

# WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Volume IV.

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Number 6.

## The Midnight Cry.

THE YEAR.

A definite year is brought to view in Scripture, as a period of peculiar trial, and final deliverance for the people of God; and which is also to witness the discomfiture of all their enemies.

Isa. 61: 1-3, "The Spirit of the Lord God is upon me; because the Lord hath anointed me [first] to preach good tidings unto the meek; [second] he hath sent me to bind up the broken hearted, [third] to proclaim liberty to the captives, and the opening of the prison to them that are bound; [fourth] TO PROCLAIM THE ACCEPTABLE YEAR of the Lord, and the day of vengeance of our God; [and fifth] to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, & the garment of praise for the spirit of heaviness; that they might be called *Trees of Righteousness*, the planting of the Lord, that he might be glorified."

Here is the whole work to be accomplished by the Gospel, from its first buddings till the "Trees of Righteousness" are complete. When this scripture began to be fulfilled, (Luke 4: 18, 19,) no intimation was given that any part of the commission could be dispensed with till all was accomplished: so it continued to be confirmed by those that heard Christ. (Heb. 1: 2, and 2: 3.)

The injunction "to comfort all that mourn," following the proclamation of "the acceptable year of the Lord," harmonizes with Isa. 40: 2, where Jehovah commands words of comfort to be spoken to Jerusalem, in view of her warfare (or appointed time) being accomplished, and her iniquity pardoned; as typified by the *day of atonement*.

Isa. 63: 1-4, "Who is this that cometh from Edom with dyed garments from Bozrah? that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. . . . I will tread them in mine anger, &c. . . . For the day of vengeance is in mine heart, and **THE YEAR OF MY REDEEMED IS COME.**"

Jer. 51: 45-47, "My people go ye out of the midst of her, [Babylon] and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come *one year*, and after that *IN ANOTHER YEAR* shall come a rumor, and *violence in the land*, ruler against ruler. Therefore the days come that *I will do judgment*," &c.

With this text the language in Rev. 11: 15-18, harmonizes: there the first event under the sounding of the *seventh trumpet* is, "the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." This "anger of the nations," and "violence in the land," following the year 1843 when the first "rumor" went forth, had a marked beginning on the *tenth day of the seventh month*; and from the connexion we must regard the "violence" as having a direct connexion with the people of God; particularly those that are looking for the Judgment of Babylon. When nations are angry, there must always be a commencement of its developments; and on that day it was so prominent throughout the land and nation, that the Almighty has not marked in vain, *The time of the dead, THAT THEY SHOULD BE JUDGED.*

It seems to me that this judgment could not have commenced in 1798, as some of our brethren have held, for the reason that the Sixth Trumpet could not have closed its sounding sooner than the year 1840; and furthermore the "rumor in the one year," to be followed with a "rumor and violence" in "another year," which was to precede the judgment of Babylon had not then gone forth. Ought not the rumor, together with the rumor followed with *violence*, and the *anger of the nations*,

on the very day of the year upon which the Jubal Trump sounded, to be considered as the introduction of the antitype of that event? And also to constitute a point that we have reached upon the prophetic chart, where we can safely rally and take soundings? See, also, Isa. 21: 16.

This particular, or definite year, is also appropriately called "the year of Liberty," Ezek. 41: 16, 17, and "the year of recompenses for the controversy of Zion," Isa. 34: 8, and is typified by the "year of rest," Lev. 25: 5,—the "year of release," Deut. 15: 9, the "year of tithing," Deut. 26: 12. It is also,

TYPIFIED BY A DAY,

in Num. 14: 34, and Ezek. 4: 6, where days of bearing the iniquity of God's people are used as the symbols of years, the last one of which serves as a type of "the year of recompenses," &c.

However these texts may be considered, there is but little difference of opinion relative to the 2300 days representing so many full years, and that the last one of these days is a *symbol of the year of "release," "recompenses," &c., or brings us to the commencement of that year, so celebrated in prophecy.*

This last prophetic day has its

PROPHETIC NIGHT,

which I think is adverted to by the Saviour himself in Luke 17: 34, "I tell you in *that night* there shall be two men in one bed; the one shall be taken, and the other left." That this is a literal night seems irreconcilable with the idea that the dead are to be raised and the living "changed in a moment, in the twinkling of an eye," the world around; when of course the same moment of time would find *all times* of both day and night. From the connexion of the text also, it is seen that some are "in the field," and in the mill, engaged in employments peculiar to the day, but not so to the night. As there are prophetic days, and every day has its night, I must understand our Lord as referring to such a night in this place, as he never speaks indefinitely nor in vain.

To the same night, Paul undoubtedly refers in Rom. 13: 11-13, "And that *Knowing the time*, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. *THE NIGHT IS FAR SPENT, THE DAY IS AT HAND*: let us therefore cast off the works of darkness, and let us put on the armor of light." This *night* is also referred to by the prophet Micah, 3: 5-7, with some of its causes and consequences: "Therefore *night* shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."

That a little period, just previous to the personal appearing of Christ, or the rising of "the Sun of Righteousness," (Mal. 4: 2,) is particularly recognized as *night*, is still further evidenced from the *appearing* itself, being frequently referred to as *the morning*.

Mal. 4: 2; Rev. 22: 16, "I am the root and the offspring of David, the bright and *morning star*." Rev. 2: 28, "And I will give him the *morning star*." 2 Pet. 1-19, "We have also a more *sure word* of prophecy; whereunto ye do well that ye take heed until the *day dawn*, and the *day star* arise in your hearts."

The *sure word*, is our lamp, (Psa. 119: 105,) and accompanied by the Spirit, our only light to guide us, not *into*, but *through* this dark night to the dawning of *that day*.

Hosea 6: 3, "Then shall we know, if we follow on to know the Lord: his going forth is prepared as *the morning*; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Ezek. 7: 7, 10, "The *morning* is come upon thee, O thou that dwellest in the land: *the time* is come, the day of trouble is near, and not the

sounding (or *Echo*; margin) again of the mountains. Behold *the day*, behold *it is come*: the morning is gone forth; the rod hath blossomed, pride hath budded."

Psa. 130: 6, "My soul *waiteth* for the Lord more than they that watch for the morning." (Margin. Or, *which watch unto the morning*.)

Psa. 49: 14, "Like sheep, they are laid in the grave; death shall feed upon them; and the upright shall have dominion over them in the *morning*; and their beauty shall consume in the grave from their dwelling."

Psa. 46: 5, "God is in the midst of her; she shall not be moved: God shall help her right early." (Margin; *When the morning appeareth*.)

Our Lord has told us that while he was in the world, he was the light of the world, (John 9: 5,) and that this world is *darkness* (Eph. 6: 12), but he has afforded us a "light" or "lamp" to guide us through this darkness, (Psa. 119: 105; Prov. 4: 18; 6: 23; 2 Pet. 1: 19; Matt. 25: 1,) till the "Sun of righteousness" arises; (Mal. 4: 3.) And furthermore, that we can not move forward toward the morning light, destitute of this "lamp" in a burning state, without "stumbling," (John 11: 10.) And again, that a time would come when the mass that professed to have the light, would be in darkness, Micah 3: 6, 7; Ezek. 20: 45-49. And more than this, that those likened to the "virgins" who took their lamps and went forth to meet the Bridegroom, would one half of them complain that their lamps had gone out, or were going out, (Matt. 25: 8.) This last mentioned state of things, to my mind, answers to the last *prophetic night*.

There never has been a period during the whole Christian dispensation, till the last few years, in which it was not acknowledged by the Church of God, that the Scriptures of the Old and New Testament, gave us light relative to the *time* of the second advent of Christ, and the end of the present dispensation. It has been a principle universally acknowledged, that 6000 years from the creation would bring us to the great "Sabbatic year," and the most popular Theological writers upon the prophetic periods, have brought their termination within a circle of about 44 years, lying between the year 1825 and 1869. The doctrine of the *time* of the advent, in the room of being the most *repulsive* part of the popular Theological systems, has been considered the most interesting.

Within a little comparative period, this part of scripture instruction has not only been totally abandoned by the mass of religious teachers, but efforts have been made to conceal the fact that it ever formed a part of the teachings of the fathers. Light from this quarter, so far as guiding us to the *time* when *day will break*, has entirely disappeared.

Another class of religious teachers, in the midst of much tribulation, have sought out these "old paths," and found therein the "good way."

The light from this quarter has been so brilliant as to discover and dissipate the dark sackcloth coverings heaped upon the precious word by Papal superstition and bigotry: such as a temporal "Millennium," "Jews Return," "Spiritual Kingdom in the heart," &c. &c. The evidence of the immediate advent, proclaimed from the "sure word" by this latter class, has been so abundant as to overcome all opposition. The year 1843 has been pointed to as the end of the 2300, and 1335 years of Daniel. Thousands took their lamps—saw this evidence, and "went forth." The year passed by, "and they all slumbered and slept: But in the *middle* of the Jewish year following 1843, a "cry" was made that aroused them all: and now, oh now! the danger comes; for many begin to say "We have no more time," and others, that they have fixed upon the "present day," which is always safe, but which, it is to be feared in many instances, is used as a kind of

abandonment of the whole theory of the time, or a kind of indefinite postponement of the subject. What renders this state of things more truly astonishing to my mind is, that recent developments prove the loss of one year in the chronology, lying between B. C. and A. D., which would leave us, at the time the *midnight cry* was given, but little past the *middle* of the last one of the 2300 years. Judging from the communications in our various periodicals, previous to October, we would naturally be led to think that at least, *one half* of those that "took their lamps and went forth," had given up the point that the Scriptures taught any thing further relative to the time, and those that still held to that position, advocated it in a very sleepy, and slumbering manner. The comparative movements of the proclamation of the advent in 1843, and the "midnight cry," made in the *middle* of this year, has been just as described by our Lord. First, it was a gradual, yet powerful awaking up to this subject—a taking of "lamps," and going forth at a time when "darkness covered the earth, and gross darkness the people;" and second, like a clear, loud, decided, and distinct cry, in the *middle* of a dark night. It caused a most singular, and astonishing movement throughout the entire land. It fell upon the ear of the humble follower of the meek and lowly Jesus, with almost as joyous surprise, as though it had been the final blast of the *Seventh Trump*. On the one hand hearts were beating high with the "blessed hope," and on the other, "all faces gathered paleness," while with awful suspense, (whether confessed or not) they awaited the "appointed day." Here let it be remembered, that this last proclamation was in the *middle* of the Jewish year, occupying about the same length of time before the middle as after; and as light upon the time did not cease with the close of last year, and as the present prospects are that the *light of day* will soon begin to dawn, the *night* may be considered as occupying the *middle* part of the year.

Another thing ought not to be forgotten, that the latter part of the night is the *real sleeping time*: Even those that are placed upon *watch*, always have the most trouble to keep awake just before the *dawn*, and from a knowledge of this fact, the injunction to WATCH, has been often repeated.

I cannot agree with Dr. Field, and others of our good brethren, that the "True midnight cry" can not be given by *one* of the "wise virgins," because, as is said, "they all slept." I think this is more than is said in the text. The expression is, "They all slumbered and slept." SLEEP, "A suspension of all the faculties of the mind. To live without care or thought—a state wherein external objects act on the organs of sense, without exciting their usual sensations." SLUMBER, "Light and imperfect sleep. Figuratively, to live in a state of negligence." See Barclay's English Dictionary, pp. 562, 563.

A person cannot, at the same time, both "slumber and sleep." We must understand that a part (the foolish) slept, and the other part (the wise) slumbered. The cry must be made, either by some of the virgins, or by some of the company that attended "the Bridegroom" to the residence of the bride. Suppose it to be made by one of the latter, and the language is unintelligible; for then it should be put in this form, "Behold the Bridegroom cometh! come ye out to meet him." What was the business of the virgins? he answers in ver. 12, "Watch therefore;" as they do, whose business it is not only to receive and escort the Bridegroom, but to announce his approach upon the receipt of the first evidence, in the language, "Behold the Bridegroom cometh!" Those that were only "slumbering," "sleeping imperfectly," occasionally closing their eyes, and (burdened with the duty of "watching,) again opening them, and gazing in the direction of the Bridegroom, were the only ones from whom the cry could come.

If we were to give a description of the manner in which *we would have* Matt. 25: 1-7, fulfilled, could we possibly do it better than by advertising to what has recently transpired?

It may be possible that this *whole year* is recognized as "that night," but, according to pre-

ent light I cannot conceive that it is any thing more than *half* of the prophetic day, and half of this, reckoning from the "midnight," would correspond with the last part of the *ninth*, or the first of the *tenth* month: But as the sure word is only to serve us "until the day dawn," which must be a little before the "Sun of righteousness" arises, we shall find harmonizing with this view the 2nd chapter of Haggai.

After telling us in the *seventh month*, (the point of time when it was seen that we should need more light) that it was yet a *little while*, and he would "shake all nations," "and the desire of all nations should come;" (ver. 1-7) he tells us that on the *four and twentieth day of the ninth month*, "I WILL TAKE THEE, O Zerubbabel, [stranger at Babylon—a type of the Church,] my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts;" (ver. 23.)

But preceding this, he tells us, (ver. 21, 22,) "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, [Rome,] and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

To prove that this scripture has been fulfilled, we shall be obliged to resort to the Papal practice of denying that it means what it says. Admitting that it is a prediction of events yet future, we must also admit that the events named must commence on the 24th day of the *ninth month* of some year, for it is a plain statement of facts, harmonizing with all scripture as yet future, on this subject, & is to be IN THAT DAY, (see ver. 23.) If this is not the year, who can tell when the last year of prophetic periods does come? And had darkness on this point formed a part of the original design, why so much light thrown upon a day, when God has solemnly assured us that he will "shake the heavens and the earth," &c. Paul to the Heb. 12: 25-29, in quoting this language of the prophet, tells us what this word, "yet once more," of "shaking" "signifieth"—It is "the removing of those things that are shaken," and our "RECEIVING A KINGDOM."

It seems to me that Paul has removed all obscurity, if any there was, from this prophecy. If the Lord had personally appeared on the 10th day of the 7th month, we should have been found "taking heed" to the types and shadows of the law, in the room of the "sure word of prophecy," and yet, every "jot and tittle" of the Law must be fulfilled.

The expression, "ye know not when the time is," used in the present tense 1800 years ago, it seems to me, can not affect the plain declarations of our Saviour,—Daniel, Paul, and Peter, who have told us, "Then know,"—"The wise shall understand,"—"Ye brethren, are not in darkness," "Seeing ye know these things before," &c.

#### THE MORNING WATCH.

This agrees in its types with the other divisions of time.

The deliverance of God's people from the bondage of Egypt, has ever been regarded as a type of the final deliverance of God's people in the last days. We read in

Ex. 14: 23, 24, "And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that in the *morning watch* the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud, and troubled the host of the Egyptians."

The antitype in Rev. 6: 15-17, says, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

Hab. 2: 1-3. When the *first watch* is set the fact is made known that the vision is for an "appointed time." "I will stand upon my watch." When this "stand" was taken, the "appointed

time" (1843) was proclaimed. This, then, was the *first watch*.

Matt. 24: 43, "But know this, that if the good man of the house had known in what *watch* the thief would come, he would have watched," &c. Just what the prophet said he would do. Here the evidence is clear that the *watches* would be known, from a doubt being expressed by those on whom the day is to come as a thief, as to which one of them the thief would come, in.

Luke 12: 38, "And if he shall come in the *second watch*, or come in the *third watch*, and find them so, blessed are those servants." This seems to be plain, that those servants would be able to distinguish between the different *watches*.

Psa. 130: 6, "My soul waiteth for the Lord more than they that watch for the morning, I say, more than they that watch unto the morning."

David knew that he should not wait for that morning, for when it came, it would awake him from the "dust of the earth." Yet with prophetic eye, he saw that an anxiety for the Lord to come would not then be as great as his then was.

A *fourth watch* is spoken of, but not in connexion with Christ's appearing. (Matt. 14: 25.) In Mark, 14: 35, his coming is placed in connexion with the "cock crowing, or in the morning," which I have supposed to be the same point of time. The division of time into watches, does not appear to be in equal portions, neither is it necessary that it should be so, in order to comply with the figure.

The parts of the night, apportioned to each of the several watches, have always varied in the same, and in different countries, according to the circumstances.

I claim no superior knowledge, neither do I wish to be found occupying the place of an accuser of my brethren when the Lord shall appear. These things all appear much plainer to my mind at present, than I can make them appear to others upon a sheet like this. And now, to those who oppose the idea of our knowing any thing now of the time, and are contending that "that day" is to come upon God's people, as well as "all the world," like a "thief," I wish to propound a few questions which you can ponder during your prayerful investigations of scripture truth.

1st. Have you found any arguments in the Bible, perfectly satisfactory to your own mind, overthrowing the evidence contained in the following plain texts, that the time of the advent might be known? 1 Pet. 1: 11, 12; 2 Pet. 1: 19; 1 Thess. 5: 4; Rev. 3: 3; Dan. 12: 10-13, &c. &c.

2d. On what ground did you believe that the second advent of our Lord would take place in the year 1843, unless it was that the weight of argument went to show that the prophetic periods terminated in that year?

3d. What argument did you then possess, proving 1843 to be the end of prophetic periods, which does not now prove the same thing for the year 1844, the evidence being clear, that one year was lost from the chronology between the years 1, B. C. and the year 1, A. D.? And have you not in reality, all the arguments proving the time of the advent, that you had at this time of last year, and these arguments strengthened by signs that you did not then have?

4th. Are you not satisfied that the predicted proclamations of "Peace and safety," that was to precede the sudden destruction of the ungodly, are more perfectly fulfilled now, than ever before?

5th. Are you as well prepared, and do you feel as much anxiety to meet our coming Lord, as when you believed the time of his coming was taught?

6th. Is it going backward or forward in the path marked out in the Bible, for the follower of Jesus, to "confess that we are in darkness relative to time and that "that day" will overtake us as a thief?"

7th. Do you love the appearing of Christ as well, and do you talk as much about it as you did in the year 1843?

8th. Does the world hate your company and conversation as bad as they did when you fearlessly, yet affectionately contended that the Bible taught the time of the advent?

9th. Is your present course a "drawing back," or "pressing forward," in the light of scripture instruction relative to "the last days?"

10th. Do you still carry your Bible in your pocket, and in conversation with the brethren, do produce it as evidence of the correctness of position as often as you used to do?

From the position I now occupy, I regard my duty, and as a source of comfort to God's loving people, to send forth these "reasons of hope," that on the *twenty-fourth day of the month*, according to the word of Haggai the prophet, as confirmed by the apostle Paul, the heavens and the earth will be shaken" prepared God's people "receiving a kingdom that can not be moved."

## WESTERN MIDNIGHT CRY.

Cincinnati, Wednesday, December 11, 1844.

### To Country Subscribers.

If *twenty-eight*, out of *five hundred and fifty* of our subscribers, will send us 50 cents per week, we will enable us to issue an edition of our paper each week until the Lord comes. Brethren ought to feel the importance of having a medium of investigation of the scriptures in a time like this. If the means are furnished, the paper will be published each week as long as it may be needed. In such cases, brethren are requested to furnish the articles, either upon matters of religious experience, or their views upon *scripture* and they will be published whether they agree with my own or not; as we now, especially, need the privilege of a fair view of the Christian's future prospects from every possible point.

Whether our hopes will be realized, in continuing to make this sheet a medium of comfort to the saints that are "scattered abroad" is a matter that depends, principally, upon the course pursued by the individual that has read this article.

### PROPOSITION.

If *one hundred and fifty* of our brethren and sisters in this city will pay 64 cents for their paper, I will agree that they shall be furnished with it regularly each week, at the Depot on Fifth Street, near Smith, and at Bro. J. Cahelby's, 150 Market, and also at the Tabernacle on the evening publication. For the balance, I have no dependence can be made upon our friends from abroad, after they shall have read the notice to country subscribers." The present probability is, that but few more numbers will be needed, but this temporary arrangement will secure a weekly emission. It will be seen from the above propositions, that our sheet is now published for less than *half* its former expense.

### The Cause in this Place.

Our meetings are held at the Tabernacle evenings in the week, and three times on the Sabbath. The congregations are quite as large as they were before the "midnight cry" was given. I think there is more unity, love, and spirit-mindedness now existing among us, than has ever before been known.

A variety of opinions have been held, relative to *definite time*, among those that are looking for the *immediate Advent*, but they have in no way affected the ardent love that still prevails. In consequence of the *recent movement*, and *disappointment*, have left us, or rather withdrawn from us their fellowship, and in some cases made "hard speeches," "murmured," "complained," &c., Jude 15-16, but there are those who find in their hearts the "charity" that "beareth all things" after their faith has been subjected to such a severe test.

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### PROPOSITION.

If *one hundred and fifty* of our brethren and sisters in this city will pay 6½ cents for their paper, I will agree that they shall be furnished with it regularly each week, at the Depot on Fifth st., near Smith, and at Bro. J. Eshelby's, 186 Main st., and also at the Tabernacle on the evening of publication. For the balance, I have no doubt that dependence can be made upon our friends from abroad, after they shall have read the notice "to country subscribers." The present probability is, that but few more numbers will be needed; but this temporary arrangement will secure a weekly emission. It will be seen from these propositions, that our sheet is now published at less than *half* its former expense.

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### A Question for Believers.

Why is it that those persons who signalized themselves by their opposition to the *personal Advent of Christ*, so readily point to the concessions of those brethren who have given up the idea of the *definite time* being taught, and as a consequence, fix upon "to-day," and with an air of triumph, say, well, Mr. — has found the *right time* at last!?

↪ We hope Bro. Christian, of Louisville, will visit the brethren at Madison, as soon as he conveniently can. We should also be pleased to see him at this place.

↪ An interesting letter from Bro. Miller, received by a friend in this vicinity, will appear in the next number. It is a reply to some questions propounded to him on the subject of the "atonement."

↪ Bro. Cherry, P. M. at Marysville, Union Co., O., writes to us Dec. 6th, "Enclosed I send you one dollar, to assist you in publishing the 'W. M. Cry.' The last number was a feast. May the Lord assist you to continue its publication," &c.

### Going Back.

Since the passing by of the *tenth day* of the seventh month, some of the *clergy* in this section have been very industrious in endeavouring to persuade advent believers to *go back* to their old churches, and in a few instances, if I am correctly informed, they have succeeded. If our brethren can get more scripture truth, and better glorify God in any of the *religious organizations* of the day, than they can in the advent meetings, they are in duty bound thus to "go back." But what are the facts? They well know that in the great mass of these *churches*, the prominent themes are, "The world's conversion," a "thousand year's millennium," and the "Return of the Jews to Palestine," before the personal advent of our Saviour. Those that "go back" to sit under the lullaby songs of such *unscriptural, unreasonable* doctrines, do it with their eyes open; and such a course on their part, will be "going back" indeed.

These churches, or nearly all of them, acknowledge, and practice upon the right of legislation, or *making*, and enforcing discipline; and in subscribing to such a claim, we are verily guilty of an act of *High Treason* against the government of God. Where in all the Bible—that perfect law—the Christian's only law, has God acknowledged this right of mortals? No where: not in one place has he conceded the privilege of remodeling the least portion of his truth for the government of his creature man. This consideration alone, ought forever to debar us from subscribing to any human creed.

↪ "Join our church," says the ecclesiastical functionary. "I cannot conscientiously do it," says the "believer," as I wish to be governed by the *word of God alone*." Again, it is replied, you are deluded; does not every *sect* profess to be governed by the Bible? and is not the christian world already shivered into its "six hundred three score and six" fractions? This discipline and "articles of faith" is in perfect accordance with the scriptures—in fact it has been compiled *from them*, with more labor and study than an illiterate man like yourself is able to bestow. Then a principal object that I am to gain by subscribing to your articles of faith, is the liberty of violating one of the plainest injunctions in the Bible, viz. "Search the scriptures;" and furthermore, I have already

learned that I can not obey the command "go on to perfection," and retain your fellowship under those articles; as they suppose me to know all that I ever can know of scripture, the moment I subscribe to them. The proof of this I have, in previously having been "evil entreated" by the proprietors of similar articles to those you now offer me, because I "searched the scriptures," and found that the "millennium" theory, and "return of the Jews," were fables, and that the second advent of our Lord was brought to view as being very near at hand; and when I wished these blessed truths to be incorporated among others in our "articles," I soon found that those "articles" were unalterable, except upon very complicated conditions, which had been so inserted as to reserve the glorious privilege of "living and dying" a — (Methodist, or Baptist, &c, as the case may be.)

Having become "free," in the scripture sense, it is much more safe to "press forward," than either to "go back," or "draw back," especially at this time when the crown of glory is so soon to be given to the faithful in Christ Jesus.

### PATIENCE.

"Patience is that grace that enables us to bear calamities, afflictions and oppositions, with constancy and calmness of mind, and with a ready submission to the will of God."

It is something to be "followed after," 1 Tim. 6: 11; The teachings of truth, as also the temptations of the Devil, constantly present before the mind's eye, *a path*, and inducements to walk in it. The path of "Patience" is presented by truth, and is to be followed.

By Paul, (2d Cor. 6: 3-12;) it is placed at the head of those graces that commend us to God and good men, in the midst of all the trials, that have ever been the common lot of God's children, or that ever will be incident to christian life. See also, 2d Thess. 1: 3,6; and 2d Tim. 3: 8-13. While it preserves its possessor from offending by any departure from the path of duty marked out by the Lord, (2d Cor. 6: 3;) it does not always prevent people from becoming offended with us. See ver. 12.

Its exercise is a condition of God's favor, and of being preserved by him in the hour of temptation. Heb. 6: 12, 10: 36; Jam. 1: 3,4 and Rev. 3: 10.

It is a link in that chain of graces upon which is suspended the christian's hope; Rom. 5: 3, 15: 4; and 2d Pet. 1: 6. It is preceded by love. 1st Tim. 6: 11.

It is as impossible to secure, and retain the noble grace of Christian patience, without "righteousness, godliness, faith and love," as it is for the smith to attach a *fifth link* to his chain, before he has put on the *fourth one*; and the Devil will never assail us with "great wrath," until this chain of graces is complete.

Almost all classes of community hold on to, and admire some *one* of the links in this chain. Thus we have the "Moral Reform Society," for the promotion of "virtue." The "Temperance Society," for the promotion of "Temperance," &c., &c., But alas! where is the society for the promotion of christian *patience*? For the want of this link in the chain, the christian's hope is fallen in the dust, where it fails to attract the malicious eye of the enemy of God and man.

Patience is wrought in the "trial of our faith," Jam. 1: 3; God has given us a rule of faith—the Bible—containing things to be believed, that when *fully* believed and practised, will bring the tribulation necessary to work Patience in the soul. Christian patience supposes tribulations—such as are peculiar to the christian—tribulations occasioned by following Christ, 2d Cor. 11: 22-31. It cannot be possessed without tribulation—it is wrought by it. So says the *sure word*, and we are unsafe without a *kind* of patience thus wrought

An anxiety for the wealth and honors of this

world will destroy its exercise, 1st Tim. 3: 3; 2d Tim. 2: 24.

To gain Eternal Life, the exercise of patience must be continuous, Rom. 2: 7; 2d Tim. 2: 9, 10; 1st Cor. 4: 12-16.

It is a duty enjoined, in waiting for the coming of the Lord, Jam. 5: 7, 8; Psa. 37: 7; 40: 1; 2 Thess. 3: 5; &c.

We need it to bear with each others infirmities, and with a scoffing world; 1 Thess. 5: 14. All men like ourselves, are poor fallible beings, possessing the same liability to err; and we should ever bear in mind that their opposition can affect our salvation in no other way, than by trying our patience. In such trials our eternal well-being is endangered; for if we yield to *impatience*, the chain is broken, and our hope is lost; or become a mere creature of imagination. Those followers of Jesus, whose minds are naturally sensitive, and easily affected by tribulations arising from Sarcasm, Falsehood and misrepresentations, will ever be safe in turning to the reasonings of the Apostle in Rom. 8: 31-39.

We should exercise patience toward our fellow men, because we are ever liable to be placed in circumstances where we may need it extended to us. Matt. 18: 26.

Another reason for the exercise of patience, is, that God has not authorized us to ask any more lenity from him, than we extend to our fellows. Matt. 6: 12; 18: 21, 22, 33.

True patience reaches to the end of the christian's pilgrimage, James 1: 4. Rev. 13: 10; 14: 12, while the patience of the unstable and worldly minded man, wears out somewhere on his journey, but is more likely to be exhausted near the journey's end. None tire at the beginning of a pilgrimage; few in the middle of it, but many give out near its end.

God has furnished us with an excellent rule for testing our patience, whether it be of the proper kind; for there is seldom a *true bill* without its *counterfeit*. 1 Pet. 2: 20-23, is a complete counterfeit detector in this line of graces. It must be a kind of patience wrought by tribulations, occasioned by following Christ, or *his word*, which is a transcript of himself.

O how much has the christian pilgrim to try his patience, while passing through this "vale of tears!" "looking for the glorious appearing of the Great God, and our Saviour Jesus Christ." "Behold," says James, "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, for the coming of the Lord draweth nigh." The husbandman prepares his ground, sows his seed, fences his field, and watches the first appearance of "the blade," and never once murmurs because the harvest is not ready at mid-summer; and even though the "harvest" is a month later in ripening, than usual, he patiently waits until it is ready, when he thrusts in his sickle and returns, "rejoicing bringing his sheaves with him."

But we have a higher example, in the *patience* of God toward our fallen race. After the world has slighted his grace, rejected his laws, and established laws, systems, and governments of their own; Behold his patience, and mark well his tender love! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John 3: 16.

James 5: 10. Moses, the meek, was also the patient servant of God. He exchanged the heirship of the Egyptian throne, for a companionship with oppressed slaves; and while he appealed again and again to the haughty tyrant for the liberation of God's people, he *patiently* waited till the "first-born of Egypt" were slain; the host assembled; the pillar of fire appeared; then meekly pursued his course through the Sea, and the wilderness, till the promised land was stretched out before his view.

JOSHUA, marshalled the "Sacred Hosts of God's elect," and, following his directions, marched seven times around the city of Jerico, and on the seventh day, when the patience of many would have failed, he accomplished as much as in the whole previous six days, and through his patient and unwearied application, possessed the land promised to his fathers.

JOSEPH, betrayed by his brethren; falsely and maliciously accused by Potiphar's wife; *patiently* suffered the privations of a prison, till God plead his cause, elevated him to a seat above the throne of Egypt, and finally signalized him as another deliverer of his people.

GIDEON, with his despised band of three hundred men, occupying a station claimed by thirty thousand, that God rejected, *patiently* pursued his course, and waited at the Midianite's camp, with their simple armor of "pitchers and lamps," till the swords of the enemies of the Lord were turned one against another, and he was left to share the conqueror's spoils.

DAVID, "because God was with him," became an object of the wicked hatred of Saul, who bade his servants slay him. He slew the enemies of Saul "with a great slaughter;" yet, even this, embittered his enemy, who again attempted to thrust him through with a dart. When the kingdom was within his reach, he fled away and sought seclusion in the society of Samuel. In vain did he appeal to his enemy, "what have I done?" he must be sacrificed to the demon of jealousy; and again he fled away—begged some bread, and the sword of Goliath, and took refuge in the cave of Addullam. This was the man of whom the damsels sung, "Saul hath slain his thousands, but David has slain his tens of thousands," yet now, *one heart* alone could feel for him; "Jonathan fell upon his neck and wept."

When they that would destroy him wrongfully, were "more in number than the hairs of his head," then he "restored that which he took not away." His companions were the "discontented, and every one that was in debt." Rewards of honor, fields, and vineyards, were offered for his life, yet in no instance would he take revenge upon *one* that bore the name of an Israelite, but suffered in *patience*.

His forbearance caused even his proud enemy to weep with a loud voice, and say, "Thou art more righteous than I;" when David held up the "skirt of his robe," that he had cut off while he slept, and exclaimed, "The Lord judge between me and thee," and again he fled into the wilderness of Engedi. When Saul had fallen upon the plains of Gilboa, David stood by his side, and with unaffected grief, cried "How are the mighty fallen!"

Again, an aspirant for human honors, his own son sat in the gate, and with fair speeches and enticing words stole away the hearts of the people from following after David. Meekly he yields the throne to the usurper, and when a just reward was visited upon the head of the rebel, in the room of joining the song of triumph, he clothed himself in sackcloth, and cried, "My son, Absalom, my son, my son!! would to God I had died for thee!"

On no occasion, does he trouble himself with a defence of his course, or character; yet God raised him to honor and turned the counsel of Ahithophel against him, into foolishness. Look at his last words, 2d Sam. 23: 1-7.

ELIJAH, is another example of patience. Seven times in prayer he bowed himself, and patiently waited for rain upon the thirsty land, till he saw the "little cloud" arise. He preferred to lie down in the wilderness alone, and receive his food from the wild raven's claws, rather than yield to the claims of wicked Ahab, for a prophecy of peace, and prosperity for his corrupted kingdom, and tyrannical reign, when God had not spoken peace. As a reward of his patient sufferings, God sent his chariots, and bore him forever away from the scene of his trials.

ELISHA was no longer safe, after he had directed the anointing of Jehu, and delivered the Message God had given him against Joram, King of Israel.

NEHEMIAH AND EZRA, were special objects of hatred, when they had courage to rebuild the fallen walls of Jerusalem. Sanballat, and Tobiah, sneeringly said, "If so much as a fox go up on your wall he will break it down." But as the work was *patiently* prosecuted, they changed their tune, first to flattery, then to threats. The dignified, patient reply, to their crafty efforts, was, "I am doing a great work, and why should it cease for me to come down to you?"

ESTHER, raised from obscurity to the Throne of Media and Persia, in *patient* silence wept and prayed awaiting deliverance from the hand of God, for herself and people, against the deep laid and crafty designs of wicked Haman; and witnessed his overthrow.

JOB. Ye have heard of the *patience* of Job, Jam. 5: 11. In the midst of affluence, tribulations came. His "oxen were ploughing," and his asses quietly "feeding beside them," when the Sabians fell upon them—carried them away, and slew his servants, and the fire from heaven consumed his flocks.—His houses were rent by winds, and his children perished. His body was smitten with boils till he sat down in the dust and cried aloud with pain. He mourned alone; even his wife upbraiding him for his constancy. His friends conspired against him, taking peculiar pains to prove him a bad man; yet "in all this he sinned not, nor charged God foolishly," but looked forward to the day of retribution, and exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

ISAIAH, patiently bore the disgrace of walking three years, naked, and barefoot, for a sign, and a wonder upon Egypt and Ethiopia.

JEREMIAH, went down to the potter's house, and foretold the evils to come upon Israel and Judah; then they conspired against him and said, "Come and let us smite him with the tongue." God sent him again to prophecy against Israel and Judah, charging him to "diminish not a word." Then they conspired against him, saying, "he is worthy to die." He patiently submitted himself to them—was shut up in the court of the prison—afterwards was cast into a dungeon where he nearly perished with hunger; and in all this, not one bitter complaint for himself, but for his people he cried, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

EZEKIEL, patiently submitted to eat the "bitter roll," and speak the words that God had given him, and "briers and thorns were with him." At the end of his patient, and as usual with God's servants, unpopular labors, he was presented with a view of the Glorious city, and River of life.

DANIEL, and his brethren, patiently suffered the privations of captivity from their Canaan home, and without a murmur submit to the exactions of an unrighteous decree, & thus "stopped the mouths of lions, and quenched the violence of fire."

THE MINOR PROPHETS, all suffered privations in their turn, leaving their cause to God.

And what of all these? Why, if you will obey God, and be his, take them for an example of "suffering affliction and patience."

The Jewish dispensation, with its scenes of suffering, passed away at that point of time, when professed servants of God were conspiring the death of Creation's acknowledged Lord.

And now opens a fresh scene of tribulation, that loudly calls forth the exercise of this *manly*—this God-like grace. I say, *manly*, because it is completely divested of that want of principle—that impatience, which seeks the destruction of its victim—a work the child of God never can, nor never will attempt to do.

First on the list of *patient* sufferers under the Gospel dispensation is, Who! Ah, Who!! Its leader!—No less than Him that is now soon to appear, leading on the whole army of once *patient* suffering pilgrims—wearing the insignia of KING OF KINGS, AND LORD OF LORDS. See him in the midst of a mob, Matt. 26: 50-56, betrayed by a professed disciple, yet no unkind word.—They all abandoned him to his enemies, Yet no reproaches. "He was led like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." They spit in his face, and insulted him on the cross, yet on the cross he prayed, "forgive."

Through patience he slept—he arose—and captive led, the tenant of the tomb.

"Consider him that endured such contradiction of sinners against himself, lest ye become wearied and faint in your minds." Heb. 12: 3.

A. G. SPARHAWK,  
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# WESTERN

J. V. HIMES, PUBLISHER.

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From the Advertiser

Letter from Brother P. G. Brown

DEAR BRO. HISS:—I want to say to brethren and sisters scattered abroad, yet looking for Jesus, in confident expectation of his coming, that I have not again, into indefinite time, as that is understood by our opposers, or as it has been by ourselves. I mean something by *to Christ speedily*. I really expect him every hour; and am as frequently disappointed, says the despoiler of my hope. Ye continually disappointed; but what the not injured by the disappointment: Such as ours can bear many disappointments heaven to look for God's dear son, although disappointed. Disappointments, why they depth of our love to Christ. I had no idea of Jesus so passionately, until after the first disappointment I had ever known of the kind. You know I always said that "43 must pass, in order to fulfil every clause relative to the promulgation of the Kingdom of every vision, the casting of the stone of peace and safety, &c., &c. But my time comes for the Lord to make his appearance, was sadly, and disappointed in my vision on the tenth day. The corners of our hearts while we weep, but the next time of our eyes will be the time of weeping. This disappointment has distinctly shown, who our God and Christ's coming; it has more than any other disappointment since the days of our Lord's betrayal, damnation and death, exposed the nature of many of wicked men—everything sacred, and in eternity, has been sacrificed and shed by them. What a sign of the times! I yet believe that this last cry was from the saints mode of mourning, which would me to deem it a crime, I might expect some movement in relation to going forth to the bridegroom. True, Jesus did not come at the time expected, but I had rather wait a few before I admit that it was not right to pray we did. God will reconcile this mystery; I believe yet that the virgins arose and had their lamps at that time, according to the text, and that those lamps will burn until Jesus a disappointment cannot extinguish them are now in the 12th chapter of Luke, 35-36, with our lamps trimmed and burn are literally watching for our Lord; we are trying time, when our faith is being tested sight of men and angels; we are just water and James and the prophets foresaw we be—in the furnace of affliction; we are in our great prototype Jesus was before in caution; read the history of his last day suffering, and then tell me in what footstep, physical death excepted, have we not been a parable! Read the mournful songs of David, and then see how all the de are journeying the same way! In no way so deficient as that of patience; 1-4.) speaks of it as the crowning of it. If the dear saints can stand this late surely could go to the stake for their and they do stand it nobly and gloriously, the doctrine of Christ's coming (tractible: the cause is of God, and by the power of Omnipotence can overthrow Holy Ghost begat these things in our you might as well try to annihilate or dry up our passions, stop our breath, last drop of blood from our hearts, by words of reproach, of expostulation, or try, as to scare us, or allure us from and this service for Christ. Could I ated from these labors by the most severe tude under man, without offending I know sometimes but that I should prefer longer endurance of such trials, but-