are included in this blessing, and not the martyrs only, as some will have it. The next thing which will claim our attention will be to explain the resurrection spoken of in our text, called the first resurrection. The word *resurrection* signifies to revive, or resuscitate, or bring to life again, one now dead, who was once alive. It nowhere in the word of God conveys an idea of a new creation, and the word is nowhere used in the Bible expressing anything less or more than a union of soul and body, and deliverance from natural death. The word *resurrection* is nowhere used in a figurative sense; it in all places has its own simple meaning, unless our text is an exception. And without the objector can show some rule of interpretation by which we shall be warranted to understand the word in a different sense, we must beg-leave to attach to it the simple meaning, *coming to life from the grave*. I know some have supposed that regeneration is resurrection; but I cannot believe this unless they show some rule. I know some pretend to show us, in John v. 25, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live,” as a rule; but in order to make this a rule, they must prove that Christ meant regeneration; until this is shown, we cannot admit it as any proof.

We shall, therefore, consider the word *resurrection* as *coming up out of the grave*, and pass to the word *first*. “The first resurrection.” The resurrection of the saints is first as it respects order and time. Wherever the word *resurrection* is used in connection with *life* or *damnation*, the one unto life always comes first; as in Daniel xii. 9, “Some to everlasting life, and some to shame and everlasting contempt;” John v. 29, “They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” Here are two samples as it respects order. One or two as it respects time: 1 Cor. xv. 23, “Christ the first fruits, then afterward they that are Christ's at his coming. Then cometh the end.” And again, 1 Thess. iv. 16, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first.” And then our context and text show that the blessed and holy are raised a thousand years before the rest of the dead. If we are correct, then, Christ will come before the millennium instead of afterwards, as some believe; and

(To be continued.)

WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 6, 1844.

LETTER FROM THE EDITOR.

STEAM BOAT "U. S. MAIL," OHIO RIVER.

Near Marietta, Friday December 22d, 1843.

DEAR BROTHER,—It would be a difficult task indeed to describe to you all my exercises since leaving you. I have not realized how much the friends of Cincinnati are endeared to me, until since I have been deprived of their society. The pleasing associations formed in my brief interview, I think are destined to cling around my heart.

"While life and thought and being last,
Or immortality endures."

If any occupy more of my prayerful thoughts than others, it is those that found an interest in the Saviour, and those that were humble penitents during my brief labors among you. O how highly they are blessed! privileged as they are, in attending the house of prayer each successive evening, and with God's people, uniting their petitions at the throne of grace; while my situation is a little better than that of Daniel's in the den of lions. The boat is crowded with passengers, and only one of them sympathizes with me in the glorious truth of the Lord's soon coming. I have faithfully distributed the numbers of the "Western Midnight Cry" that I took with me. The steerage passengers received them the most readily.

Last evening I succeeded in getting the attention of the passengers for about three quarters of an hour, while I lectured to them, proving that the time of the Second Advent was given in the Bible, and answering the objections to this position. At the close, a company gathered around me, like hungry wolves, eager for their prey. They were led on by a Roman Catholic, who is also an editor of a political paper not a hundred miles from Cincinnati. Reason and argument were out of the question. What they would have done, I know not, but for two or three gentlemen who professed no religion, who stepped forward and demanded that I should be treated as a gentleman, inasmuch as I had thus treated them. The whole affair gained me many friends, and during the present day many have been inquiring into the reasons of my hope, which I have not been backward in giving. This evening *fiddling, gambling, and politics* is the order of the day; a game of cards is going on upon the table on which I am writing. It seems to me that the ungodly are ripe for destruction. Let us lift up our heads, for our redemption, most assuredly, is drawing nigh. If ever there was a time in which Christians ought to throw off all fear of the world and do their duty, that time is the present, for it is the world's last warning.

In my heart, I pity that man who fears to warn his fellow-men, and yet I myself sometimes shrink from the duty. There is a Congregational preacher on board, whom I chanced to find out, as such, by inquiring, who, and what he was. I have tried to get him to preach this evening, as it is thought it will be dangerous to preach any more about the Second Advent, but he declines. He did not, however, decline to vote among the rest of the passengers, for a candidate for the next President.

Please give my warmest regards to all the members of your family, and to all the brethren and sisters; and tell them, on each evening to invite the poor sinner to come to Christ and be saved.

Tell Br. Boyer to do his best to get out another number of the paper week after next, if I should not return, and time should last so long.

Yours in the blessed hope,

E. JACOBS.

By a letter received from brother J. J. M. Lane, dated Warren, Trumbull co. O., Dec. 20th, we learn that Br. J. E. Cook was laboring in that place at that time.

THE CAUSE IN THIS PLACE.

The Lord is still making rich displays of his grace in the conversion of sinners, and in opening the eyes of his people to "Behold the Bridegroom cometh—that the day hasteth greatly—that it is nigh even at the door." And notwithstanding the cry of peace and safety is unceasingly sounded in their ears; yet to them it is the voice of strangers, they heed it not, for having heard the voice of the good Shepherd, they know it, and follow him.

Br. Jacobs took leave of us for New York Wednesday the 30th inst. Since that time Br. Kent has been laboring with us. We expect he will remain in the city until Br. Jacobs return. We heard a discourse from him Friday evening, the 22d inst., from Heb. x. 22, after which, twenty-three precious souls came forward requesting an interest in the prayers of God's people, that they might be prepared to meet the Lord in peace.—Most of them, before the exercise closed, gave evidence that they had obtained the blessing—that they had yielded themselves the willing subject of Jesus.

Sunday the 24th inst., a large and attentive congregation was present—the meeting was solemn and interesting. Brother Kent preached about the Kingdom of Heaven at Hand. And from the evidence adduced from the word of the Lord, it is indeed clearly to be seen, that it is now at hand. Therefore we will lift up our heads and rejoice—knowing that our redemption draweth nigh. We believe he is faithful who hath promised. Therefore we will hold fast our profession without wavering—hope unto the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. For yet a little while and he that shall come, will come, and sit up his everlasting kingdom. In the evening about twenty-five came forward for prayers. Most of whom, we have reason to believe, were truly converted to God. They speak the language of Canaan.

Monday 25th inst., we had religious exercises in the morning, afternoon and evening. The subject in the morning was "The time, manner and object of the First Advent of our Saviour." In the afternoon the "time, manner and object of his Second Advent." In the morning, many of the congregation were bathed in tears, while by faith they beheld the Son of God in the fullness of time leave his Father's bosom—lay aside his robe of glory—descend to earth—lead a suffering life—die the death of the cross—the just for the unjust, that he might impart life and immortality to all, who believe on him, and exercise repentance towards God. But, in the afternoon, we heard their shouts of joy and triumph while beholding this same Jesus, "coming again, the second time without sin unto salvation, with all the glory of the father—with the mighty angels, to be glorified in his saints, and to be admired in all them that believe in that day. Some, who until then, had been doubting, being overcome by the united testimony of Father, Son and Holy Ghost—came out strong in faith, that at the end of the 2300 days their blessed Lord will come.

In the evening the house was crowded to overflowing. Br. Kent was not present (until after 8 o'clock,) having an appointment that evening to fill in Newport Ky., but the Lord was present, and that to bless. The first part of the evening was occupied by the brethren and sisters in speaking. Many of whom testified to what God through infinite mercy had done for them, in awaking them from their slumbers by the sound of the midnight cry, "Behold the Bridegroom cometh; go ye out to meet him." It was truly and most deeply interesting, to see those out of almost every denomination of professed Christians in the place, together harmoniously worshipping God in spirit and in truth, and rejoicing in hope of the glory of God, soon to be revealed. At the close of the meeting we had a season of prayer with, and for those who desired an interest in Jesus. A number of them found peace in believing, and went home happy in the Lord.

In addition to the remarks with reference to the cause in this place, I would say, that our meetings since Monday evening, Dec. 25th, have gradually increased in interest—have been solemn, powerful, and glorious. Surely the Lord is in the midst of his people, and is yet on the giving hand. Scores of precious souls have been converted to God during the past week, and our prayer is that the work may not cease, till the Master appear. The band who are preparing and looking for the Coming One, are increasing—are steadfast—unwavering—strong in faith—abounding in the work of the Lord. Their labors are crowned with the divine blessing, and souls given them for their hire.

Last evening between fifty and sixty desired an interest in the Saviour. They presented themselves for prayer, and many of them before the meeting closed (which on account of its being the last evening of the year did not close until after 12 o'clock,) arose and testified before that immense congregation, that Jesus had pardoned their sins—and given them peace in believing, and that their life should be spent in His service.

"O, how happy are they,
Who their Saviour obey,
And have laid up their treasure above:
Tongue cannot express
The sweet comfort and peace,
Of a soul in its earliest love."

Br. Frederick Glasserch, in a letter dated Hillsboro, Dec. 23, 1843, says, I once hoped we should get a lecturer to this place, as Br. Cook promised to try to send us one. But it seems we are to be left destitute. Yet I still hope and pray that some means may be sanctified to open the eyes of the people here.

We hope God in his providence will soon direct some of his servants to Hillsboro. Truly the harvest is great but laborers few. But let us heed the command of the Saviour, viz. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

GO TOUG AND DO LIKEWISE.—We received this morning in a letter from John H. Thomas, Jacksonburg, O., the names of six subscribers for the Western Mid. Cry. And this was in addition to ten names which he sent us a few days before, making in all sixteen subscribers. Thus he is not only benefiting the individuals who subscribe, but likewise furnishing means for the dissemination of truth in other places.

Just as the paper was going to press we received another letter from Br. Jacobs, dated New York, Dec. 27th, in which he writes us follows:

DEAR BROTHER,—I arrived at home last evening, and found my family in tolerable health, and the friends generally well. If time continues, I expect to start with my family for Cincinnati on Thursday next week, but shall not probably arrive until the Sabbath following. Br. Brewster and wife expect to accompany us, to fill some of those western fields of labor, where the Lord may open the way.

MR. MILLER IN BUFFALO.—Father Miller is creating quite a sensation in this town. Not that there are a great number who have been converted to his way of thinking, but the earnestness and sincerity, and deep research withal, with which he urges his doctrine, causes all to have a curiosity to hear him. The theatre on Sunday evening was crowded to a jam from pit to gallery, and hundreds could not find admittance. But notwithstanding this large and miscellaneous audience, there were perfect order and decorum manifested throughout, which we are glad to see. Let all speak freely their sentiments upon all questions without let or hindrance, is our motto.—Buffalo Gaz.

O'CONNELL.—It is a fact, curious in its own nature and still more, under the consideration how utterly it seems to have been forgotten in 1843 by the newspaper press, that the Liberator of Ireland is going through precisely the same course of political events now, which he went through in 1831, twelve years ago. He was "agitating" Catholic Emancipation at that period, in the same manner, although on a smaller scale of operations, that he now agitates Reprobation; and then, as now, arrested by the Government.

COMMUNICATIONS.

Rising Sun, Indiana, Dec. 10th, 1843.

Mr. Editor.—I have just received the first number of the Second Vol. of the "Western Midnight Cry," and am glad you have sent it to me, for I wish to be in possession of all the knowledge that I can get, on the subject of the "glorious appearing of the great God, and our Savior Jesus Christ." I was opposed to what is called Millerism, until last summer, when brother Hall came here and gave two Lectures; but I was not yet convinced that the coming of the Lord was nigh, for it was published all through the land that Millerites had set the day, and Mr. Miller had published books and secured copy rights for years to come; and that they had received subscriptions for longer time than they expected it would continue. And therefore, I would not believe for I thought the Jews must return, the world be converted, and all this.

Well, to the law and testimony. I then went to see what God had said about this matter, and I found that the word of God and D. D's. did not agree. Therefore I wished to know more about those things. In August brother Porter came here and Lectured, and by the time he got through I was convinced that the day of God was at hand. I then, bareen like, "searched" to see if those things were so. I procured Judaism Overthrow, by J. Litch; Dowling's Reply to Miller; Review of Dr. Pond; Bible Readers, No. 1 and 2; Litch's Prophetic Expositions, and a Chart; and went to work. I next attended the Tent Meeting at Cincinnati, and have spoken at different times since on the subject of the speedy coming of our Lord. And by so doing have brought no little contempt on my defenceless head. On the 12th of last month, I spoke on the 7th chapter of Daniel, and after I got through, a brother rose and said, "the ancient of days was the Pope."

Extract of a letter from Br. J. J. Porter, dated Boston, December 13, 1843.

Br. Boyer.—It rejoices my heart to hear of the success of the advent cause in the west. May the good Lord still prosper you. The friends in Cincinnati and vicinity seem very near to my heart. I hope soon to meet them in the kingdom of God. I long to see you, we have had many seasons of joy together, and though such seasons may not be enjoyed again on this polluted earth, yet I look to the world to come, to the new earth, to have one uninterrupted meeting, in the presence of the King of kings. My soul is happy when I think the Bridegroom is so nigh.

The cause in this city is prospering, but opposition is increasing. The clergy are now reaping the fruit of their labors in their opposition to the Second Advent cause; but being dissatisfied with the harvest, (which is coldness and spiritual death) they lay all the blame to the Millerites. But God will vindicate his own cause, and his people in due time. We do not look for justice or right in this world. Yours in hope,

J. J. PORTER.

Extract from a letter dated Marysville, O. Dec. 23.

Br. Jacobs.—We have long been promised a lecturer in this place, but it has not pleased the Lord to send us one yet. This place is now ripe for this subject. We have Second Advent prayer meetings, they are well attended. Where is Br. Cook and Br. Hall? Please direct them this way. Yours in the glorious hope,

GEO. W. CHERRY.

LETTER FROM BR. KENT.

Newport, Ky., Dec. 28, 1843.

Br. Jacobs.—The good Lord is still carrying forward the blessed cause of truth and salvation in this place. Our house of worship is crowded with attentive hearers. Meetings are solemn and interesting. Some are enquiring what they shall do to be saved—others have already yielded themselves the willing subjects of Jesus, and like the Eunuch are on their way rejoicing. Last Sunday, December 24th, three were baptized in the Ohio river, and there are others, I trust, who will soon go and do likewise.

J. H. KENT.

We clip the following from the Republican Times, published in Mount Vernon, O., Dec. 19th, 1843.

SECOND ADVENT.—Mr. Hall, a young gentleman who about 18 months since resided in this place for a short time, is now delivering a course of lectures in the Court House, on the subject of Christ's second advent, which he believes will take place in the course of a few months. Whether Mr. H. is right or wrong as to the time of the advent, his lectures are well worth hearing for the instruction they contain in relation to matters of history and chronology.

LETTER FROM BR. LITCH.

BALTIMORE, MD., Dec. 16, 1843.

"I am yet in Baltimore, sounding the midnight cry: I came here on the 20th of November, and commenced lecturing the next day; and have given since then, twenty-seven lectures, and held several Bible classes. The state of things in this city, was exceedingly discouraging when we began. There was no one in the city with whom I was acquainted, and no place of worship open for lecturer. I began, by renting the lecture room of the Universalist Church, and held several meetings there. From thence, I went into the Odd Fellows' hall, (a most splendid room,) where we have continued our meetings every night, and several days, for the last two weeks. The prejudice and jealousy of the people, which was at first exceedingly strong, has gradually given way, and we now have a full attendance, and the most candid attention to the word. We now have a prospect, if we have time before our Lord comes, of fairly sounding the cry in this monumental city. The Lord's people are already rallying around us, and rejoicing in hope of the Lord's coming speedily in the clouds of heaven. There is a Spirit of inquiry abroad, and the people begin to study their Bibles, to see if these things are so. Sinners also are growing very uneasy, and backsliders tremble for their safety. We are looking for a glorious work of God among the people. We shall keep up our meetings all next week, each evening.

[E. Mid. Cry.]

LETTER FROM WM. MILLER.

Dear Brother Himes.—At the request of numerous friends, I herein transmit to them, through you, a brief statement of facts, relative to the many stories with which the public are humbugged, by the pulpit, press, and bar-room declamation, concerning the principles I advocate, and the management of my worldly concerns.

My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all the saints, some time between March 21, 1843 and March 21, 1844. I have never for the space of more than twenty-three years, had any other time, preached or published by me; I have never fixed on any one month, day, or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time; I am perfectly satisfied that the Bible is true, and the word of God, and I am confident, I rely wholly on that blessed book for my faith in this matter. I am not a prophet, I am not sent to prophesy, but to read, believe, and publish, what God has inspired the ancient prophets to administer unto us, in the prophecies of the Old and New Testaments. These have been, and now are my principles, and I hope I shall never be ashamed of them.

As to worldly cares, I have had but very few for twelve years past. I have a wife, and eight children; I have great reason to believe they are all the children of God, and believers in the same doctrine with myself. I own a small farm in Low Hampton, N. Y., my family support themselves upon it, and I believe they are esteemed, frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house, nor the needy from their door. I bless God my family are benevolent and kind to all men who need their sympathy or aid; I have no cares to manage, except my own individual wants; I have no funds or debts due me of any account: "I owe no man any thing;" I have expended more than 2000 dollars of my property in twelve years, besides what God has given me through the dear friends in this cause.

Yours respectfully,
Philadelphia, Feb. 4.

WM. MILLER.

LETTER FROM ENGLAND.

BELOVED BROTHERS.—Although I am a stranger to you, yet not so to your interesting publications. I acknowledge the kindness that has been manifested by you, in sending so many of the works relating to the Second Advent of our Lord and Saviour Jesus Christ; and were it in my power, I would feel very great pleasure in helping, in a pecuniary way, the friends who are spreading to the ends of the earth the glad and glorious tidings of the great salvation, and of the near approach of the Son of man. I am an unworthy member of a portion of the Redeemer's Church; who meet simply in his dear name, and who, for the most part, are believers in the coming of Jesus. I doubt not but that you will be rejoiced to know that for the last three years I, together with my dear brethren, who preach, have been declaring to thousands in this town, both in the open air and in our meeting rooms, the speedy end of all things; the coming of the Lord, and the reign of the saints. We, generally, agree with what dear brother Miller and the other friends have declared and circulated. Perhaps I may say that I received the first volumes ever sent or

read in England, of Miller's Lectures. I received them from a Capt. Blanchard, of the "Galisto," and have since then been endeavoring to extend to all around the doctrines contained in that book. Many are persuaded here that some important event is about to take place. We, as a nation, are placed in a very serious situation; and indeed we do expect most awful circumstances to occur. Surely all things spoken of by Jesus and his holy apostles and prophets, are about to be fulfilled. O, that we may be ready when the Savior comes. I am looking for him before the termination of 1843, as declared by your exposition of the 2300 days. I am asked, by some, if the Lord does not come according to the time you have specified, what will you do? Why, if he does not appear this year, I will wait until he does come; but O, should he burst upon an unprepared world before twelve months expire, how unexpectedly will he appear. Let us pray and watch, and be found doing our Master's will, so that we may be received of him with joy, and be crowned with glory. Suffer a word of exhortation from your unknown brother. Don't be in the least terrified by the adversaries—still sound the alarm in the camp—proclaim the holy gospel, be "instant in season and out of season," look forward to the recompense of reward. And may the blessing of God rest upon your labors, and may we meet in the city of the great King. Amen. I am dearly beloved brethren, yours in the blessed hope of soon seeing the King in his beauty.

JOSEPH CURRY.

Princes Place, Flat St. Liverpool, Nov. 7th, 1843.

FOREIGN NEWS.

The Royal Mail Steamship *Hibernia*, Capt. Jenkins, arrived a Boston last Wednesday. She left Liverpool on the 5th inst., at 7 o'clock, P. M., arrived at Halifax on the 18th, at 1 1/2 P. M., and left that port for Boston, at 4 1/2 same P. M. The *Hibernia* has made her passage from Liverpool to Boston, via Halifax, in just 14 1/2 days, which may be esteemed a very good winter passage. She brought 50 passengers through from Liverpool to Halifax—7 from Halifax to Boston.

By the *Hibernia*, we receive London and Liverpool dates to the 5th inst.—being 15 days later than the last advices.

The position and prospects of trade remained much the same, at the last accounts. Cotton maintained its former price, and passed over a shade higher.

Every thing seemed to remain in *status quo*; nothing of much general interest having occurred. We select the following items:

The following notice has just been issued by the Bank of England.—"The Governor and Company of the Bank of England are ready, until further notice, to receive applications for loans upon the deposit of Bills of Exchange not having more than six months to run, Exchequer Bills, and East India Bonds; such loans to be repaid on or before the 17th of January next, with interest at the rate of 3 per cent. per annum, and to be for sums of not less than £2000 each."

IRELAND.—The State Trials have been adjourned until the 15th of January, and O'Connell, weary of agitation, has retired for a while to his "mountain home," at Derryane. He is to take Limerick on his way to the "far west," where a dinner is to be given to Mr. W. S. O'Brien, one of the members for the county, a recent convert to Repeal, at which the agitator presides. Reports are in circulation that the trials will be abandoned; and amongst the parties who have hazarded that opinion, not once but frequently, is Mr. Shiel—no bad authority, as far as opinion goes, on the subject. Sir Robert Peel, it is said, seeing the protracted time over which the trials will extend—several months probably—and the uncertainty, from the nature of the circumstances, respecting a conviction, has determined to apply to Parliament for summary powers to put down the agitation. That measure of amelioration are in progress, is undeniable. The commission which will commence its sittings in Dublin immediately, to inquire into and sift the workings of the landlord and tenant question, is, in its appointment, a proof that the Government means to do something in the way of redressing all practical grievances.

The "rent" was collected in the Churches and Chapels on Sunday, the 19th. The produce, so far as known, is immense—about three times the average; in the Dublin district it amounted to more than £4000.

GREECE.—The Malta mail of the 15th November announces some changes in the Grecian Government; Mavrocordato and Colletti having been appointed Ministers, but without distinct offices. Bavaria had acquiesced in the new regime; and all the Allied Powers, except Russia, are said to be of accord in suffering Greece to reap the benefit of its energetic move. Russia is sulky, but confines herself to the negative policy of withdrawing from all interference.

THE MILLENNIUM.

Continued.

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 12, 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 trumpet 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—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 thousand 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 came." 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 souls may be led to "seek the Lord while he may be found, and call upon him while he is near."

From the Missouri Republican.

MR. EDITOR.—Taking up the Evening Gazette, I read that "a crazy fanatic disciple of the renowned Miller, had arrived in our city." With this not very flattering introduction, I attended at Lyceum Hall to hear this Second Advent Lecturer, that I might judge for myself. Imagine my astonishment when I learned that this "fanatic," this bugbear of the Gazette, was no other than Mr. Chittenden, a worthy young gentleman of Hartford, Conn., whose character as a man and a Christian, was well and favorably known to many of our most respectable citizens. Surely, said I to my friend who sat near me, these newspapers do sometimes sadly depart from the truth, for if this be "fanaticism," if this man be "crazy," we may cast away our Bibles and be content to grope our way in the dark. Never, Mr. Editor, have I listened to purer or more eloquent language from the pulpit, than flowed from the lips of this despised and denounced disciple of the Lord; and if the editor of the Gazette had been present, methinks he would have relented and been inclined to make the *amende honorable*. There was no fanaticism, no ranting, no illogical deductions or torturing of the word of God, but the gospel was preached in its purity, with great force and eloquence; and I am not singular in this conclusion, for such was confessedly the decision of very many who were present. The churches having been closed against Mr. Chittenden, he at length succeeded, through the kindness of Mr. Rea, in procuring the use of the large upper room of the State Tobacco Warehouse, where he has for several days addressed immense multitudes of the people on the second advent of the Saviour. Throughout the whole of Sunday morning, noon and night, Mr. Chittenden preached to very large and attentive congregations. On the latter occasion, (Sunday night,) the concourse of persons present numbered nearly two thousand. His discourse, which embraced a portion of the prophecies of Daniel, commanded the attention of the vast assemblage. The utmost solemnity and good order prevailed, and those who were not convinced of the glorious truths uttered,

were at least constrained to acknowledge that they could not be successfully combated. I regretted that the ministers of the gospel in our city were not present to hear, that they might, if they could, answer and show that these things are not so, or else adopt and preach them to their respective flocks.

But, Mr. Editor, it was not my purpose, in this brief notice, to go into details. Let all who feel interested attend these lectures and judge for themselves. They will at least hear the gospel preached with great power and true pulpit eloquence. Thus much for Mr. Chittenden, who at the close of the services on Sunday night, gave notice that the next lecture would be delivered on the succeeding evening, by Mr. Stevens, late of Yale College. Accordingly, on Monday evening, Mr. S. addressed a crowded congregation on the "Signs of the Times." Like Mr. Chittenden, Mr. Stevens is truly an eloquent and impressive speaker, exhibiting talent of a high order, and an acquaintance with the Scriptures of truth, that might put to the blush many of the boasted divines of half a century. His language is chaste, and his argumentative powers truly surprising, when it is recollected that less than a year ago, he was engaged in the ordinary studies of college.

In conclusion Mr. Editor, permit me to remark, that very many of our citizens cannot understand why our churches are denied to these servants of Christ. Are they less worthy than those who profess his name—or do they preach a new gospel, and so are deemed unworthy a place in our cushioned places of worship? Let those who hear them answer. A CITIZEN.

RESULTS.—Having occasion to get a lot of Bibles at the Bible House, I asked the salesman if he sold many. He said he retailed \$300 worth last week. "We have sold more this year than any previous year." When I told him I was buying for the Millerites, he enquired why they mark their Bibles so much. He seemed to know that we love the Bible, and make it our constant study.

Is it "pestilent fanaticism" to read, mark, learn, inwardly digest, and fearlessly preach the truths of this blessed book? [Eastern Mid. Cry.]

From the Signs of the Times.

SECOND BAPTIST CHURCH IN NEWTON.

BROTHER HURD.—We find in the Minutes of the Boston Baptist Association, held Sept. 20 & 21st, 1843, the following statement headed Second Newton. "This Church parted with their Pastor in February last, since which time their pulpit has been supplied from the Theological Institution. They speak of the introduction of the Second Advent doctrine as the occasion of intercepting their harmony and stopping the progress of a work of grace, to which has succeeded a lamentable apathy."

Now we know the above statement, so far as the Second Advent doctrine is concerned, to be utterly untrue. There was no appearance of any revival during the winter, until our pastor obtained brother N. Hervey, to give a course of lectures on the Second Coming of Christ. His labors were much blessed, both to the Church and to the awakening of sinners. The seats for the anxious were crowded, and there was a prospect of a glorious revival. At this time, our pastor who had been absent some days returned, bringing with him a quantity of Mr. Colver's Literal Fulfillment of the Book of Daniel, which he offered for sale at one of the meetings, after brother Hervey left. Some members of the Society offered to buy these books to lay aside, but he would not sell to them for that purpose. They had a most unhappy effect. Those who were opposed to the preaching of the Second Advent doctrine, were strengthened and encouraged in this opposition; the attention of the anxious were drawn from the concerns of their souls, and the Holy Spirit, who like a "peaceful dove leaves the abode of noise and strife," left the Church to that "state of apathy" of which they now complain.

AARON HASTINGS,
FRANCIS F. KEYES,
JOSHUA RAMSDALL,
LIRETBY BULLOUGH,
CHARLES BULLOUGH.

NEWTON, Oct. 17, 1843.

GREAT CATHOLIC MOVEMENT.—Intelligence has been received from the head quarters of Romanism, which indicate new and extensive plans for the subjugation of this country to the Papal power. It is announced that nine new Catholic bishops have been appointed, principally for the West, who, of course, are to go forth as apostles of Popery in that new and forming region. So if Protestantism does not see the importance of securing the West, Popery does. The names of these worthies are as follows: Rt. Rev. Mr. O'Conner, D. D., Bishop of Pittsburg; Rt. Rev. Wm. Quarters, D. D., Bishop of Chicago; Rt. Rev. Andw. Byrnes, D. D., Bishop of Arkansas; Rt. Rev. John McClusky, D. D., Assistant Bishop of New York; Rt. Rev. Mr. Henrie, D. D., Bishop of

Milwaukee; Rt. Rev. Mr. Blanchet, D. D., Bishop of Oregon; Rt. Rev. John Fitzpatrick, D. D., Assistant Bishop of Boston; Rt. Rev. Mr. Tyler, D. D., Bishop of Hartford; Rt. Rev. Mr. Reynolds, D. D., Bishop of Charleston.

We perfectly accord with the editors of the N. Y. Evangelist, who say,—there is something in this rapid increase of Popery, which must strike every Protestant who loves the Bible or the freedom and salvation which it procures, most painfully. It is becoming a serious question, whether the heritage of our fathers is to be taken from us. Most vigorous exertions are making to do it; and these are aided by the enemies of spiritual religion and freedom at home. There is no charm in our free institutions by which such assaults can be repelled without effort; and sure we may be, that without an amount of prayer and effort on the part of the friends of religion vastly exceeding any previous outlay, these schemes will be successful, and the present generation may live to sing the dirge of liberty. These are no times for indifference or slumber.—N. E. Puritan.

ERUPTION OF MOUNT AETNA.—By the Neapolitan steamer Francesco I, which arrived yesterday morning (Nov. 22), we having received an account of the breaking forth of Mount Aetna. The mountain had been for some days heavily capped with dense clouds; some rumblings were heard at times, resembling distant thunder; and many persons, especially on the west side near Bronte, imagined they felt at intervals slight shocks of earthquake, or tremblings of the earth. On Saturday, about midnight, several violent explosions were heard, and fire was soon seen to ascend from near the mouth of the old crater. The stream of lava gradually increased in extent, and took a course toward the town of Bronte; luckily a few hitlocks to its left served to turn the direction which then flowed on towards the town to Paterno. On Monday the stream of liquid fire had attained the destructive breadth of upward of two miles; it still flowed on destroying everything in its path. The road to Paterno is closed up, filled with burning lava. The sight is awful, grand, beautiful, yet terrific beyond description. It bids fair to be the most magnificent eruption of the last century. Pray heaven it may not be more destructive; as yet its damages have been confined to a few houses and vineyards.—Malta paper, Nov. 26.

From the Eastern Midnight Cry. A MESSAGE.

To any who have become somewhat weary in looking for the Lord.

And the word of the Lord came unto me saying, Son of man, what is that proverb that ye have in the land of Israel, saying the days are prolonged and every vision faileth? Call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh. Behold the Judge standeth before the door. Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 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. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him in sunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. For the foregoing passages, see Ezek. 12: 21, 22. Heb. 10: 32-36. Jas. 5: 7-9. 1 Peter 1: 13. Hab. 2: 4. Mat. 24: 43-51.

One who does not mean to be weary in watching.

The celebrated article signed Rouben H. Brown, with which our readers were edified last week, has turned out about as we expected. It has had its day, and accomp issued an object that all such articles have not failed to do, viz. to show the people where the truth lies, and the arms that are used to keep it away from them. Although the article was greedily seized by certain religious editors in this city, yet it did not quite make a "finish" of "Millerism," as may be seen from

other columns of this paper. The following is from the last number of the "Signs of the Times," extracted from an article over the signatures of S. Goodhue and Ezekiel Hale, Jr., men well known in community, and who at any time will be answerable for their statement.

"On Monday, a notice appeared in several papers, that a man then in Portland, had been deluded by the Millerites and defrauded of \$400. His name was carefully kept back, that the public (as we believe,) might the more effectually be deceived. Now, as we know the man, and have inquired into this affair, we will inform you how it is. His name is Brown. Some of our friends will recollect him at the Groton, and afterwards at the Exeter meeting. Some few years since he professed to be converted from Universalism, and with his wife joined the community at Hopedale. He informs us that he then had four hundred dollars, and when he left, after paying some small debts, he had 320 remaining. He next professed to embrace the Advent doctrine, and became very zealous and expected the Lord in April. He has since renounced his faith in prophetic time and calls himself an Israelite. After wearing his beard several weeks, he called on the ministers to solicit their sympathy, but they would do nothing for him until he had cut off his beard. Some of them read his notice and passed it over to the public papers. We asked him how much he had actually given to the Adventists, and all he could recollect was about 30 dollars, and all he could specify was fifteen dollars, and this was given to one or two of his friends without solicitation. We learn that he and his wife have travelled much, and lived most of the time for eighteen months without labor, and he now proclaims it to the world that the Millerites have four hundred dollars of his money, and wants somebody to pay it back to him! While he is thus seeking the sympathy of the clergy, who think to use him to bring reproach on the Advent cause, and while he is asking contributions from the churches, and in this way publishing his own shameful fall, he deserves our pity only as a sinner still in the gall of bitterness and bonds of iniquity; for by his own admission he is still a Universalist in disguise, and believes in the final restitution of all to heaven."

VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fail for the want of means, other publications will be given for the amounts that may be received, if required. It is not expected that the subscription list will sustain as large an edition as the present increasing interest of the Second Advent cause, in the West, demands. Those, therefore, who have the means, we trust, will enable us to give this sheet a wide circulation.

LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Boyer. The Bible is the only book studied. Parents and guardians are invited to send their children.

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THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

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