

WESTERN MIDNIGHT CRY!

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"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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Bro. J. B. COOK.

CONCLUSION OF THE EXTRACTS FROM BRO. COOK'S DISCOURSE AT THE TABERNACLE, JAN. 5TH, 1845: CONTINUED FROM THE "W. M. CRY" OF JAN 9TH.

As Moses, with all the Host's of Israel were brought out of Egypt, on the very day appointed, so God's people will be gathered to the land "promised to the Fathers" on the appointed day, for "faithful is he that promised who also will do it."—The day appointed for Daniel to stand in his lot; for there is a lot for Daniel, and a lot for David, and a lot for all the Patriarchs and Prophets, and for every lover of Jesus.

Allusion might have been made to the light we now have, that the termination of the prophetic periods is yet future; but this I will defer till another occasion. I know it is supposed the time has gone by; and opposers are exclaiming, Will you give it up now!—Give up what! Why, that Christ is coming. No!! Why not,—you know he did not come when you expected! Very true; and that is the reason we will not "give it up." Had he come on the tenth day, we were prepared to "give it up" then—to give up all we had on earth, and receive an unfading crown. Well, says the opposer, Confess that you were deluded! We confess that we were disappointed, but to confess that we were deluded, any more than the children of Israel were, in being for a time, unexpectedly detained in Egypt, we cannot do.

Again, we are told, that it is indeed singular for us, so obstinately to maintain our position: But is it not more singular that men should be so deluded as to hope for God's favor, while they treat lightly the great subject of Christ's Second Coming! None can be deluded in looking for Christ, and looking for him now. The fact of his coming is settled. "In like manner" as he went up, so he will come—to raise the dead and change his living saints. Eighteen hundred years ago it was said, "David hath not yet ascended into heaven," and what was true of David was true of Abel—Noah—Abraham, and a host of others, who died in faith, not "having received the promises, but seen them afar off embraced them;" and can we now do less!

Pharaoh, would not let God's people go until compelled so to do: Neither will the old Dragon now let us depart until he is chained. God preserved Moses until the proper time came, and the men of Egypt that sought his life, were dead. He had no means of knowing the disappointments and trials to which he was to be subjected;—The plan of Israel's deliverance was not his,—it belonged to God: and God protected him till his work was done.

As the great work of the final deliverance of God's people—now begun: is a work of his own, and we are his servants; it remains for us to labor—"stand still," or "go forward" as he shall direct, and not "murmur" as did some in the wilderness, lest we should "fall after the same example of unbelief." When we are subjected to as many disappointments as Moses was, our faith will be well divested of its dross.

It is faithfully recorded that they "that are without chastisement are bastards and not sons"—O what fearful signs of bastardy, are those with which we are every where surrounded! Where there is no chastisement—no affliction: there is no clear evidence of being a child of God.

Now is our time of Patience; and they that are patient will not get tired of waiting—neither will they rest "day nor night until HE make Jerusalem a praise in the earth."

Now, also, is our time to pray "Thy Kingdom come." The close of every prophetic period in the past, has been signalized with unusual prayerfulness on the part of the people of God.

Bro. Cook, here introduced a number of instan-

ces to prove the last proposition, dwelling particularly upon the case of Moses—Elijah, and Daniel, with which remarks he closed his morning discourse.

AFTERNOON DISCOURSE. SUBJECT, THE PERSONALITY OF CHRIST'S SECOND COMING.

Christ's Second Coming is a real—personal—visible coming; and therefore we have been right, and still shall be right in looking for him.

First, I will remark, that if we have any occasion to doubt the truthfulness of the Bible—that the words of God mean just what they say, we also might have the same reason to doubt the claims of any Divinely authorized exposition he might give us. It is a resting upon the plain letter of God's word, that imparts a faith which enables us to feel the value of that word. O what a majesty is there in the language of the blessed Bible, when divested of the "spiritualisms," and "sackcloth" coverings, which has been palmed upon it by the "sleight of men."

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto my myself; that where I am, there ye may be also." John 14: 1-3.

If we are told, this is a spiritual coming, let it be remembered, that there is another promise of the coming of the Spirit, in verses 16, 17, separate and distinct from this.

Again, "Ye men of Galilee, why stand ye gazing up into heaven! this same Jesus which is taken from you into heaven, shall so come in like manner—as ye have seen him go into heaven," Acts 1: 11: This promise is also separate from the promise of a "Spiritual Coming" plainly made in the 5th verse of the same chapter.

Barron Stowe, has used a text in this connexion, as the occasion of a discourse against the "evils of Millerism"—which discourse contains but one other passage of scripture, from the beginning, to its end. The language which he once used, never applied better than to this effort of his—viz. He has used this text (ver. 7) for a "perussion cap" with which to "fire off his big oration."

Leaving human schemes and speculations, turn again to 2 Tim. 4: 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom."

Such language as the above has been applied to Christ's Spiritual Coming in revivals of religion, &c. Most of our opposers believe that the 24th chapter of Matthew refers to the destruction of Jerusalem, in connexion with the Second (Spiritual) Coming of Christ. Let such look at some of the following inconsistencies involved in such a faith. "Watch therefore" lest the destruction of Jerusalem come upon you as a thief. "Ye know neither the day nor the hour" when Jerusalem shall be destroyed—as though it must be done in less than an hour, &c., or "if they say unto you" Jerusalem is to be destroyed "in the desert," or in the "secret chamber," "believe it not." Who teaches the duty of watching and praying, lest a great revival of religion should come suddenly upon them! Or "If thou shalt not watch" I will send thee a revival of religion,—or "take heed, and be ye also ready, for as a snare shall" a revival of religion come upon you!

Again, we are told, Since Christ did not come at the time you expected, to be honest, you'll give it all up now, and agree with us that Christ comes at death.

Look at this requirement! "If they shall say unto you, Behold, he [death] is in the desert; go not forth!"—do not believe any man that tells you death is in the desert. Again, "if they say unto

you * * * Behold, he [death] is in the secret chamber, believe it not." How incongruous are such attempts at reasoning. Or if they tell you the Spirit is in the wilderness, or secret chamber, believe it not. Is not, rather, the secret chamber the very place, above all others, that men choose, in which to die! and does not the Spirit there do its work?

The same remarks will apply to the claims that Christ comes in his providences.

In Luke 14: we have a parable of the "nobleman who went into a far country to receive for himself a kingdom and to return;" in which parable the relation of Christ to his Church as its Head, is clearly presented: But modern Theology teaches that the Church is to take the kingdom without Christ: Or in other words, the Body is to Reign without a Head.

Those that hold the doctrine of a Spiritual Coming, exclusively, must of necessity teach that none but unconverted sinners have a right to the Lord's Supper; for in 1 Cor. 11: 26, it is said, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." If this coming be spiritual,—at conversion; then this healthful ordinance must be dispensed with, as soon as the Spirit comes to a man.

The order of the Second Advent is clearly presented in Heb. 9: 28, "Christ was ONCE offered to bear the sins of many; and unto them that look for him shall be appear the SECOND time without sin unto salvation." The second is the next after the first.

If Christ comes at the destruction of Jerusalem—at death—at revivals—by providences, &c., some one of these must be his second coming, for there are no intermediate comings between the first and second, as is seen by the last quoted text. Paul can explain the circumstances in connexion with the second coming, 1 Thess. 4: "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." At his second coming, the dead arise.

Again, Acts 3: 20, 21, "And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began."

It is a point settled by the word of God, without our help, that the second coming of Christ is personal,—real—and visible; and has not yet taken place, for when it does, there is to be a "restitution of all things;"—all will know it, and men will no longer be duped—deluded, or led astray with "Lo here, or Lo there" on this subject.

There has been much said about the "ignorance" of Millerites, but in all my travels, I have never found one so ignorant but what he could count two, and furthermore, perfectly understood that two, always comes first after one; while many Doctors and learned men have got into a snarl about the second Advent—putting in between the first and second; from one, to scores, of comings of Christ; thus confusing themselves and others: and all because they seem not to have learned, that two, always comes first after one.

Here, some objections were answered, founded on Luke 17: 20.

This subject is made perfectly clear. The speedy personal coming of Jesus, cannot be controverted without taking infidel ground. He says, "I will come again." "Again," in this connexion, must mean the second time; because he utters this promise at his first Advent. This is sustained by the teachings of the sacred Supper;—"Ye show his death till he come." His death at the first Advent, is thus exhibited till his second coming. These texts are confirmed by the uniform language of our Lord when speaking of the "coming of the Son of

man." It is spoken of as *one*—in the future, not as several.

All this testimony harmonizes with the work of the typical High Priest. In the beginning of the Gospel day, he offered himself *once*: at its close, he comes in glory to bless those who wait for him. Now to bring out and put in the Key-stone of this great arch spanning the Gospel dispensation, the holy apostle calls this coming, "the second time." It is not the *third*, much less the *fourth*. Christ was *once* offered to bear the sins of many, and unto them who look for him, (as ancient Israel waited for the return and blessing of their High Priest) shall he appear the second time without sin unto salvation.

His coming is at the destruction of "the man of sin," as well as the final salvation of those that "look for him" in the Resurrection.

To preclude the possibility of this "coming" being any thing else but personal, it is written, "He shall send Jesus Christ which before was preached unto you, whom the heaven must receive till the times of restitution." Mark! He shall send JESUS CHRIST. Is this a glorious administration of Providence? Then "Jesus Christ" signifies a glorious administration of providence. Can it mean the ample out pouring of the Spirit? Then the name "Jesus Christ" denotes an ample out pouring of the Spirit. If you insert the idea of Jerusalem's destruction, or death, or conversion; then you are guilty of equal absurdity.

The glorious name of JESUS, does not denote death, or the destruction of Jerusalem, or an ample out pouring of the Spirit. No! No!! It is the name of Him who is also "The Coming One." When the Eternal Father shall thus send Jesus Christ, it will be his second coming, because his first Advent had then passed; and the next to the first is the second. This second coming, which is for salvation in the Resurrection, must be personal; because there is no number between the first and the second; and it is written, "He shall send Jesus Christ." This, all must allow, is the designation of the Son of God. The second, all must admit to be the next after the first.

SABBATH EVENING, JAN. 5TH.

The discourse this evening was founded principally on Rev. 14: The substance of which is contained in a paper recently published in Cleveland, O., called "The Voice of the Fourth Angel."

Bro. Cook's health was such that he was unable to Lecture again until

SABBATH P. M., JAN. 15TH.—TEXT, Gen. 13th CHAPTER.

The substance of the chapter was stated, nearly as follows.

Ver. 1-3. Abraham went into Egypt from necessity; but took the earliest opportunity to leave it: Thus setting an example for the Christian sojourner in this, enemy's land.

Ver. 4. The motive of Abraham, in removing from Egypt, was, that he might draw near to God, and enjoy his smiles aside from the noise and strife of wickedness.—So Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Ver. 5-7. The strife between the servants of Abraham and Lot, and the course pursued by Abraham, affords another instructive lesson.

Ver. 8, 9. The disposition to strive, was on the part of Lot; and Abraham had the power to put him down, but did not do it. His faith got him the victory, for he chose rather to suffer than to "strive."

Every man that has Abraham's faith, will prefer suffering to sin. See Matt. 5: 39, "I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Where in our world, at the present day, is Religion measured by such a standard? There is no true religion, without these principles wrote upon the heart.

Ver. 10-13. Here is the statement, not of Lot's necessity, but of his choice. So little concerned was he about the Sodomish practices of the people whether he had determined to go, that he forsook his friends—left the society of Abraham, in whom the promises of God centered, and went into

a land that God never promised to either him or Abraham.

Now, look at the case of Abraham, after Lot was separated from him. The presence of the King of kings was with him:—angels ministered unto him. This was the result of the faith by which he overcame, in refusing to strive with Lot. An example of a still higher character is given us in the case of our Saviour, who when he overcame, was in like manner visited by angels. And every Christian, when he overcomes temptation, beholds the glory of God by an eye of faith.

Abraham saw that Lot felt wrong, but denied himself; and if there was any choice in the pasture, he gave him the best; still God saw that he was amply provided for—his wants were all supplied.

God will give his people just as much of this world as they need, but avoiding all the unrighteous claims that may be urged upon us, we must deny ourselves, feeling that God will judge.

The great moral lesson to be learned from this chapter, is, avoiding the enticements presented to our minds by this Sodomish world.

Lot, first, "lifted up his eyes and beheld all the plain:" It looked desirable, and he began to reason with himself.—This plain affords better pasture than the place where I am,—I shall raise fairer cattle, and more butter by going thither, than by remaining with Abraham.—There are advantages to be derived from going there that I cannot have here; &c.

He next "journeyed east" and "pitched his tent toward Sodom." In separating himself from Abraham, he first looked, then "pitched" toward it, and finally got into it, and next, gave his daughters in marriage to the men of Sodom.

The progress of sin is down hill. He probably did not intend to go so far, but when once fairly under way "toward" it, he did not stop until he was in their midst.

Following a course of human reasoning, he yielded to the allurements of the world. Desiring to gain more of earthly goods and live better, he not only lost his all of the world, but came well nigh losing his soul.

Not so with Abraham. He had chosen God for his portion, and would not "strive." He had the laws of God, and the privileges of his altar, which he preferred to every earthly consideration.

All who love this world are guilty of Lot's Sodomish deed. On the one hand we have placed before us the Laws and promises of God, with all their privileges;—on the other, the world with its privileges: Follow the latter and your soul is endangered.—Submit to the former, and you are safe. A choice must be made, for you cannot enjoy both.

Lot's choice was against light and knowledge. He knew, or had the means of knowing the evil consequences of his course. Though connected with the people of God, and with them entitled to all the privileges of the altar, his moral relish led him to "love this present world."

If you will avoid falling into sin, follow the standard laid down in Matt. 6: 19-22. "Lay not up for yourselves treasures upon earth," &c. For if you begin to cherish Lot's feelings, contrary to the experience of all God's servants, and contrary to his moral code, that moment you will begin to fall; for "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9.

The consequences of Lot's course. He lost, not only his worldly goods in the fires of Sodom, but lost also almost all his family—his children, all but "his two daughters" were consumed, and his companion was left—a mournful monument of his, as well as her own folly. This was the result of his forsaking the covenant God made with Abraham, and mixing with adulterers, and adulteresses.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." James 4: 4; How many here have seen and felt the force of this language! How many here have been brought to see the covenant God made with Abraham, while the rectitude of your course, for a while, gave evidence that you loved that covenant; and whose course now shows, that you love

the world, or like Lot, are leaning toward Sodom.

Are you not told, "Love not the world, neither the things that are in the world,"! and that, "If any man love the world the love of the Father is not in him."?

The reasons for this command may be found in Luke 4: 5, 6, "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it."

Is this claim of the devil, to the world, with all its governments, acknowledged? See John 14: 30, "Hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in me." John 12: 31, "Now is the judgment of this world: now shall the Prince of this world be cast out." Eph. 2: 2, "Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience."

The devil is the god of this world, 2 Cor. 4: 2-4, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The third ver. is properly rendered, "Hid by the things that are perishing." We have, then, the authority of Christ and his apostles, that the devil's claim to this world, under its present existing governments, and under the "curse," is a claim conceded by the Almighty. This is a fact overlooked by the mass that profess love to Christ.

Lot was blinded to the privilege of being with Abraham. Those that do not prize the society of God's people, that are such in reality, generally throw themselves into the midst of a society where the temptations to sin are overwhelming.

Another evil of his was, he went to hold his property without recognizing God. Any that do this, follow Satan, who is a usurper, and also sustain Lot in departing from Abraham.

As a contrast with Lot's course, look at the following language, John 16: 33, "These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world." Read also Heb. 12: 1-8. 1 Pet. 4: 1, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin."

How few are willing to have the sign of affliction! As Lot, no doubt did, so do they, think it strange that God's people should be afflicted. He considered, no doubt, that he had the advantage of Abraham—better soil, pasture, &c., and looked upon Abraham's course as singular because he would not go with him: But "there is a way that seemeth right unto a man, but the end thereof is the way of death."

Abraham chose the way of God, which is to be humble: Keep down! The mast head is not the place for safety in a storm. If you would avoid the danger of being thrown overboard, keep down.

LOT'S EXPERIENCE, AFTER HE SEPARATED FROM ABRAHAM.

"His righteous soul was vexed from day to day with their unrighteous deeds." He is said to be "Righteous," and such he was, compared with the Sodomites: and from which we may also infer that he retained his profession, and perhaps the form of godliness.

He did not at first, remove into the City of these "filthy dreamers," but the probable idea of a better market, and other advantages, led him to adopt such a course. This prepared the way for his willingness to consent to the unholy alliance of his daughters with its inhabitants. He thought to gain the world, but lost his wife and the most of his family, and was himself saved "so as by fire." Read the account in Gen. 19: 12-17. So torpid had he become, that he could not go out of Sodom—he could barely be brought out: God had to send his angels and lead him out; and when they had led him out they set him down.

Afraid to fly to the mountain, he plead for the little city of Zoar: And when he had got there,

he was afraid to stay. Having no faith in God, he went and dwelt in a cave.

The fate of Sodom, is the doom of this world. Luke 17: 28; "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all: Even thus shall it be when the Son of man is revealed."

O who, is pursuing Lot's course? Where is there an Abraham to intercede for you and bring you out? Pitch your tent toward Sodom at this late day, and who will bring you out? Is it not rather to be feared that you will perish. Seeing the doom of this world is such—"briers and thorns whose end is to be burned," we should overcome the world—ask for nothing in Sodom, but look for an "enduring substance" in a "better country."

Look at the governments of the present world—symbolized by beasts; and properly so, for they are beastly governments. Their down hill progress is fairly represented by the character of the beasts they have chosen for their emblems. From the Lion of ancient Babylon, they have finally come down to the *dunghill fowl* and the *coon*—the meanest of all beasts, that in the light of open day, flinks away into a hollow log.

Let them turn to the right hand or to the left, or go which way they will, yet will not I refrain to cry against the Sodomitish practices, of this Sodomitish world; and show its coming doom at the coming of my Lord. This is my work, to cry "Thy Kingdom come!" The great "day of God is near and hasteth greatly."

Abraham had a vision of angels—one of them the angel of the covenant:—Lot at the commencement of his wanderings was taken a prisoner:—He gave his daughters to strangers, and received the visits of the sons of Sodom.

Lot was finally delivered at the overthrow of Sodom in answer to the prayers of Abraham. See Gen. 19: 29; "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt." Here reference is had to Abraham's intercessions in chap. 18: 23-32.

Look at the different positions occupied by Abraham and Lot, at the time of the destruction of the cities of the plain. Lot, in haste, fleeing from the threatening storm—leaving houses, goods, and children—his wife struck down by God's judgment—stripped of almost his earthly all, is thus left in a state of mourning and lamentation. Abraham, entirely free from all intercourse with Sodom—owning nothing there, and desiring nothing there—stood upon a lofty eminence of his unshaken mountain, and beheld the smoke of the whole country below him;—himself secure; and among all that was lost he had nothing to mourn.

And here let me enquire, if the soul that has been cut loose from every Sodomitish lust—the soul that has learned to love nothing but with reference to the speedy coming and Kingdom of his Lord,—does not enjoy the secure eminence of Abraham! Yes, verily! The true Second Advent believer is planted upon an eminence that overlooks the world. The breezes of the morning cheer, and the sun's declining rays smile with approbation:—Like Abraham above the plains of Sodom, they'll see a burning world. Like Abraham, they will know when it is coming, as I will endeavor to show this evening.

Children that are faithful and obedient, imitate the example of their parents; and Paul, who was a true child of Abraham, tells us, that it was for the "hope and resurrection of the dead," that he was called in question by his accusers, (Acts 23: 6.) This was also the hope of the Prophets, (Acts 24: 14, 15.) It was also the promise made to the fathers, of whom Abraham was one, (Acts 24: 6, 7.) See also, Titus 2: 11-14. The hope of Paul and Titus, was the hope of Abraham, and is also the hope of the Christian, Rom. 4: 13-15, 18-23. When this hope is realized, the inheritors of the groaning creation will be "delivered from the bondage of corruption," and not before. Not a son or daughter of Adam that has departed from this faith, but what has lost the Christian's hope. See Col. 1: 21-23; Heb. 10: 37-39, &c. "For yet a

little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." "Live by faith" in what? The Lord is coming!! "Draw back" from what? The great truth that the Lord is coming!—Those that "draw back" pursue Lot's course, and like him "mind earthly things."

"Our conversation is in heaven"—we are dead to the world, and "our hope is hid with Christ in God; and when he who is our life shall appear, then shall we appear with him in glory."

The Spirit of God in men, now, will lead them to act just as Paul did, who groined for the redemption of his body, or like John, who cried, "Come Lord Jesus, and come quickly!" It will also lead them to obey the directions in 1 Thess. 4: 18, to "Comfort one another" with these truths of Christ's appearing to deliver his saints.

Lot dreamed of peace—Go with him and you see your fate. Abraham saw the gathering storm, and prayed for the deliverance of his friends.

Let me here bring a test for those that may have departed from the faith of the soon coming of our Lord.

Have you enjoyed the peace of mind that you did before? Have you not been afflicted and distressed in mind? You are leaning toward Sodom. You tell us by way of excuse, that you are commanded to "Occupy" till he comes. For who are you commanded to occupy? For the Lord; that at his coming he may receive his own with usury: and yet, like Lot, you have been occupying for yourself. My employment, say you, is a lawful one: So was Lot's; and Abraham brought no charge against him on this score. The sore of his heart was first seen in his disposition to strive—to find fault with Abraham. Is this course the one you have been pursuing toward your brethren? Beware! O beware!! You are fast leaning toward Sodom.

Abraham's faith preferred the altar of God with its privileges, to every worldly motive. So likewise, follow out the promises of God, and you will gain a height of moral eminence and excellence, fitting you for the companionship of angels.

The Lord is coming—speedily coming, the second time to all that look for him (J. B. COOK)

WESTERN MIDNIGHT CRY.

Cincinnati, Thursday, January 23, 1845.

THE TIME.

When the seventh month passed by, and we did not see our Lord as we had expected, we knew that the word of God had been given to us, as a "lamp to our feet, and a light unto our path," and furthermore, that we were exhorted to take heed to the "sure word of prophecy" "until the day dawn:" So we again directed our attention to the Bible—willing to feel our way in the dark the rest of the way to the Kingdom, if God had so ordered. But the more we searched, the more God manifested the truth of his declaration, that his word was a light.

Light began to break in upon our minds from various points. First, we saw that the periods beginning B. C. would be shortened just one year, by our present method of reckoning, which commences at the Christian era and counts back, as well as forward.

This gave us all the arguments for the whole of 1844 Jewish time, that our brethren had used for the whole of 1843, Jewish time.

We next saw that we could not have the type of the "Jubal trump" fulfilled, had God's people been delivered in the seventh month; for the Jubal trump sounded on the 10th day of the seventh month, in the forty-ninth year, the year preceding the Jubilee, when they were to return "every man to his possessions."

Had the captives been delivered on the tenth

day, the Scripture would not have been fulfilled for they would have served only 49 years 7 months, and 10 days.

Again, we saw there must be a "Cry" that would arouse the slumbering virgins after they "went forth," and also, a seeking for oil—a separating, or turning back of a part of the virgins.

Furthermore, we saw there must be a time of "Patience" and a time of earnest interceding for the "Kingdom" to come—the reaping to take place, while our Saviour occupied the position mentioned in Rev. 4: 2; 14: 14; &c.

In the mean time, many of us saw some light on the twenty-fourth day of the ninth month, for which we were not more sorry, than we would be in a dark night, for the benefit of a dim light, in passing on our way, between two more brilliant ones.

Other light was, that as an honest belief in the teachings of the Bible had served to cut us loose from the world; the same truths were sufficient to keep us loose.

And as all admit, that we have received some light from that word, we surely thought there could be no harm in believing our path would be "as the shining light, that shineth more and more until the perfect day."

We also looked with much anxiety for the views of our brethren at the east; and when we read their letters, especially those of Bro. Miller, and Bro. F. G. Brown, in which they spoke with so much confidence of the "very little while" we now had to wait, our hearts were glad: But when we read their last letters in the Herald, in which they talk about "indefinite time" and "1847," although we loved the spirit of their letters, yet in spite of ourselves, they made us sad.

Brethren, while we have a lamp that gives light about our "feet," is it not rather dangerous to strain our eyes toward 1847, because chronologers say so?

May it not cause some that are now carefully watching their footsteps, to lift their heads so high, or be so "lifted up" that in an unguarded moment, they may step into the pit!

It seems to me we have nothing to do now, with periods about which chronologers have disputed. God has settled the chronology, by giving us the "Midnight Cry" before the "day dawns."

I know of but few advent believers in all this western section, but what are as decided believers in definite time as they ever have been: and I believe they are able to give the reasons of their hope, with arguments more clear, conclusive, and triumphant, than any with which the position of time has ever been defended.

What I mean by "definite time" in this place, is not a "day or hour" that we may reach with our present system of reckoning; but a small circle of a few weeks, or months at the outside.

The most of us are looking to the termination of the present Jewish year, for the time of deliverance: Some few think they can see as far as the next seventh month.

☞ The report of Bro. Cook's discourse on Sabbath evening Jan. 12th, will appear in our next.

The language of these reports is probably varied in many places; but if the sense is in any way affected, Bro. Cook will please correct.

☞ The article mentioned in our last, throwing further light, upon this country being a subject of prophecy, could not be got ready for this number. We shall probably commence its publication next week.

THIS VOLUME.

Two numbers more will complete this volume of 13 numbers. Nothing having been said about the terms of the paper since it has been reduced to one half its former size, it may be proper here to state that but *one half* the former price will be charged. If two thirds of our subscribers would pay for the paper, it would be sustained at this low price; but so far, not more than one out of five, have paid for this volume. Those that have had the paper since its commencement, should have paid us up to the close of this vol. \$1.75, or 50 cts. per vol. 1, 2, and 3; and 25 cts. for vol. 4.

Those friends who do not want the paper, had better get their post master to order it discontinued before the commencement of vol. 5. And those who may wish to read it, but are unable to pay, are requested to make this fact known through the same medium.

We are drawing so near the "morning" that it is thought not inappropriate to change the name to "The Day Star."

THE FISH.

If our good brethren, who write long articles in the eastern papers, will give us the points in prophecy, of which the following account is a fulfillment, they will do us good; and themselves too; for they write like a man lost in the woods.

"DESTRUCTION OF FISH ON THE COAST—ALARMING MORTALITY AMONG THEM.—We are sorry to hear that the mortality among the fish on our shores is spreading with alarming rapidity. The infected district already embraces the entire coast, from near the east end of Long Island to the capes of Virginia, extending out into the ocean for a distance of 1 to 3 miles. We learn from several intelligent citizens, some of them Sandy Hook Pilots and Captains of coasting vessels, that the shores of Long Island, New Jersey, and Delaware are lined with millions of dead fish, while thousands are found floating in every direction. The cause of this strange calamity is yet unexplained. It has been noticed that the water in the infected district is discolored, and looks blacker than the ordinary sea water. Immediately on entering the brown water, the fish are seized with convulsions, rise to the surface, and die in a few minutes. It seems to us that our scientific men should investigate this phenomenon as speedily as possible. Many persons fear that on the approach of summer, a pestilence may result from the putrefaction of the masses of dead fish already thrown upon the coast, while the loss and injury to our great shad fisheries, the season of which is approaching, may be very disastrous.

The great volume of fresh water from the Hudson and other rivers in this vicinity, seems to have kept the infected water of the ocean from entering our bays and harbors. Should the infection find its way into our bays and rivers, the results would be deplorable."—*N. Y. Sun, of Jan. 10th.*

Letter from Bro. P. H. Hough.

This letter on "the time of the Advent," referred to in our last, is not properly prepared for the press, and I therefore take the liberty of giving his argument in a condensed form, inasmuch as other valuable articles are crowded out, for the want of room.

Bro. H. says he spends his whole time in lecturing, and searching the Bible, particularly with regard to time. He knows the *time* of the Advent is fixed—that it is in the Bible, and that God will not refuse to let his children "understand" all that the Prophets have spoken.

He proves that the Bible chronology has not failed, so far as prophecy has been fulfilled.

First, by showing that the 65 years in Isa. 7: 8, beginning B. C. 742, (see margin) carry us to B. C. 677, (2 Chron. 33: 11; the Bible date for the

captivity of Manasseh, and the commencement of the *Seventen times*.

Second; The 70 years of Jeremiah, chap. 25: 11; according to the Bible date commented B. C. 606, and terminate B. C. 536.—Then refers to Ezra 1: 1-3, and the date in the margin as the proof that there was no failure.

Third, The 70 weeks of Daniel, begin B. C. 457, Dan. 9: 24; Ezra 7: 13; ending A. D. 33, Mark 15: 25.

"Here are three of the greatest Prophets, proving the chronology. Mr. Miller says, also, that the 70 years begin 606 B. C. (See Dan. 1: 2;) Take 606 from 2450, the length of the Jubilees, and you have 1844 in the full, then add 1, which has been wrongfully counted in the beginning of the Era when Christ was born, and you have 1845. (See Clark, vol. 5, p. 866.) See also Blair's chronology, and P. H. Gosse's letter, published in the "Voice of Elijah."

"Did we not all expect the Lord last spring! and were we not all in darkness about the *one* year being counted between the Eras?"

He here proves that the *one year* was counted. The argument has been so frequently given, and is so well understood that it is not necessary to repeat it.

"I have a chronology before me that says Nehemiah flourished in the year B. C. 456; and Nehemiah and Ezra built the walls together, Neh. 8: 9; Likewise look at Ezra 10: 16, 17; see the margin 456; when they had separated themselves from the strange wives.

"I believe the 1290 days of Daniel, ended when the Consular Government was established in 1800. See "Court and Camp of Buonaparte," p. 241."

He thinks he is able to prove that the Pope received his power A. D. 540, and lost it when the Consular Government was established in 1800.

Bro. H. has promised another article. I hope he will make the subject as clear as possible with brevity; for there is good ground for the argument, and it can be sustained; by facts, and by the arguments of all the prominent laborers in the second Advent ranks; fully so, until the end of the present Jewish year.

Letter from Bro. Maull.

RISING SUN, Jan. 10, 1845.

Dear Bro. Jacobs:—I embrace the present opportunity to address a few lines to you, and the brethren and sisters in Christ.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for [margin] us, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." We have been greatly refreshed and encouraged by the godly conversation, and many specimens of precious faith, we have witnessed in this place, and in Aurora. The band of brethren in Aurora, have greatly increased in piety since I was last with them. The reason, or one of the reasons for this, I have been led to believe, is the interest taken in the *advent papers*. There is taken by that little band, 9 copies of the "Morning Watch," besides 12 or 14 copies of the "Western Midnight Cry." I hope Bro. Jacobs, together with all the brethren, will feel encouraged to continue the publication of the paper in the West. I am well satisfied, could they witness the interest manifested by the brethren in the country—how anxiously they look for their paper; and hear them talk of sitting down when their day's work is done, and compare the many quotations with the Bible, they would take courage in their efforts, and continue their aid in its publication.

I cannot close my short epistle without speaking of the Blessed Bible. Truly this blessed book is still a *lamp* to our feet and a *light* to our path. How full of light and glory it still remains!

Throw away the Bible!! God forbid. Never were its truths more precious: And the sun's word of prophecy continues to be a light in a dark place.—By this glorious light we have moved on thus far securely; and I am well satisfied this light will not go out till the day star arise, and the day dawns, that will never be followed by night. Glory be to God! That portion that seems to encourage me most now, I find in Rev. 17th, 18th and 19th chapters. I hope these portions of the Word will arrest the attention of the brethren; and I should like to see an exposition of them from some one. To me they are full of interest. Bro. Butt is with me, strong in the faith, and sends his love to the brethren. I conclude by remaining yours in the blessed hope of soon seeing Jesus. W. H. MAULL.

Letter from Bro. Bartholomew.

AURORA, IND., Jan. 12, 1845.

Dear Bro. Jacobs:—I notice by the last number of the "Cry," that there appears to be a great delinquency, in furnishing means, by those who receive, and no doubt are comforted, blessed, strengthened & edified, by the weekly visits, and perusal of your most welcome and interesting little sheet. I regret much that this should be the case. As it respects myself, I can truly say, that with but one exception, that is the Bible, there is no book, ancient or modern, no paper of the day, political, ecclesiastical or reputed religious, that to my mind, bears but a small degree of comparison, for gospel truth, Bible knowledge, and comfort to the weary pilgrim, tossed to and fro on life's tempestuous sea, with reckoning all run out, looking daily for the light house, just ahead, on the blissful shores of immortality, as that of the W. Mid. Cry, and what is appropriately called now the Morning Watch. This through the providence of God, and a pamphlet of Brother Fleming's, was the means of opening my eyes to the truth, which now shines in its beauty, simplicity, and power, throughout its sacred pages, in a manner that I had never before discovered. And now the weekly visits, and most welcome reception of these most interesting sheets, come to us like gentle showers on a thirsty land, filling our souls with joy and gladness, and our minds with the most pleasing sensations of the coming glory of the King of kings. If Esdras was Divinely inspired, in his Vision of the Eagle; which by the way, we certainly have but little reason to doubt, and if the eight contrary feathers was symbolical of the American government, which we can hardly suppose was passed altogether unnoticed, in the councils of the Most High, by Divine inspiration, as existing in this last age of the world, while other events of seeming less note to us, have been clearly pointed out by the finger of inspiration, and most literally fulfilled in their signified times. I say, if this government was the subject of a part of that vision, or prophecy, and if our brethren Pinney and Fassett, are right in their exposition, which is indeed quite plausible, and almost conclusive to my mind, then indeed are we on the very threshold of that great, glorious, and yet terrible day of the Lord. And perhaps within two short months, a fraction more or less, will the hope, the only hope of the true Israel, be personally revealed in the clouds of heaven, with all the resplendent glory of the Father, and the holy angels. O blessed day! O glorious hope, replete with all the blessings and joys of life and immortality, to all those who watch for, and love his appearing. But I must drop this pleasing subject, and circumscribe, knowing your limited means of publication, and that other communications you receive, might be much more interesting to the readers of your most interesting little sheet, which I hope may be sustained the little time that remaineth. To this end, I send you two new subscribers with advance pay. Our little band here remain firm, looking for the blessed hope, and glorious appearing, being confident, that although we should pass the vale of death, yet when Christ who is our life shall appear, then, (not before) shall we appear with him in glory. This is our blessed hope. Hallelujah! Amen.

D. BARTHOLOMEW.

☞ Lecture at the Tabernacle on Sunday evening next, on the time of the Advent.