

THE WESTERN MIDNIGHT CRY!!!

VOL. II.]

CINCINNATI, SATURDAY, DECEMBER 9, 1843.

[No. 1.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Messrs. HIMES AND LITCH:—

These remarks were prepared for the Christian Watchman; but although Mr. Crowell admitted "C. P. R.'s" article extolling Dr. Chase's "Remarks" very highly, yet he was unwilling to publish mine, unless I would reduce them very much, and leave out many parts that he considered objectionable. I could not consent to this, and so offer them to you for your consideration.

In that paper of July 22d, over the initials "C. P. R.," the attention of its readers was called to the first article in the March No. of the Christian Review, entitled "Remarks on the Book of Daniel." With the recommendation of its correspondent I immediately complied. I had before given it a hasty reading, but now sat down to the re-perusal with earnest attention. But I did not get the satisfaction from it that "C. P. R." expressed in his first sentence. I fully agree with him in his second; in the main I agree with him in the third; but in the fourth I cannot, for I must say I think the "Remarks" are unworthy of the "talents and biblical learning of the highly respected theological professor;" and that "the candid reader will fail to perceive soundness of judgment, critical acumen, and devout reverence for divine truth, which might be expected from a ripe scholar, and an able interpreter of the sacred Scriptures." To the fifth, I have no particular objection; none to the sixth, except the word "happily," in the last line; none to the seventh; fully do I agree with him in the eighth; but in the last one, I cannot. I do indeed "thank the reverend author for this excellent model of courteous discussion," but I cannot agree that it is a "truly valuable contribution." Here, now, I take my leave of "C. P. R." and with your indulgence I will proceed to state my objections to some of the sentiments in the "Remarks."

And now, in the outset, I will say I shall endeavor to be governed by the book of Daniel; for when we leave the inspired word, and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentaries, there is great danger of inheriting their errors imperceptibly; and then, turning back to the inspired word, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a praying heart, to the Standard of Truth, willing to see and believe all that that teaches, we are sure of getting the truth; and after finding it, the praying heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished.

In Daniel ii. 28, it reads, "But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the latter days." I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C.

As there is no dispute about the first and second empires, we will pass to the consideration of the third. Dan. ii. 39, says: "And another third kingdom of brass, which shall bear rule over all the earth." Now turn to chapter viii, 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Mark these last two words. Now look back to the 7th verse: "And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand." Now, if these quotations fail to prove that Grecia is the third kingdom, and that Alexander is only the first king, I might as well stop here; but believing that it will convince every praying, candid mind, I will proceed. Chap. ii. 40: "And the fourth kingdom shall be strong as iron; forasmuch as now breaketh in pieces and subletheth all things; and as now that breaketh all these, shall it break in pieces and bruise." Chap. vii. 7: "After this, I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured, and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it:

and it had ten horns." Now, Mr. Editor, is it the obtuseness of my intellect, or what is it, that I am utterly unable to perceive the least resemblance in the kingdom of Seleucus, Ptolemy, &c., to the above inspired description of the fourth kingdom? Will the "reverend professor" show us wherein his fourth kingdom was strong as iron; wherein it was diverse from all that were before it? Will he tell us when, and where, it broke in pieces, and bruised? Nay, is it not certain—will the professor deny it?—that from the death of the "first king" it began to dwindle, and that "over the regions beyond the Euphrates, where Seleucus and his successors reigned only seventy years before there was a successful revolt, under Arsaces, which led to the establishment of the Parthian empire;" and finally it became extinct, by the Romans gaining the battle of Actium, and Egypt became a Roman province about thirty years B. C. Will he show us wherein it was so "dreadful and terrible, and strong exceedingly" above all the kingdoms which were before it? But when we apply it to the Romans, it seems to me the inspired description is exact in every particular.

Looking at the relative duration of his four kingdoms, we see a disparity worthy of notice. Babylon from Pal. 241; Persia, 207; Alexander, 8; his successors to Antiochus, 137.

That Alexander's is not the third, and his successors the fourth, may be further proved, by looking at the 23d verse of the 7th chapter: "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." And now, in the sincerity of my soul, I would place myself at the feet of the "reverend professor," and ask, with the humblest desire after truth, how this description of the fourth kingdom by Daniel's heavenly instructor, can apply, in any respect, to the kingdom of Alexander's successors? Leaving out all other considerations, this one alone would prove fatal to his theory, viz., that his third conquered the whole earth, for his fourth; whereas the above words of inspiration show us that the fourth devoured and trod down the whole earth. How could his penetrating mind fail of seeing this? Did Seleucus, Ptolemy, &c., ever do anything answering to this? On the contrary, was not theirs in its zenith, at the very moment of its commencement? Will he point us to a single nation that was added to the vast conquests of Alexander, by his successors? Nay, had not that new power, which had begun to rise in the west, commenced its inroads already? Will the professor deny, that Rome had conquered very many places, which had been under the Greeks, besides Spain, Carthage, Cisalpine Gaul, Liguria, &c., within one hundred years from the death of Alexander?

On page 10 he says: "It was no longer united, although its several parts had many characteristics in common; it was divided among Greek commanders that had been trained in the ambitious and bloody school of the great conqueror. The earth trembled and groaned under the collisions, the long continual and destructive wars which ensued." If his fourth empire was thus torn with internal wars, so as to make the earth groan and tremble, how, I would ask, could it be "strong exceedingly," as Daniel declares the fourth should be? On the same page he says, "It was strong as iron, and yet it was divided, partly strong, and partly broken." And here I can hardly refrain from saying, that this looks a little like perverting the meaning. Does the professor need to be informed, that the clay comes not up into the "legs of iron?" But here now comes the eastern and western division; 41st verse: "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided."

Again, I would ask, does the Spirit mean nothing in describing the fourth empire in the 7th, 19th, and 23d verses of the 7th chapter, where it has the word diverse in each verse? On page 10 he says, "It was different from the other empires; for it was not under the sway of one individual, or of one dynasty, but of several; and especially, at one time, of four, and at a later period of two." Can it be possible, that all the Spirit meant to convey to our minds, by using this word, diverse, in each of these verses:—four, and at a later period, two dynasties, instead of one? I think not. But the moment we turn our eyes to the Roman, we see this diversity in several respects; in its different forms of

government, which varied at different times, from the pure democracy to the absolute imperial. Their language, also, was different: their mode of warfare, also was different: so also were their weapons. The Roman broadsword, which, in the hand of a skilful man, would take off a man's head, or lay open his breast, or sever his shoulder at one blow, was something new to the Greeks and Asiatics. In all these things the professor's four empires varied but little.

Well now, if I have succeeded in proving that the fourth is the Roman, then all he says about the ten horns out of his fourth empire, falls to the ground, of course. But, before we take our eyes off this "exceeding dreadful" beast, we had better take a more minute survey of his ten horns. After our "learned professor" has labored, with a tact and ability worthy of a better cause, to prove that the Greek empire constituted the third and fourth, he finds himself in a dilemma, from which, with all his "critical acumen," he is unable to extricate himself. If I understand him right, he takes the gold head—the lion—for his first; the silver arm and breast—bear and ram—for his second; the belly and thighs of brass—the leopard, and great horn—for his third; the legs of iron—terrible beast, and he goat—for his fourth. Here, now, he finds ten toes out of his fourth kingdom, in the first imagery; ten horns in the second; five horns in the third. The toes he does not notice. The ten horns, he thinks are ten successive kings, or aspirants to the dynasty of Seleucus, one of the horns of the goat. Where does he get his authority for selecting that horn, on which to place his ten kings? Why not reckon up the kings, and aspirants too, for they must not be left out, of the four dynasties, if they together constituted the fourth empire? Why not, did I say? A very good reason, forsooth; there would have been too many. But "exceedingly arbitrary" as this looks to me, it is not more wide of the mark, than his bringing up a succession of kings and aspirants, during a long course of years, as the fulfilment of the ten horns, that Daniel beheld, firmly rooted contemporaries in the head of his fourth beast.

It looks little less than outrageous, to me, to see Ptolemy Philometer, who aspired to the throne, and Demetrius, the young and only son, who was now far away, even a hostage at the metropolis of the real fourth kingdom, (really this looks as if Rome had considerable power already, over the "exceeding strong" fourth kingdom of our professor!) and Heliodorus, the royal treasurer, placed up in the head of the beast as firmly rooted kings; for it must not be lost sight of, that the little horn plucked up three standing ones, that had roots.

But as "these great beasts, which are four, are four kings which shall arise out of the earth," and "the ram which thou sawest, having two horns, are the kings of Media and Persia," and "the rough goat is the king of Grecia," in these three passages kings are certainly put for kingdoms. And another: "when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." The professor will be the last person to deny that these four horns mean kingdoms, after having himself placed eleven kings upon one of them. Besides, the 22d verse says, "four kingdoms shall stand up." So now, as "the ten horns out of this kingdom, are ten kings that shall arise," I must believe they mean ten kingdoms also; which may be further argued, by referring back to our first quotation, Dan. ii. 28, where he informs the king that God had made known to him what should be in the latter days. With this in view, I see not how to avoid the conclusion, that the ten toes of the colossus are ten kingdoms; which, with the modifications indicated in the change among the ten horns, are to continue, until the stone strikes the image and breaks it to pieces; or, as it is expressed in the second imagery, the beast was slain, and his body destroyed, and given to the burning flame; which is not yet done, and I think never can be until "the transgressors are destroyed together," (Ps. xxxvii. 38,) and "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth;" (Jer. xxv. 33;) and "all the proud, yea, and all that do wickedly—shall be burned up;" Mal. iv. 1. And if the toes are kingdoms, then must the horns be also, for they indicate one and the same thing. After looking at the beast and his ten horns so long, we are prepared to look more particularly at the little horn, that had a mouth and eyes. Now, as

we think, we have proved that the fourth is the Roman, and the horns are kingdoms; and as it was strong as iron until the dismemberment, then it follows, of course, that the little horn cannot be Antiochus, for he was dead at least 500 years before the ten had come up in the head of the beast. Besides, "the same horn made war with the saints, and prevailed against them, *until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the KINGDOM.*" Dan. vii. 21, 22. When the professor quoted the above passage, on his 13th page, and omitted the last clause, I inquired of myself, what is the reason? Is he afraid we should not see a fulfillment, in what took place in the Jewish nation, at the death of Antiochus? Now, as "Ancient of days" and "Most High" must mean God; and as he has not yet come, and given the kingdom to his saints; then it follows incontrovertibly, that the little horn cannot be Antiochus; and equally certain does it follow, that it must be Papacy; which had eyes to see, and a mouth to speak, unlike all his predecessors: whereas, Antiochus differed not, in anything essential, from those that preceded him.

THE "TWO THOUSAND THREE HUNDRED DAYS."

As we have found our brother in some sad mistakes about "another third kingdom of brass, which should bear rule over all the earth," and "the fourth kingdom that should be strong as iron," and also "about the ten horns out of this kingdom, and another that shall rise after them;" so, I have some fears about taking him for a "pilot" to navigate my little craft through the "dangerous waters, and amidst the concealed rocks and shoals," of the "deeply interesting" 2300 days.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and vision of his head upon his bed." vii. 1. So, then, he was abed and asleep. "In the third year of Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision, (and it came to pass when I saw, that I was at Shushan, in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river Ulai." viii. 1. It is as certain that this was in the day-time, as it is that the first was in the night. Now read 26th verse: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." From these three quotations, we gather the following facts, viz., that Daniel had a vision in the evening; in three years after, he had another in the morning; and that they are one, by the word being in the singular number in the last verse; and that it is true; that it was to be shut up; and to be for many days. [Query. Is it likely Gabriel would call three and a half years many days?]

Whose voice but God's could it have been, from between the banks of Ulai, directing Gabriel to make Daniel understand the vision? "Understand, O son of man; for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Solemn occasion! Jehovah commands Gabriel, and he instructs Daniel. Momentous truths and stupendous events must be about to be made known, to have convened such an assembly. Well, what are they? Why, that a wicked king should rise up, and trouble the Jews three and a half years, and then die; and "blessed is he that waiteth and cometh" to hear of the death of Antiochus! Can "a ripe scholar," that is a Christian, believe this is all that is meant? Will the professor inform us in what sense the death of Antiochus was the time of the end?—how, and why, that could be called the last end of the indignation? Will he inform us how long it was before the Jews were overcome by the pagan Romans? If the death of Antiochus was the last end of the indignation to the Jews, then what is the meaning of Christ's words: "These be the days of vengeance, great distress in the land, and wrath upon this people; they shall fall by the edge of the sword, and be led away captive unto all nations!" And does not the present state of "this people" prove that the last end of the indignation has not yet come? I wait for an answer to these important questions.

I have said, these three quotations show us that the visions are one; that it is true; that it was to be shut up; and to be for many days. That they are one in substance, may be further proved, by noticing the word after, in the first verse of this chapter. I do not see how Daniel could mean after, in point of time, as he had in the line above told us it was three years later. I think therefore, it must mean like the first. That it is like the first, we have only to look at the professor's view of the three last kingdoms, to make it certain; viz., the bear and ram, Persia; the leopard and great horn, Alexander; the terrible beast and he-goat, Grecia; and the two little horns, Antiochus. That the vision is true, no believer will doubt; that it was to be shut up, and that too till "the time of the end," it will only be necessary to read Dan. xii. 4, 9 to satisfy any person but an infidel;

that it was long, is certain, from the fact that it was closed up until the time of the end; and also, from Gabriel's saying it was for many days; and also, by what Daniel says in the first verse of the tenth chapter, in the third year of Cyrus, when he had his third vision, viz., "but the time appointed was long;" and by looking down this chapter, and reading at the 14th verse, "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." In view of this clear and unambiguous revelation to Daniel, I see no way to avoid the conclusion that this vision is identical with the first, which extends to the time "till thrones were placed, [the professor's rendering,] and the Ancient of days did sit, his throne the fiery flame, his wheels burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the books were opened." Dan. vii. 9, 10. Can a sane Christian doubt for a moment that this is a sublime description of the last day?

Now, if I have succeeded in proving that the visions are one, and that they extend to the judgment day, then the inquiry of one saint to "that certain saint which spake," "how long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" must involve in it, how long shall the wicked nations, represented by these ferocious and amorous beasts, trouble the people of God; or, in other words, how long before the stone shall strike the image, and grind it to chaff, and the terrible beast, with his eight remaining horns, be given to the burning flame?

From the labored argument of the professor, about these 2300 days being but 1150, I should think he overlooked the idea, that the ambiguity cast around the question and answer was a part of the closing and shutting up of the vision; and that if it had been said, "how long before all the nations of the earth shall be destroyed, and the judgment set?" and had the answer been 'Unto 2300 years; then shall the end of this world come:' how, I should like to know, could it have been closed, shut up, and sealed from the church and the world, until "the time of the end?" Did the professor ever think of this? I suppose it is needless to add, that I think he has mistaken the question, and of course, given a wrong solution of the answer.

THE "SEVENTY WEEKS."

On page 39th he says, "In the ninth chapter is recorded the vision of the seventy weeks." And here again I must be allowed to differ from our brother. I can find no vision in this chapter. Let us look it over. In the first three verses there is certainly none; and equally certain is it that there is none in his inimitable prayer, which goes to the end of the 19th, certainly none in the 20th. In the three next, he says, that while he was praying, "Gabriel, whom I had seen in the vision at the beginning," (spoken in the past tense,) "touched me, about the time of the evening oblation; he informed me, talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." At the beginning of thy supplication the commandment came forth, and I am come to stem thee: therefore understand the matter, and consider the vision." If this announcement to Daniel does not positively show, that Gabriel had come to explain to him a vision, which he had had some time previous to his long prayer, I am unable to see how words can be put together that will express it. Well; what do we find in these four last verses? Anything in the first, but telling him what the seventy weeks are "determined" for? Anything in the next, but what should take place in the seven weeks, and what in the sixty-two; and when to begin his reckoning? What, in the next, but that Messiah should be cut off, for others, not himself, and that a certain people should come, and destroy the city and sanctuary; and that desolations were determined unto the end of the war? And now, what in the last verse? That he should confirm the covenant with many for one week, and cause the sacrifice and oblation to cease in the midst of the week, and he would make desolate, because of the overspreading of abominations, even until the consummation [end of the world] and that determined shall be poured upon the desolator; [the people who destroyed the city and temple.] Now, if there is a vision in this chapter, where is it? which verse is it in? I ask the "reverend professor" to point us to the verse, and if not, to acknowledge his mistake.

Gabriel says, seventy weeks are determined upon, to bring in everlasting righteousness, &c. But the professor says sixty-nine and a half accomplished all this. Gabriel says, he [Messiah] shall confirm the covenant with many for one week. The professor says, "What a period in the world's history were those seven years—the central point of which exhibited the Saviour expiring on the cross." The simple truth is, that Christ began this work, by his messenger, John, at the time the sixty-nine weeks ended. Then, in the midst of the last week,

the very moment the great Antitype, on the banks of the Jordan, was officially acknowledged by the Father's voice from heaven, "this is my beloved Son," all the types withdrew and ceased forever. What need of shadows, when the substance had come? Glory to God! "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God"—is fulfilled to the letter; the Son is inducted into office; the Father has officially acknowledged him; the Holy Ghost descended upon him; his forerunner gone to prison; "the sacrifice and oblation ceased."

THE EVENTS PREDICTED IN THE LAST CHAPTERS.

As we have found Antiochus one of the chief characters, in the professor's view, in what we have gone over, so now he figures largely in these last chapters. I find no particular fault with what he says, until he gets to the 14th verse of the 11th chapter. Here we begin to differ. After detailing the bloody wars between Egypt and Syria, and after the true third kingdom had nearly destroyed itself by its "long-continued, destructive wars," we find a new power is introduced: "also the robbers of thy people shall exalt themselves to establish the vision." Most certainly, here is a new power introduced. Could it be any other than the Roman? What other power was able to step in, and exalt themselves? Further wars between the north and south, in 15th verse.

The 16th to the end of the 19th verse, I must believe, can be no other than Julius Cesar's wars, in the senate of the third kingdom, and his assassination in the senate chamber.

20th verse: "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom." "There went out a decree, from Cesar Augustus [the first Roman emperor] that all the world should be taxed." Luke ii. 1. I think there can be no mistake as to who this is, in this verse.

The 21st and 22d verses must then relate to Tiberius Cesar, under whose reign the Prince of the covenant (who can possibly be none other than Jesus Christ) was broken. Here, now, we have arrived down to the end of the seventy weeks, or A. D. 33. Antiochus had then been dead just 197 years. "Hold here!" says the objector; "does not the professor say, that Antiochus is introduced in the 21st verse, and takes all the rest of the chapter?" Yes, he does say so; but I do not believe him; because I have found him mistaken in so many things about this book of Daniel. Besides, he tells us not a word about who the Prince of the covenant is. Look at another thing: Daniel's heavenly instructor takes only two verses in detailing the conquest of the whole world by Alexander the great, and its subsequent division among his four generals, in this same chapter; and is it likely that this same angel would take twenty-five in describing Antiochus? Not at all, especially after having described him and his actions so minutely in the 7th and 8th chapters, according to the professor's belief.

Now, from the 23d to the end of the 35th verse, I shall say but little about; but I do believe that Rome, pagan and papal, is the chief actor.

The 36th verse introduces the Jacobinical, Atheistical power, that arose in the French Revolution. If this awful power, which burst forth from the bottomless pit, and was permitted to scourge licentious France, and thrash the profligate nations of Europe, for a season, is foretold in the Old Testament, it must be in these verses, to the end of the 39th. Infidel France may be seen in every line of these four verses: "shall do according to his will; shall exalt himself above every god; speak marvellous things against the God of gods; nor regard any god; he shall honor the god of forces; and shall divide the land for gain." Was there ever a more literal fulfilment of a prophecy, than of every line of this in the French Revolution?

But we have now passed down the stream of time, to the year 1798; to the commencement of "the time of the end," as is said in the 40th verse. If this be correct, (and I have not the smallest doubt of it,) then it follows, as a matter of course, that Bonaparte must be the one that figures in these last verses; and, indeed, I see no way to avoid it. What other person ever did what is here described, "at the time of the end," but Napoleon? How clearly the campaign to Russia, and its cause, are brought to our view, in the 44th verse. The tidings out of the east and north, that troubled him, was not the holy alliance, as some have thought; but it was the great preparation for war that Russia was making, and her opening her ports, and forming an alliance with England; which caused his going forth with great fury, at the head of 500,000 to destroy and utterly to make away many. "Yet he shall come to his end, and none shall help him;" which occurred in the year 1821.

And at THAT TIME shall Michael stand up, the great Prince: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at THAT TIME thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall

LETTER TO N. COLVER.

awake; and they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever.

Where are we now? At what point of time, have we arrived, but the ETERNAL BLESSING of the righteous? How did we get here, but by closely following the divine narrator, who began this chain of great events to Daniel, with these words: "And now I will shew thee the truth?" If all the eleventh, with the three first verses of the twelfth chapter, are not a closely connected chain of events, from "there shall stand up yet three kings in Persia," to the shining of the righteous forever and ever, then I most earnestly entreat the professor to point us out the defective link.

How, and where, does he get his authority for applying nearly all the 11th chapter to the wars between Syria and Egypt? What were the other horns about, and that other new power, farther west? Why does he not tell us, who the great prince, Michael, is? I most earnestly call his attention to these first words: "and at that time." What meaning is there in words, if these do not join the fall of Antiochus [if it means him] with Michael standing up, and the great time of trouble such as never was before? (We must not forget that this time of trouble is after Antiochus has come to his end, and none to help him.) And at that time deliverance comes to all whose names are written in the book: the dead arise, and the righteous are forever glorified. Will the professor point us to the fulfillment of these things after the fall of Antiochus, AND AT THAT TIME?

"Many shall run to and fro, and knowledge shall be increased. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified, and made white, and tried—the wise shall understand." I would inquire of the professor, if there is any fulfillment of these things in this "time of the end?"

"And from the time the daily shall be taken away." Here, now, I wish to ask my brother to take his Hebrew lexicon, and look out the word here rendered "daily," and tell us whether that "best Hebrew scholar in New York" was correct in saying, the meaning is "continual wicked?" and if it is so, then how does he dare call it the Jewish sacrifice?

I cannot possibly agree with the professor with regard to these 1290 and 1335 days; but I do most cordially agree with him in the last verse. He says, "thou shalt go down to the grave in the cheering confidence that, ultimately, as allotted thee by the gracious purpose of God, thou shalt participate in all the blessings of the Messiah's kingdom, the kingdom which shall not be destroyed."

Mr. Editor, what a melancholy sight have we seen!—a distinguished professor of Theology, an instructor of young ministers, issuing remarks on the book of Daniel, in the "Review" of our denomination, and passing by such promises as are therein contained to "THE SAINTS;" or if he notices them at all, it is only to mutilate, or explain them to mean some vindication of the Jewish worship. To what a state of things have we arrived, when "a ripe scholar" could find four ancient universal empires, and the Roman not one of them; and that all the prophetic periods in this book (except the seventy weeks) terminated with Antiochus, 168 B. C.

"Our task is ended," and although we have not "assumed the office of a pilot," yet, how could we see "the waves strewed with another wreck," without pointing it out? "We take no pleasure in differing from the good and devoted" professor. "But we must be permitted to bow with the profoundest reverence to the majesty of divine truth, whenever it is discovered." That this humble effort, undertaken and carried on by constant prayer, may be blessed to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of L. H.

How can any man of common understanding read the description of the he-goat's coming on the wings of the wind, from the west, casting down, and stamping upon the ram, and then waxing very great, without seeing the confusion which is introduced into the scriptural account of the four kingdoms, by adopting Mr. Chase's theory? Looking at this through his glasses, we see the fourth kingdom, flying from Europe, over the Bosphorus, Asia Minor, and the Euphrates, charging upon and vanquishing the second kingdom (by the way, I had thought this fourth empire embraced the whole East, even as far as the Indies.) We must not forget, it was the GOAT that came from the west, the GOAT that was moved with cholera against the ram; the GOAT that broke the horns of the ram; it was the GOAT that cast him down, and stamped upon the ram; and Professor Chase says the GOAT is the "fourth kingdom upon earth." I know it was the "first king" that directed his movements; but it was no less the goat on that account. While this was going on between the second and fourth kingdoms, where, I would ask, was the "third" kingdom of brass, which should bear rule over all the earth?—where? Why, it was high and dry, standing up, a mere appendage to the fourth. But after the goat had become very great, the great sea was broken, and four came up in its stead; but it was the goat still.

The dissimilarity in the symbols, setting forth the professor's third kingdom, must not be forgotten; viz., belly and thighs of brass; four winged, four headed leopard, and one great horn. Where in the least resemblance in the two first with the last? But put the two first with the goat himself, with his few horns, and all in harmony, countenance and proportion.

If the Roman is not the fourth universal empire, then it must be the fifth; but I defy any man to find any fifth universal kingdom in the book of Daniel, but the endless kingdom of "THE SAINTS," which is to be set up upon the clay, iron, brass, silver, and gold of the images are broken to pieces together, and when the fourth beast is slain, and his body destroyed, and given to the burning flame; and when the little horn is broken without hand; and if it is eternal, then its subjects must be in their immortal bodies;—ergo, the Roman then is the fourth kingdom.

APPENDIX.

As the foregoing remarks were prepared for the Christian Watchman, and as I well knew both Mr. Crowell and the publisher were hostile to the Second Coming of Christ in 1843, I was obliged, of course, to content myself with merely overturning the professor's theory, without building up any other; but, meagre as was my article in this respect, it was inadmissible to their columns.

While I have been considering Mr. Chase's "Remarks," and looking over Professor Stuart's "Hints on Prophecy," I have been led to inquire, what can be the reason that our learned and good men are driven to such extremities: to come out against nearly all their own standard commentaries; the heretofore received opinions of the pious fathers; and so to raise a universal shout of exultation among the wicked, even to call forth the shrill notes of the "Trumpet" in their commendation? I did not need to inquire long. The reason is obvious:—"my Lord delayeth his coming" was too visible in every line of their "Remarks," and "Hints," for the eagle eye of the "micked-servants" not to see it; and when they saw it, it was natural for them to rejoice.

"The end is not yet," says Mr. Dimmick. "Amen," say all the Universalists in the land. "It is all moonshine," says Dr. Sharp. "Good," says Mr. T. Whittemore, "the doctor is a man of sound understanding." "The world will stand centuries, and hundreds of centuries to come," says Mr. Rogers. "True," says Fiction Norris and Chamelion Lovell, of the "Olive Branch" the world is yet in its infancy, and will exist to a good old age. "It is only unlearned men wresting the Scriptures," says Mr. P. Smith, of Carlisle. "That is it," echoes the great mass of the wicked. "There always have been men, in every age, prophesying that the world was soon coming to an end," says every opposing minister in the land, who has condescended to speak out upon the subject; ergo, the world will never come to an end. "The day and hour are not known to any man, or angel;" therefore it cannot come next year. Universalists quote this passage as often as any other, although this chapter was all fulfilled at the destruction of Jerusalem, according to their belief. But enough of this.

On the 12th page of Mr. Chase's Remarks, he says, "It was in the days of these kings that the God of heaven should set up [cause to stand] a kingdom, which was not to be destroyed; that is, he would preserve, sustain and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed." As he leaves out the best part of this passage, I will quote the remainder, Dan. ii. 44. "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." So, then, according to his views of this passage, the stone striking the image, and reducing it to chaff, and becoming a great mountain, and filling the whole earth, (for it cannot be denied that this 44th verse is the explanation of that figure,) is nothing more than God's vindicating the Jewish worship! My soul sickens over such an explanation as this, from a learned theologian.

On the next page, after quoting the first part of the passage, "I beheld, and the same horn made war with the saints," &c., he says, "THE INTERPOSITION here expressed in few words, and some of its important consequences, are set forth more fully and vividly in the glowing vision described in a preceding part of this 7th chapter, from the ninth to the 14th verses." Worse and worse! Are the divines mad?—Thrones cast down; Ancient of days coming on his fiery throne, preceded by a fiery stream, with ten thousand times ten thousand and thousands of thousands standing before him; the judgment set, and the books opened; the beast [the fourth kingdom] given to the burning flame; the Son of man coming with the clouds of heaven, and receiving his dominion, and glory, and an everlasting kingdom, which shall not pass away! only, interposita in behalf of the Jews! Oh, brother Chase, fall upon your knees, with the Bible open at this chapter, and entreat God to forgive you for wresting the plain and vivid description of that tremendous scene, which I most fully believe will burst upon a guilty world, and a sleeping church, in 1843!

POSTSCRIPT.

There is one thing in which we are supported by this "highly respected theological professor," viz., both little horns are the same identical power. We heartily thank him for this.

I HAVE read your lectures, and am sorry to say they are calculated, and have had the effect, to make the heart of the enemies of the Lord to rejoice; and the opposite effect upon many of his dearest friends. When a man's preaching pleases God, it will comfort all his children who have daily intercourse with him; when it pleases the devil, it will comfort all who are his. Think of the who Christ pronounces on those that offend one of his "little ones;" also the punishment of that servant who only "ate and drank with the drunken."

In your preliminaries is seen the cloven foot of popery, viz., that we, unlearned, cannot understand the Bible; but must depend upon the "correct knowledge of biblical interpretation," which you say may be "intelligible to the intelligent." This would be sound logic if the "intelligent" agreed among themselves. While Stuart and Chase say the "little horn" of the 7th "is Antiochus, as all must agree," you say it is Nebuchadnezzar. As you say as well informed as they are in Hebrew and Chaldean? Dowling agrees with us, that it is Paganry. You and Stuart think the 2300 days are days, but can only make them about fit Antiochus; Dowling and Chase say they are half-days, and that is not quite long enough. Dowling and yourself admit the 4th empire is the Roman; while Stuart, Chase, and Folsom say it is the divided Greek. Why all this disagreement among the "intelligent," if a knowledge of correct biblical interpretation is the one thing needful to understand the Bible?

On your first page, you call the belief that the kingdom is not yet set up, "a vagary." If the kingdom is set up, where is the king? the subjects? the territory? Satan certainly continues to be the god of this world; the terrible "fourth beast," with his seven original horns, and that other "little horn," is not yet "destroyed and given to the burning flame;" the Son of Mary does "not yet sit on the throne of his father, David;" for an inspired apostle says, "We have such an HIGH PRIEST, who is set on the right hand of the throne of the majesty in the heavens." Christians are yet "strangers and pilgrims on the earth;" and they must still through much tribulation enter into the kingdom of God. If his kingdom is set up, why did Christ command his disciples to obey the Caesars of this world? Why did he tell them "it was his Father's good pleasure to give them the kingdom," if they were then in possession of it? Why enjoin on them to pray, "thy kingdom come," if it was set up? Why say, when sitting "on the throne of his glory," "Come, ye blessed of my Father, inherit the kingdom," if they had been in possession of it since they were converted? If the reign of grace in this heart is the kingdom, why look for an assurance that "I shall be manifested unto you abundantly into the EVERLASTING KINGDOM of our Lord and Savior Jesus Christ?"

On page 8, you state your subject to be "not whether Christ will come in '43," but "whether the 2300, 1290, or 1335 days, afford any clue to that event." So, then, your lectures are not to prove Christ will not come this year, but merely to break in pieces the key-stone of the arch, so that "the whole superstructure shall fall." You don't want to have it go abroad that you are trying to prove that that event *ever* will come this year; you say that "is not a matter of revelation to the Son, to angels, or men." This passage holds as good against Christ's ever knowing the time, as it does against you or me. You don't wish to have it appear that you are not looking for him; for you have read, "unto you that LOOK for him," &c. Then again, you fear your loss for his appearing will be doubted, for you have read, "And not to me only, but all them also that LOVE his appearing." A little "intelligence" will penetrate your slimy veil.

In your attempt to separate the 8th from the 8th of Daniel, you will find true "What God hath joined together, let us not put asunder." Gabriel was not mentioned in the 7th of Daniel, but was in the 8th. "Make this man to understand *his* vision," was not fulfilled when Daniel fainting with the colloquy on his lips, "none understood it;" while of the 7th, Daniel says "he told me, and made me KNOW the interpretation of the things." Therefore Gabriel comes in the 8th to finish what was unfinished in the 7th. The tautology with which our opponents cling to the idea that the 8th is a vision of itself, proves the weakness of their cause. You have seen the weakness of that argument, and given it up, but have resorted to a worse one—that of appending it to the 7th. You had not noticed that Daniel understood that chapter, and therefore needed no "appendix" to it, but did need the 8th for a correct understanding of the 7th.

While you were making merry with the "day-for-a-year" expositor, why did you not speak about the long tan days' tribulation of the church at Smyrna?—of the long first wo of five months!—of the still longer second wo, of an hour, a day, a month, and a year!—and also rejoice with the church, that her stay in the wilderness was but 1260 days? Why? You knew it would not make so much fun of us, as it would to talk about *running out doors* 2600 years; and of Daniel's fasting 21 years, when there is not a word about fasting in that chapter.

On page 20, you betray gross ignorance, or something worse, when you say "the angel which gave all these numbers, 2300, 1290, 1335, to Daniel, says, (chap. x. 13,) 'But the prince of the kingdom of Persia withstood me one and twenty days, &c.'" Now the "unlearned" can see that it was the "wonderful dream" that said "unto 2300 days;" then he appears again in the 10th, when "his eyes were as lamps of fire." But the hand that lifted up Daniel, and the voice that spoke comfort, and the one the prince of Persia withstood, must be Gabriel's. The glorious "man" described in the first verses, was "Michael, one of the chief princes," who, Gabriel says, "came to help me." Then, again, in the last verse he says, "there is none that holdeth with me in these things, but Michael your prince;" so then, Christ and Gabriel were the "angels," the "men," that appear to instruct Daniel. The first gave all the "wonderful days" directly to him; the last "explained," "lifted up," or "strengthened him," as he was ordered. The first appeared, and is described by Daniel in the 6th and 7th verses of his last chapter, where also he gives him the last two prophetic periods, at the end of the last of which Daniel is to stand in his lot.

On page 33, you say, "It is not how long shall be the time for every thing Daniel saw in the vision, but how long shall be the vision concerning the daily sacrifice, &c." This looks like sheer deception; why did you not tell your readers the words "concerning" and "sacrifice" were the words of men, instead of placing such stress upon them?

But you have kept "the very delirium of fanaticism" for the last sentence; and that is, "the Lord himself" sounding the "midnight cry," saying, "GO ye out to meet the Bridegroom." It seems to me, if the "trump of God" is to be that cry, it would have been, "Behold, the Bridegroom IS COME; OCOME ye out and meet him." My column is full. Yours, in the daily expectation of hearing the "trump of GOD." LEWIS HERSEY.

A sound head, a simple heart, a spirit dependent on Christ, will suffice to conduct us in every variety of circumstances.—Cecil.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 9, 1843.

VOLUME NO. 1.

We perceive by the first No. of vol. I, that thirteen numbers were promised to the subscribers; and as only ten were issued, an explanation is required, which is as follows,—the matter intended for the three remaining numbers, was "Miller's Lectures" as published in the "Midnight Cry, and Watchman's Alarm," two double numbers of which, were sent to each subscriber of the "Western Midnight Cry," thus giving one number more than was promised.

VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fall 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.

THE EDITOR.

In consequence of ill health of himself and family, Br. Storrs has felt it his duty to go to the east. How soon he will return, should time last, is a matter upon which he will probably advise us. We have left our family in New York, for a visit to this place, where we only intend to remain for a few weeks; and in accordance with the suggestions of the brethren, have consented to take charge of the paper while here.

APPEAL FOR THE "WESTERN MIDNIGHT CRY."

Shall this paper be continued? This is a question for our brethren of the West to answer. You have been led to feel something of the importance of such a medium of communication, as a source of comfort and encouragement to the lovers of Christ's appearing, and as a voice of warning to the slumbering thousands in this Western world. It remains for you to say, whether this flaming torch of truth, shall continue to disseminate its rays of light o'er the plains, prairies, and mountains, and along the majestic streams of this section of our world, which is so soon to witness the tremendous scenes of the *last day*. Shall thousands perish for lack of knowledge, when a faithful application of but a little part of the goods over which God has made us stewards, will accomplish the object? When it is borne in mind that all these things, in a few months at the longest, are to be consumed by the judgment fire; surely, this appeal will be responded to, and the support of the "W. Midnight Cry" will be chosen as one of the mediums, through which to transmit some of your treasures to God's everlasting kingdom. But, says one, "how can we sustain it, for we are poor?" I will tell you; and it is one of the easiest things in the world to do it. Let some ten, twenty, or forty of our brethren, agree to make up the deficiency in the amounts sent from abroad, to defray the expense of an edition weekly, and the work is done. If there should not be one farthing received from any others, it would only cost the last named number of individuals about one dollar each per week, or only twelve or fifteen dollars for each individual, between this and the time the Lord will come, when a "cry" will be issued in the East, which will supersede the necessity of the Western one. See Matt. xxv. 8, and xxiv. 27.

If this call is promptly responded to, another number will be published next week, should time continue, and so on till the Lord comes. If at any time, you should fail to receive your paper, you will know the reason,

and where the responsibility (if there is any) will rest. Bear in mind the importance of sustaining a gratuitous distribution of these papers among the thousands of travellers that are weekly passing through this place to all parts of the Western country.

Direct your communications to J. V. Himes, Cincinnati, Ohio.

Cincinnati, Dec. 8th, 1843.

E. JACOBS.

THE CAUSE IN THIS PLACE.

When Br. Storrs left this city for the east, the enemies of truth predicted that the Second Advent cause would soon "die away;" but directly the contrary has been the result. When left without a lecturer, the lovers of truth clung still more closely to the promises of God.

The interest has continued to increase, even more rapidly since brother Storrs left. Some thirty or upwards, having embraced the doctrine of the Lord's soon coming, between that and the time we commenced our lectures here. Our first lecture was delivered on Sabbath evening last, to a large and attentive congregation, that had met for a prayer meeting, not knowing that any person would be present to lecture. A prayer meeting was held at the close of the lecture, when upwards of twenty came forward for prayers, many of whom testified that the Lord had blessed them. Two or three professors of religion that had for some time been wavering in their minds, came out and testified their full belief that the Lord would come within the present Jewish year. On Monday evening, fourteen came forward for prayers, some of whom were blessed; on Tuesday and Wednesday evenings the interest continued, and some others have experienced the smiles of a reconciled God. Although an entire stranger to the whole congregation, never having seen one of their faces before, at the close of our first lecture we were surrounded by a multitude of warm hearts and heaven beaming countenances, that stood ready to give the wandering "stranger and pilgrim" a hearty welcome.

The Second Advent believers in this place are a heavenly band, and their numbers and graces are daily increasing. The first hour in their society was a blessed opiate to our drooping spirits: for while passing down the Ohio, surrounded by those who had no sympathy for our blessed master; and the thought of being separated by the lofty Alleghany's, so far from a dear family, and kind brethren and friends in whose affections and prayers we had so largely shared, a gloom had overspread our mind which only the sweet spirit of God could remove: and here we have found an atmosphere most congenial for the operations of that spirit. Brother Boyer, who has charge of the Second Advent Book room, is indefatigable in his labors.

Br. J. H. Hardy, writes from Lexington, Scott county, Indiana, Dec. 1st, that there is a good deal of excitement in that place upon the subject of the Second Advent. If the theory as taught by Mr. Miller, is correct, there are large numbers in that vicinity who wish to know it. It is a soul cheering doctrine, to think, that in about four months at most, the Saviour will come in his kingdom. * * * With respect to the "return of the Jews" and the "conversion of the world," the veil has in a great measure, been removed from his mind. He proposes some questions upon Dan. ix. 26, which we shall probably answer in our next number.

Br. Silas G. Strong writes from Maysville, O., that he prefers truth with the few, to error with the multitude; and takes pleasure in circulating all the publications he can get upon the subject, which above all others, is dear to those who are waiting for the coming of our blessed Lord. He sends a good article upon the subject of sanctification, for which we have not room this week. He urgently requests, that some of our Second Advent brethren will write more upon this subject.

Br. Joseph Howells writes from Hamilton, O., Nov. 16th, earnestly requesting, that an able advocate of the blessed cause may be sent to that place. In connection with some friends, he wishes br. Storrs to favor them with an exposition of the five first verses of Isa. 2, and Micah iv. 1—8.

Br. Jonathan Woodworth writes from Hautford, Licking county, O., that an interest is awakened in that section, and many will read if papers are thrown in their way. He urgently requests that some one may come and lecture among them. He is anxious to receive publications for distribution, but does not feel able to pay for them.

Two sisters from Preble county, O., write that they have been reading the "Western Midnight Cry," since the great Tent meeting, with a great deal of delight, and it has been food to their souls. They earnestly entreat that a lecturer may be sent them to aid in a protracted meeting which is to commence (if time lasts) the Saturday before Christmas.

A letter from St. Louis, of November 13th, states that there are a few in that city that are looking for the Saviour at the termination of the 2300 days. The people are very much blinded by the Shepherds. He thinks a great deal of good may be done at this time if a good lecturer is sent them.

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.

Can Br. Himes send us half a dozen copies of the "Signs of the Times," of July 12, 1843;—also, three dozen volumes of the last edition of the "Harp," 3 parts, bound?

LETTERS RECEIVED.

FROM POSTMASTERS.—E. T. Chapman, 2 00; C. Hastings, Jr. 1 00; O. A. Maddock, 1 00; Henry Whipple, 1 00; R. B. Young, 0 25; W. G. Romney, 1 00.

INDIVIDUALS. George F. Storrs, Jonathan Woodworth, Silas G. Strong, Mary Fall, J. V. Himes, J. B. Hall, Edward C. Williams, Henry Espich, 1 00, Joseph Howells, Dan Storrs, J. V. Himes, H. B. McNamara, A. A. Stevens, Mary J. Lewis.

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.

SIGNS IN THE EAST.

EARTHQUAKES.—From the True Sun of Tuesday last, we learn that the Eastern coast of the Gulf of Venice, about 250 miles east from the city of Rome, has recently been visited with a severe earthquake. On the 16th of September at night, two strong shocks were felt at Ragusa, and through a great portion of Dalmatia, causing the most intense alarm. On this occasion a large meteor illuminated the East. Similar shocks were experienced daily, sometimes accompanied by subterranean noises, up to the 26th of September. Many of the inhabitants of the Dalmatian villages, had abandoned their habitations in despair, and fled to the mountains, and Ragusa was nearly deserted. The latest accounts are to the 27th, at which time the shocks still continued, and the houses in Ragusa were so much damaged, that a few more convulsions would reduce the city to a heap of ruins.—Mid. Cry.

Many professed Christians are very much troubled in arranging the political affairs of the nation. What have the disciples of Jesus to do with those four great fighting beasts, (Dan. 7)? Patch and mend these Gentile governments as much as you will, they are to be dashed in pieces.

COMMUNICATIONS.

LETTER FROM BR. STORRS.

We have taken the liberty to publish the following extract from a private letter of br. Storrs, knowing the deep interest that is felt in this place, for the welfare of one whose labors are so highly appreciated.

PHILADELPHIA, Nov. 29th, 1843.

I have spent one week in New York city. The work there is taking a new start, about 30 were forward for prayers last Sabbath evening—some of them found peace in believing. In this city (Philadelphia) I preached a week ago last Sabbath eve, to about three thousand deeply interested hearers, and the cause here is evidently rising higher and higher—no dying away. Br. Litch has gone to Baltimore, intending to spend a few weeks there if the way opens, and time continues. . . . I believe the Lord is at the door, and we shall not have to wait long. Tell the brethren and sisters, to be strong and fear not, for our God will come, and come quickly.

Any communications for me, should at present, be directed to Philadelphia, as I expect to remain here a few weeks, if the Lord will.

Yours in the blessed hope of soon, very soon, meeting our glorious Lord and Saviour.
Geo. Storrs.

LETTER FROM BR. STEVENS.

INDIANAPOLIS, Nov. 27th, 1843.

DEAR BR.—You may have expected before this, that I had become ungrateful and negligent of my friends in Cincinnati. It so, be assured your suspicions are unfounded. I shall never forget their unceasing kindness and attention towards me. I intended to have written sooner, but the pressure of duties has been such since I left that it has prevented.

I made no stop in Connessville, as was my purpose, brother Perkins being absent and no arrangements having been made for meetings. I came on therefore directly to this place, where I arrived on Wednesday night, after leaving you. On Thursday evening we commenced meetings in the Baptist church, but were routed after the second meeting, and went to the Christiana house, where we held one more meeting. The Sabbath breaking up our meeting there, we succeeded in obtaining a very comfortable, unoccupied Lutheran house, where we have since held our meetings unmolested. I have now given 15 lectures. The interest has been continually increasing. Last evening the house was more crowded than ever. At the speaking meeting after lecture, some eight brethren testified to the power of the truth in making them better and happier. Among these were brothers Young, Dr. Muncie, one of the most learned men in these parts, Dr. Saunders, &c. Br. Jenterson, the Disciples' minister, attends continually and agrees with us almost entirely. Deep solemnity pervades the meetings, and in some cases there is deep feeling; but there has hardly been a sufficient test to call forth the feelings of sinners. This evening we expect something decisive will be done, to show how things stand. Should the period appear to be most critical with them, I shall remain a few days longer; but should there be no particular manifestation of interest, I expect to start for St. Louis to-morrow. The publications which I brought were literally scrambled for and devoured.

I must mention in connection with all this prosperity, the fact that the devil is not dead. Yesterday there was a dreadful lunge made at the truth in some of the churches. As is frequently the case, in these last days, the old villain overtook the mark and uncovered the cloven foot. A Methodist minister who at first received me with professions of friendship, and allowed it to be presumption to say that Christ would not come this year, turned the same most essentially, and assured the people that age after age must yet pass away; generation after generation yet arise, before Christ comes. Nay more, he saw it took the people uttered, and he went on, "God destroy the world," (said he) "and what for?" "He will not destroy the world while he has a seed left to serve him," and afterwards said, "God would always have a seed left to serve him." The Universalist, I am told, went away praising him. I will not stop to be very minute in respect to his argument. He is said to have appealed to the many good hymns we sing, &c., exclaiming, "Will you give up these hymns? Will you stand up your schemes?" &c. &c. Poor man! how I pity him! An evil eye and irritable spirit, led him to contradict his own previous admissions before witnesses, and then contradict the Bible. But so it is when one shuts his eyes to the truth. I feel like praying, "Father forgive them; for they know not what they do." The truth has too deep hold to be brushed away by such a bold and blasphemous dash. God sits on the throne and his Omnipotent arm holds the power of darkness at bay.

I believe there is nothing more of special interest to be told respecting things here. I have enjoyed myself much. My friends here are of the true Second Advent stamp, warm, unflinching and devoted to God. But I long to see sinners converted to God; O how shortly will their doom be sealed! I expect to order a few papers here from New York soon. It is not my custom to send a half filled sheet to a friend. And were I now to express on this remaining page the feelings uppermost in my heart, it would be filled up with personal acknowledgements. My dear brother, the comfortable home I have found in your family, binds me to that circle. A stranger, a pilgrim, an exile, knows and ever remembers the heart that sympathizes with him in those circumstances. The sacrifices you have made to render me comfortable in these exposures to the chill damps of winter, are not forgotten. Peace be with you all—pray for me.

Yours in expectation of speedy redemption,
A. A. STEVENS.

EXTRACT OF A LETTER FROM BR. HIMES.

BOSTON, Nov. 25th, 1843.

"DEAR BROTHER,—Yours is just received, it has truly cheered my heart. I had been longing to hear from you, to know how you were getting along. Your report of the meetings, is just what I expected. Let me entreat you to hold on to your prayer meetings, preacher or no preacher. You cannot fail to do good—conducted as they should be; (and I doubt not they are so with you) they will be the greatest blessing to the saints—and cannot fail to wake up, and keep the "virgins," awake till the Lord comes."

Yours in the blessed hope,
J. V. HIMES.

LETTER FROM BR. HALL.

TRACY, O., Nov. 14, 1843.

DEAR BR. STORRS,—As it has been very rainy and muddy since I have been here, and as my health has been very poor, I did not commence lecturing till Sabbath evening. I lectured in the Wesleyan house, but I shall finish a course of lectures in the Baptist church in this place. I shall probably get through by Saturday evening, when I expect to leave for Piqua.

There seems to be considerable interest here on the Second Advent; and I pray God that this people may indeed be thoroughly aroused and prepared to meet the Bridegroom.

Yours truly,
J. B. HALL.

This is the brother whose article upon "the Dragon, Leopard Beast, and Inago Beast, was published in vol. 1, No. 8, of the Cry."—Ed.

We give the following letter from a very intelligent colored sister, in Mississippi, who chanced to be in this city at the time of the "Pent Meeting," and became a convert to the Second Advent faith.

October 20th, 1843.

DEAR FRIENDS,—I take this opportunity to let you know that I have arrived safe at home, and am still an advocate for our Lord's second coming. I am glad to find some that join me in this blessed hope. I have not met with so many opposers to this doctrine as I expected. And some say they would be glad to hear some one of your belief, lecture.

I have not received any of my papers since my arrival. You will please send them to me, and also one copy of Mr. Miller's lectures. I wish to be remembered to all the friends. I am living in anticipation of that joyful day when our Lord shall make his appearance. Pray for me, that if I never meet any of you in this word, that we may all meet in the New Jerusalem.

MARY J. LEWIS.

The papers have been regularly forwarded, and the vol. of lectures are now sent as ordered.—Ed.

LETTER FROM BR. McNAMARA.

SHARPSBURGH, Alleghany co. Pa. Nov. 25, 1843.

DEAR BR. STORRS,—

I embrace the present opportunity to address you upon the subject of the glorious coming of our Lord Jesus Christ. I am alone in raising the "midnight cry" in this place. I have many trying scenes to pass, but the Lord is faithful, and his promises are sure. If faithful, we shall receive a glorious crown.

I will not trouble you with a history of my conversion to the Second Advent faith, as I expect you have heard of me; I am the old soldier that was to go to New Orleans last spring; but a good honest, speculating preacher, with the devil to help him, (for no Christian would) blocked up my way by out-flanking me on my left wing; but, thank God, I have now got the field, and by His

grace, mean to keep it, till I fall upon it. I was the first in this place, in the midst of bigotry and little horn influence, to cry "Behold, he cometh."

The cause has suffered much in this place in consequence of the injudicious course of professed Second Advent believers; many of whom, after the month of May passed, began to feel that "every vision faileth." In a public hotel, a bonfire was made of the "Bible Examiner." I have lectured in almost all of the little towns within twenty-five miles of Pittsburgh, to crowded congregations, and have got many to read the "Trumpet of Alarm," one hundred copies of which Br. Litch sent me as a present.

Br. Jacobs, also sent me some copies of the "Coming of Christ," and the people have feasted upon them till they are used up. Many are beginning to think the next thing in the line of prophetic events, is the *parting of the heavens as a scroll*. I should like your paper, but am poor and can not pay for it; but, thank God I can read, and that is glory enough while I am here.

Be strong and work, for God will work with us.
Farewell, till we meet at Home.

H. B. McNAMARA.

LOVE FOR THE APPEARING OF CHRIST.

It has been justly remarked that "the love of Christ's appearing, is as true a test of a Christian's heart as the needle of the compass is of the direction of the polar star." The heart that is filled with God and heaven will cast upwards its steadfast eye to the appearing of Jesus, "bright glory's beaming star." The coming of the Lord, and not death will be their constant theme.

If in the mean time death should come, and find them thus 'looking,' it has no terror to them, for they will then for a little while, sweetly sleep in Jesus till the trumpet sounds.

Look for a moment upon the only sure chart that can guide us safely into the harbor of eternal rest.

1 Thess. v. 23. And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

1 Cor. i. 7, 8. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Col. iii. 2-4. Set your affections on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Thess. i. 10. And to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

iii. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

iv. 14-18. 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 which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, 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.

Wherefore, comfort one another with these words.

2 Thess. i. 10. When he shall come to be glorified in his saints, and to be adored in all them that believe (because our testimony among you was believed) in that day.

ii. 1. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.

Titus ii. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James v. 7, 8. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

So ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter i. 7, 13. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

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.

2 Peter iii. 11, 12. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

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.

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.

Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him; and they which pierced him: and all the kindreds of the earth shall wail because of him. Ever so, Amen.

xvi. 15. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame.

xxii. 7, 20. Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

Ho which testifyeth these things saith, Surely, I come quickly: Amen— Even so, come Lord Jesus.

If the foregoing texts do not prove that it is a true test of Christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

After such examples as these, what Christian or honest man can believe that God has not made it our duty to look for and expect the coming of the Lord this side of death or the grave? But says one, "I am looking for the coming of the Lord. I expect he will come, but I cannot tell when. If it is the will of God that Christ should come this year, I feel resigned to His will; I shall try and submit. I don't believe it is my duty to be looking for this all the time. If I am ready, that is enough—I shall be safe." Such language as this is heard almost every day from those who profess to be God's children, and some of them make their temples ring again with amens and hallelujahs. Now keep your eye on the true test—the word of God. Here it is before you, staring you in the face. Look upon it while we introduce an analogous case.

Your husband has been long absent from you. He sends you a letter, and in it fixes the time when, as well as relates the circumstances under which he will return. The bearer of the letter waits to hear the tidings. You tell him you are in a hurry at present, and so lay the letter by. You soon after take it down, break the seal, and begin to read. The time of his arrival is fixed at a certain number of days, but the letter has no date to it. It contains a sealed letter, which you are directed not to open until you hear that the President of the United States is taken and carried a prisoner to Montreal. You lay the sealed letter by, and soon the tidings go all thro' the country that the President of the United States has been taken and carried a prisoner to Montreal; but you have forgotten the sealed letter till the bearer comes in and reminds you of it. It is taken down, the seal is broken. There is the date and the explanation relative to the time of your husband's return. You look it over, make your calculation, and find that the time runs out the next week.

With a cool, indifferent countenance, and perhaps with a little peevishness, you lay the letter by. The old bearer of it waits, still anxious to know the result. You tell him you don't know when he will come, still indifferent and rather fretful. He looks at the letter for himself and says, "Why here it is, plain as the light of day.

Why he will be home next week. True, he does not say what time in the week, but he will come next week." You say to him, "I can't see it as you do. However, it may be true, and if it is, I will try and submit; for I know it is my duty to be resigned to it, let him come when he will. But don't talk to me any more about it at present, for it is such an agitating subject I am afraid it will set me crazy, for I am very nervous, and you know there have been a number of women deranged lately in consequence of talking so much to them about their husbands coming home."

We now ask, under these circumstances, could you complain if the bearer of that letter should go away and say, you do not love your husband? We leave you a little while to make your own calculations how the faithful wife would act under similar circumstances. Then judge whether the resignation and submission will not be applied to his staying away, rather than to his coming. After you have well digested the above, read the following:

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Cor. x. 2. "He that loveth father and mother more than me, is not worthy of me."—Matt. x. 27.

"BUT OF THAT DAY AND HOUR KNOWETH NO MAN."

This is generally the first objection that is urged against the possibility of knowing anything about the time of the "Second coming of Christ." It is easily answered with the frank acknowledgment, that all consistent believers in the advent of Jesus Christ sometime in the Jewish year answering to our 1843, make no pretensions to any knowledge of the "day and hour" when that event will take place. The objector immediately replies, "that is evading the point, for the spirit of the expression is, that no man can ever know anything about the time." If the individual that urges this last objection is honest, and wishes to get the true meaning of this expression of our Saviour, he can have it from the testimony of God's word.

First, The testimony of Christ himself is pointedly given against this objection in verse 33, of the same chapter. (Mat. 24.) "When ye shall see all these things, know that it is near, even at the door." That is something about the time, but something more pointed still, we think, may be found in the chapter. The very expression "of that day and hour knoweth no man," is sufficient authority for us to examine closely the context, for a longer defined period of time in which the great events predicted would take place. In verse 42, "Ye know not what hour your Lord doth come," and v. 44, "in such an hour as ye think not, the Son of man cometh," are strong additional intences, that their minds had been directed to a longer period of time, and not that they were left in darkness relative to it. Again, in v. 37, "as the days of Noe were, so shall also the coming of the Son of man be." In addition to the wickedness of those days, with which the wickedness of the "last days" are to compare, we have the fact, that to Noah was made known the number of years that were to pass away before the world's destruction: (Gen. vi. 3,) "And in saying as the days of Noe were, so shall the coming of the Son of man be," our Saviour does not except this important similarity. In Gen. vii. 4, we have proof that the day was made known to Noah; here appears to be an exception to the similitude extending farther, in the expression, "of that day and hour knoweth no man."

Second, In the room of shutting out all light relative to his coming, we firmly believe the Saviour designed in this chapter, to teach the time (i. e. the year) of his second advent. My reasons for this belief shall here be given. In v. 15, he commences the history of the Papal Abomination in these words, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand,) &c. Understand what

The Saviour foresees, that without this caution, there would be a misunderstanding relative to the thing spoken of by Daniel. Let us then search in Daniel, for the very thing spoken of by the Saviour. In the two last verses of the 9th chapter, is the first place in the prophecies of Daniel, where we find any thing that looks like the language of the Saviour above quoted. Verse 26, "shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Verse 27, "and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator." Is the thing or things here mentioned, that to which the Saviour refers? I think not, for these reasons: The Saviour's words are in the singular, "the abomination of desolation." While the prophet's language clearly brings to view more than one abomination, and more than one desolating power. Again, the event here predicted by the prophet must take place before the one predicted by the Saviour, for the desolation (Dan. ix. 27,) is preparatory to the abomination, and not necessarily connected with it. For, "preparatory to," the overspreading of abominations he shall make it (the city of Jerusalem, v. 26, the place where the sacrifice and oblation was offered, v. 27,) desolate until the consummation, and that determined shall be poured upon the desolator, or Dan. vii. 11, till the beast is given to the burning flame, or Luke xxi. 24, "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." Jerusalem was made desolate preparatory to the overspreading of the Roman abominations. The first of those abominations, Pagan Rome, did overspread—persecute the saints—tread down and break in pieces the whole earth, until it was taken away, A. D. 508. The abomination of desolation is not "spoken of by Daniel the prophet" in his 9th chapter, only by way of reference to it, as something to take place after the destruction of "the city and the sanctuary." The first place in the book of Daniel, where "the abomination that maketh desolate" is "spoken of" as such, is in chap. xi. 31, "And shall take away the daily, and they shall place the abomination that maketh desolate." This was done in the year 508, when Vitalian, a champion of the Catholic faith, at the head of an army of Huns and Bulgarians, waged a successful war against Pagan Rome, which resulted in its overthrow. This was the time when "the abomination that maketh desolate" was placed: For the ten kingdoms that arose in Western Rome during the interim, between 508, where Pagan Rome fell, and 538, when the saints were given into the hand of Papal Rome; we are told by the Revelator, "have one mind, and shall give their power and strength to the beast." (Rev. xvii. 13.) From scripture authority, then, this last "abomination" commences with the power that took away the "daily," and at the same time; although it did not commence its "desolations" till the beast was seen in its full form, (Dan. vii. 8,) in 538.

The next and last place, where "the abomination of desolation" is "spoken of by Daniel the prophet," is in chapter xii. 11, "And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a THOUSAND TWO HUNDRED AND NINETY DAYS.— These two last are the only places in Daniel, where "the abomination of desolation" is plainly mentioned. If we are told that it is mentioned in chapter viii. 13: I only reply, that the language of that text will best settle this question; that, is a "transgression of desolation," and reaches to the cleansing of the sanctuary, or to the time when the "sanctuary and host" are to be trodden under foot no longer. It embraces Papal Rome, but not in reference to its desolations with the sword, for those ended in 1798. It refers to Rome as a transgressing power, and it has been such since its dominion was taken away, as well as before. "The abomination of desolation" is described in chapter vii. 24-26, but it is not "spoken of by Daniel" as such, and we cannot, there-

fore, use it for the present purpose. With these facts before us, I ask, what have we to "understand," but the 1290 days, the given length of "the abomination of desolation spoken of by Daniel the prophet?" It is interesting to read this caution of our blessed Lord, and then turn to the very place designated by him in the prophecy, and read in the preceding verse, "And none of the wicked shall understand; but the wise shall understand." The words have been shut up, (v. 4,) the book has been sealed till the 1290 days are ended.—then, we have been told, "the wise shall understand," and Jesus points to the "abomination of desolation"—(demonstrated by actual fulfillment to be,) twelve hundred and ninety years long, and says "whoso readeth LET HIM UNDERSTAND." He then briefly enumerates the events that are to fill up the above period of time—the great tribulations, such as was not from the beginning of the world, in which (not 1,100,000 Jews at the siege of Jerusalem,) but over 60,000,000 Christians, were martyred for their faith in Jesus. He speaks of the shortening of those days, or closing up of the Papal civil rule, v. 12—the deceivers that should arise at the close of that period, vs 23—26, as well as those that had risen before, (v. 11.) He then, in v. 23, again points to the 1290 days, referred to in v. 15, and shows in what part of those days the signs of his appearing should commence; immediately after the tribulation, or as Mark says, chapter xiii. 24, in those days, after that tribulation, the sun shall be darkened, &c., which first sign took place "in those days," eighteen years before they were ended, and after the great "tribulations" under the papal reign had closed. He assures us of his coming the next thing after the falling stars, and that this generation (that has seen the signs) shall not pass away till all be fulfilled. He gives a parable of the fig-tree to show how surely the great event shall follow the signs, and foreseeing the skepticism of the last days, he adds an awfully solemn declaration, that though heaven and earth should pass away, yet "my words shall not pass away." Though he had given the events filling up the 1290 years of Dan. xii. 11, and the signs also, of their end in order to guard us from error, yet he adds, "but (though I have helped you to an understanding of the days of Daniel,) of that (literal) day and (literal) hour, knoweth no man, no not the angels of heaven, but my father only."

"Whoso readeth let him understand" one thing more; viz. that "he that waiteth and cometh to the 1335 days," or a period 45 longer than the 1290, shall be blessed with righteous Daniel, by standing with him in his lot in the first resurrection.

If his be a correct view of the subject, then, "that day and hour" has nothing to do with any other year than that which ends the forty-fifth from the ending of the dominion of "the abomination of desolation." "Whoso readeth let him understand."

THE 2300 DAYS.

Dr. Hales says that "there is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's Collections, and in all the ancient versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerome, 2200; both evidently literal errors in excess and defect, which compensate each other, and confirm the mean 2300." New Anal. Chro. Vol. 2, p. 557.

Dr. H. renders Dan. ix. 21—23, "Yes, while I was speaking in prayer, even the man Gabriel whom I had seen in the foregoing vision, (viii. 16) flying swiftly, touched me about the time of the evening oblation, and informed me, and spake to me and said, O Daniel, I am now come forth to give thee understanding and information. At the beginning of thy supplications THE ORACLE came forth; and I am come to tell thee [His response] for thou art greatly beloved. Therefore consider the matter and understand the vision." See p. 559.

The 27th verse he renders, "But one week shall establish a [new] covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacles for battlement of the temple shall stand] the abomination of desolation, even until the

consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the Desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed." p. 563.

He admits that the one week commenced A. D. 27, and terminated A. D. 34, when Stephen was martyred, and the Sanhedrim had formerly rejected Christianity, but denies that this one week was the last of the seventy. It is a pity that the learned Doctor, while he saw much of the truth, was not enabled to discern the whole. *Signs of the Times.*

* Wm. Cunninghams says, "Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error."

About three inches of snow fell in this place on Wednesday night.

CONSISTENCY.

The pastor of the "Associate Reformed Church," from whose flock the sister was expelled for singing "Second Advent Hymnaries," &c., a little time since attended a tea party at Shires' Theatre, and in company with others of the Rev. Clergy, assisted in singing temperance songs.

Whose "painful duty" is it now, to inform this pastor, that such a course is contrary to the "doctrines," (not "practices") of the Associate Reformed Church.

THE DIFFERENCE.

Do not be alarmed! The Lord will not come yet for a hundred years. What! the Lord come and burn up the world in the midst of all these improvements? Nonsense! *Modern Apostle.*

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." *Apostle James.*

"For the Lord himself shall descend with a shout; * * * the dead in Christ shall rise; * * * we that are alive shall be caught up; * * * Comfort (not frighten) one another with these words." *Apostle Paul.*

Those who tell us the world can not be destroyed now, because improvements in the arts and sciences are making such rapid advances, tell us also, that these improvements will go on for centuries yet to come. What follows! Why, improvements will then have reached such a height that the Lord can never come, and the Christian must bid farewell to his Bible, with all its precious promises, forever.

THE CHRISTIAN'S COMFORT.

The Lord himself shall quickly come,
With mighty shout and tramp of God,
To wake the dead that sleep in him,
And rule the nations with his rod.

The righteous living, too, will rise;
Caught up to meet the Lord on high,
Sweet words of comfort to the wise;
The saints of God no more will die!

* 1 Thess. iv. 16. † Ps. ii. 9; Rev. ii. 27; xii. 5. † 1 Thess. iv. 17. † ver. 18; Dan. xii. 3, 10, 12, 13. † 1 Cor. xv. 54; Rev. xxi. 4.

"THE POOR HAVE THE GOSPEL."—This was the glory of the Christian dispensation, but the poor are shut out from some of the modern lectures against Christ's near coming. Thomas Y. Howe, D. D., has recently advertised a lecture, at Utica, in which, he says, "it will be shown that the assertions of Mr. Miller, as to the time, are expressly contradicted by facts." But this pleasing information must be well paid for,—25 cents being the price, to each person.—*Mid. Cry.*

☞ We recommend to our readers a careful perusal of brother I. Herre's Reply to Professor Chase's article, commencing on the first page.

☞ Our next number will contain an article upon the "Inconsistencies of Colver's Literal Fulfillment of the Prophecies of Daniel."

Can Br. Israel Jones visit this place and deliver a course of lectures?
Will he inform us by letter?

THE FORM OF GODLINESS WITHOUT THE POWER.—Paul places singing by the side of praying, and says: "I will sing with the spirit." We have a very different state of things now. The editor of the New York Observer says:

"The idea of praise to God as the object of singing in public worship, has in many churches become obsolete, while more display, as at theatrical concerts, is the grand aim of the singers who are most appropriately termed performers. Pastors might, in prayer and in public teaching, do much towards the inculcation of more correct and Scriptural sentiments on this subject."

THE GOSPEL PREACHED IN ALL THE WORLD.—Dr. Skinner, in his sermon before the American Board of Commissioners for Foreign Missions, denotes the martyr Williams as saying "We do not know of any group or single island of importance within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed."

The last number of "The Voice of Elijah," a Second Advent paper published at Montreal, gives some letters which show a most interesting state of things in England, relative to this great subject. The editor says he has "scattered hundreds, if not thousands of copies of his paper through Yorkshire, and other parts of England." Letters which have been published, from Yorkshire, Devonshire, and from different parts of Ireland, speak of the people of God in those sections, as being gladdened with the joyful tidings of our blessed Lord's soon coming.

- WHEN IS PRAYER A VAIN THING?—1. Those prayers are vain which are not put up in faith. A faithless prayer is a fruitless prayer.
2. The prayers which man offer, while they resolve to continue in any sin, are vain prayers.
3. Those are vain prayers, when we pray merely to obtain deliverance from an affliction not at all minding our profiting by, or the improvement of, an affliction.
4. Those prayers which we make in our own strength.
5. Those are vain prayers which we make in our own name, not in the name of Christ.
6. Angry, passionate prayers are vain prayers.—Caryl on Job 35: 13.—*Mid. Cry.*

SECOND ADVENT DEPOTS.

- BOSTON, Mass.—No. 16, Devonshire street; address J. V. Himes.
- NEW YORK CITY.—No. 9 Spruce street; address J. V. Himes.
- ALBANY, N. Y.—No. 67 Greene street; address G. S. Miles.
- ROCHESTER, N. Y.—No. 17 Arcade Buildings; address E. C. Galusha.
- BUFFALO, N. Y.—No. 8 Niagara street; address H. B. Skinner.
- UTICA, N. Y.—Address Horace Patten.
- PHILADELPHIA, Pa.—Nos. 40 and 41 Arcade; address J. Litch.
- CINCINNATI, O.—Third street, a few doors east of Walnut, south side; address J. V. Himes.
- ST. LOUIS, Mo.—No. 89 Market street; address H. A. Chittenden.
- LOUISVILLE, Ky.—Jefferson House; address Dr. Nath'l. Field.
- MONTREAL, C. W.—No. 158 Notre Dame street; address R. Hutchinson.
- PORTLAND, Me.—Congo street; address J. Pearson.
- AERON, D.—Address C. Clapp.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.
Office.—Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS.—Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.
☞ All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.
☞ A general assortment of Second Advent Books and Publications are kept at our office, for sale.

