

# THE ADVENT TESTIMONY.

VOL. I. "They overcame by the blood of the Lamb and by the word of their testimony." NO. 1.

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BOSTON, MASS., MARCH, 1840.

W. W. LITTLE, TOMPKINS & CO.,  
Printers, 56 State Street.

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It is assumed for the purpose of presenting the scriptural evidence that the Advent doctrine has been believed and preached within a few years past, has been under the direction of the Spirit and Providence of God.

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It is assumed that the reader believes in the Holy Scriptures—the Old and New Testaments—in experimental religion, or being sanctified by the truth—and in the supervision which our Saviour says God exercises over his people; to sustain and succor them—to guide them in doing the Divine will, and thus "keep them from the evil"—redeem Jacob and glorify Himself in Israel. Mat. 10, 24, 30. Isa. 44, 23. John. 17, 9, 15, 29.

Let the subjects treated, be judged of in the light of revelation. It is conceived that if the doctrine of Providence, and Divine guidance, has been correctly stated and applied, then it follows that the great doctrine of Christ's coming has been brought out, as contemplated in the Divine councils: It proves positively, if so, that the Advent movement is from Heaven, and that the glories of the day of God are just about to open on the world.

The nature and importance of the subject demands a candid, prayerful reading. It concerns us all. It involves the destiny of the world. I entreat all who may deem the subject worthy of notice to keep the true issue before them. The Advent cause "is it from Heaven or from men? Have the leading events in the history of Adventists been under the direction of Divine Providence? or under that of the Devil? Do meet the question fairly and frankly out of regard to God's glory—with little or no reference to him who has, very diligently, written on these great themes.

All classes of the community accustomed to reflect, have admitted that there was a spirit that guided those who proclaimed the Second Advent. Was that the Holy Spirit, or the Spirit of evil? I speak of '43 and '44, when the power of that spirit was felt and acknowledged by both believers and skeptics. If the spirit was Divine, which attended the belief and proclamation of the Second Advent, then it follows that the preparatory scenes of this crowning event of all Divine dispensations, are passing before us.

If you will decide that the Divine Spirit did not attend the belief of this great Scripture truth, then you disconnect the word and the spirit of God. The spirit of God is received by "the hearing of faith." Gal. 3, 2. Sanctification is by the truth. John. 17. It is both rational and scriptural to believe, that those who received to the best of their ability the Bible view of our Redeemer's return, should enjoy the spirit, in as much greater abundance as their views were more enlarged.

It is, in my humble opinion, as rational as it is scriptural, to believe that those who did heartily believe this crowning doctrine of revelation—who gave all for it, because they loved it—have been, in connection with this truth, subjects of special Divine supervision. Their agency has been accepted, I conclude, because, in their history, the prophetic sketch of events just prior to Christ's coming, is being most accurately accomplished. We have now both the prophecy and the record of Providence. We see the truth of the prophetic representation in the harmony we trace between it and the events which we have witnessed in the Advent cause. There has been among other fulfillments a going forth to meet the Lord, a trying or delay, a subsequent midnight cry, and a breaking up of the Advent host. This answers to the Saviour's sketch. I believe it to be a fulfillment; because nothing can occur in the History of God's servants—nothing answering to prophecy "with-out our Father?" Mat. 10, 29. Isa. 44. Let the true issue be kept in mind, and God be glorified in all things. Amen!

It is a fact that the faith I cherish has been entertained by the leading Adventists. Facts and faith constrained them to the conclusion, I still am constrained to maintain. The influence of the one who said "I believe in my soul—that you are right," none among Adventists would question. It applied to the view given in this sheet; many others entertained it. It is in itself of little importance only as it serves to exhibit a most dangerous position, described by inspiration—a position into which I dare not, will not voluntarily venture. Heb. 10, 37, 38. If any man draw back (shrink back) my soul shall have NO PLEASURE in him. To

recognise Divine Providence, and a verification of Divine promise in our Advent history—to maintain our confidence steadfastly—to believe that Advent history harmonises with Advent prophecy, and patiently "wait," is not to incur that *withering curse* of our "jealous God."

We were "cut out" of the world by the plain language of the Bible relative to our Lord's coming. Now to maintain the crucifixion we then felt, and the consecration we then made, is not to rush on "perdition;" therefore I do not see the danger of hoping "against hope" if it were needful, as did Abraham. By God's grace I will "believe to the saving" of my soul. Gratitude to God sweetly compels me to do all in my power to "CONFIRM THE SOULS OF THE DISCIPLES." My faith is greatly confirmed. My soul like a "watered garden," I would comfort others with the comfort, wherewith I am comforted of God. Amen.

## THE DOCTRINE OF PROVIDENCE.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Mat. 10: 29-33.

The blessed Redeemer informs us, in this connection, what his servants may expect from this world. "Ye shall be hated of all men, for my sake." "If they have called the Master of the house, Beelzebub, how much more, them of his household." Fear them not, however, for their agency is limited to this world—to the body.—Nothing that befalls you is beneath my notice.—Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet's, and a righteous man's reward may be yours; because those who receive them as such, obtain their reward, and "whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." ver. 41-42.

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you shall occur "without your Father." "Whosoever, therefore, believes this, and will lose his life for my sake, shall find it." "Whosoever, in view of opposition and reproach, will fearlessly "confess me before men," I will own and honor, "before my Father, in heaven."

We have here a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man.

This doctrine of Providence seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite cannot comprehend the infinite. The creature cannot attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than bell what can we do, the measure thereof is longer than the earth and broader than the sea." We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is rational, not thus to believe.

There are fewer still who have any just appreciation of the revealed object of God's Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purpose of Jehovah. Ebp. 1: 9-10. Having made known unto us the mystery of His will—that in the dispensation of the fulness of time, He might gather together in one, all things in Christ.

Divine Providence is Divine oversight.—Divine care, or edifica-

tration over this and other worlds,—angels, men, and devils. Its object is to lay every creature and every agency under contribution to this all-comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event “work together for good to them who love God.” The channel in which this mighty, ever-heaving tide of cause and effect, purpose and accomplishment flows, is the sure word of prophecy. Prophetic truth is the track on which Jehovah’s providential chariot has ever rolled. On this track it will roll, till it reaches the grand depot. By taking heed to the “sure word of prophecy,” we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tending. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last,—the first Advent,—the apostacy,—the rush “to and fro” with increase of “knowledge” which was to characterise “the time of the end,”—the series of “signs” by which we may “know” our Lord is nigh,—the preaching of the faithful and the unfaithful servant,—the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but if these events are matters of historic record, then we cannot, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.

Prophecy is history, in advance. History is the record of prophecy fulfilled. All the great kingdoms of the earth, with their greatest changes,—the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the fact that we have in the progress of Providence, passed, Babylon, Persia, Greece and Rome,—the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God. “Surely the Lord will do nothing, but he revealeth his secrets to his servants the prophets.” He unscals the prophet’s eye, and opens to his view coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No event has been recorded, it is, like the Deluge, in the past. There is no second series of the four great empires,—no second first Advent, nor time of the end, nor midnight cry. “As for God his way is perfect,” therefore He never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonise with it. In the order of sequence, in time, and manner, they all transpire as pencilled by prophecy. The history of those nations which came within the range of prophetic vision, attests the truth of the scriptural doctrine of Providence. The heathen, and all our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely, relates to those nations whose history is connected with God’s people.

I. We will take a brief survey of the field and scope of Prophecy. This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah’s revealed purpose, the mother text is in Gen. 3: 15. The seed of the woman shall bruise the head of the serpent—crush his power. In the more full expression of this prophetic truth, it is affirmed that: “for this purpose was the Son of God manifested, that he might destroy the works of the Devil.” Redeem this world from sin and the curse, and fill it with glory and God. When “Death and him that has the power of death” will have been destroyed, not a scrap left. When all corruption shall have fled into hell to be forgotten, and every creature in earth and heaven, and under the earth shall join in the song of salvation, then all will be “very good,” as God made it. God will again dwell with men, and they will be immortal.

Though God gave his fallen creature man, this assurance of triumph over the tempter, and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrefaction and perdition of the race—to counteract the Tempter and prevent his triumph, Jehovah poured a flood round the world to wash it of its pollution.

Then again, after the flood, when mankind forgot like God’s judgments and promises and claims; and under the guidance of Satan were tending to the same state with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way,—to fear and serve the Devil, their cho-

sen god; hence they do not come within the range of prophecy, except for destruction. God Almighty chose Abraham his friend and servant. He separated him from the mass of mankind to be the head of his household,—the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God’s peculiar people. Their sojourn in, and deliverance from Egypt—their miraculous preservation in the wilderness—their won-

derful preservation in Canaan, in which God seems ever to have his eye on his promise and pledge to Abraham,—their dispersion and otherwise unaccountable preservation to this day, according to prophecy, proves, that there is a Providence. A special, as well as general supervision which God extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theatre of Providence.

The prophecy may be regarded as a conception of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till “the set time,” then every event, as minute as the falling of a sparrow and everything as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give it birth.

To such events, there are no abortions. No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires—as the first Advent from the Second. We can no more confound them, (though we may be ourselves confused) than we can confound the earth with its central Sun—or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. “Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father.” “Fear not therefore,” ye willing servants of the Most High. God’s plan does not contemplate the giving of you up to the delusion of the Devil. “Ye are of more value than many sparrows.” “But thou Israel, art my servant, Jacob whom I have chosen. The seed of Abraham, my friend, I have chosen thee and shall not cast thee away. Fear thou not, for I am with thee.” Isa. 41: 8. Who as I, shall call, and declare it, and set it in order for me, since I appointed the ancient people? The things that are coming, and shall come, let them shew unto them. Fear ye not neither be afraid; have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? No, for even Jehovah himself says that He does not know, of any, Isa. 44: 7-8. The prophet, in harmony with the Great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who “hath set in order,” and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God’s “witnesses.” We testify His existence and point to the evidence of His ever present Providence, in what “is coming and shall come.” We delight to recognise his all-comprehending agency. We “leap with joy,” when, with this evidence that we are his witnesses, we hear Him saying “Fear not.” “The very hairs of your heads are all numbered.” Such are brethren to Paul, “not in darkness.” They having got, can give “meat in due season.” Having Christ, they can confess him “before men.”

Those who know not God, either in his prophecy or Providence, are not his “witnesses.” They cannot be the “Israel” whom Jehovah chooses on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to get the “honor that cometh from men;” but he “who is not with me is against me,” saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus fulfilled prophecy. Thus they were not God’s “witnesses.” The few despised disciples who saw the hand of Providence fulfilling prophecy, were God’s witnesses. Messiah assured them that they had nothing to fear, from death or Devils, ver. 29; John 10. That people, who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith. Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The professing churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and “wrath to the utmost” will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater,

and their revealed damnation more dreadful, Mat. 24 : 51 ; 1 Thess. 5 : 3 ; 2 Thess. 2 : 10, 12.

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognise prophetic fulfillment up to a certain point, in our history, and then deny it in those events which are most manifestly, in time, order of sequence and manner of occurrence, just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and Providence, up to their own age, and history. This, the folly of the Protestant church, they recognise both down to this generation ; but from that point they seem blind as bats in the day time. Now shall Adventists come on, be witnesses for God, and "confess" Christ only up to '43! Did either prophecy or Providence stop there? Or has Satan steered the ship over the shoals, at the tarrying,—up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamor, as he shoved through "the shut door," and got the whole of his crew where they cannot hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every soul: "for whosoever shall deny me before men," saith Christ, "him will I also deny before my Father who is in heaven." O Lord we will "confess" thee in thy Providence, and when predicted events occur, we will, by thy grace, witness for thee. Amen!

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that **THERE ARE NO AGENCIES ADEQUATE TO GIVE BIRTH TO PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOYS; consequently, when they occur, we may know without a doubt, not only that they are a fulfilment, but also that God has done it.**

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the Advent movement "is of the Devil." Some "Adventists" who would not venture to say that Satan guided those who preached the hour of God's Judgment in '43, and the midnight cry, in the autumn of '44; yet they do not confess Christ—his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been, fulfilled; consequently unbelief may not be sinful. Nay, why would it not, be praiseworthy? It is both rational and right, to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe. But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground, at all, for doubt. When the most unimportant events transpired in the life of Jesus, according to prophecy, they were recognised as *the fulfilment*. Taken together, they were regarded as proof positive that Providence had put its broad seal on his Messiahship.—The time, and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it.

If the events referred to have been witnessed, even though they be as unimportant, in human esteem, as the parting of our Saviour's raiment, or his burial in a rich man's tomb, it is *the fulfilment* of the prophecy. God in his Providence has done it. We have got beyond those way marks on the prophetic track. They can never be witnessed again; God's word is the truth,—the truth is the agreement between his word and the event, as brought out in Providence. If the word names it but once, and Providence produces it, or allows it, twice; then there is not an agreement. Should Providence grow "slack as some count slackness," let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices no counterfeits, with the genuine, event. But we affirm on the highest and best authority, God's "word is truth." The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs it is genuine. We are bound to believe "without doubt or wavering." There is an ease, a naturalness, a Divinity about them; which walls off all cause of doubt. It is true, doubts arise; but they spring from a source entirely disconnected from the prophetic fulfilment,—from the heart.

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the Bible is allowed to be true.

1. We notice the creatures, "of every kind," which went into the Ark with Noah. The Patriarch was told, yet seven days I will cause it to rain on the earth. "Come thou and all thy house into the Ark. Of every clean beast thou shalt take to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep

seed alive upon the earth." This was the plan revealed 120 years before; but did Noah set traps to catch the birds; Did he make yokes, and harness, for the mighty lion, and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labor than to have erected the Ark!! THEY CAME, and "went in two and two, unto Noah, into the Ark, the male and his female, as God commanded Noah."—They seem to have come in one day; because "the waters of the flood were upon the earth," after seven days. Their entrance was as natural as that of Noah himself. They came spontaneously, like the subsequent descending flood. This event was as great a miracle, as the Deluge, and was adapted to sustain and settle the faith of Noah's family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah's hand. The event occurred at *the right time*. God's Providence concurred with Noah to fulfill his word. That cannot be counterfeited.

2. Joseph was informed by God that his brethren who hated him should do him reverence. Gen. 37 : 1-9. As they were, in vision, binding sheaves in the field, his sheaf stood up and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done,—much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelitic caravan was to pass on their way into Egypt. Joseph must, in order to obey his father, go to Dothan; and the caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events, clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan, and compelled the sons of Jacob to go down into Egypt and bow to "the Lord of the land," occurred in Providence, as if they were so many means to accomplish the end,—fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfilment, complicated and apparently counter, as were many of its parts, does not stand isolated. Its admirable parts, are themselves but a part of God's great plan of Providence,—a few links in the golden chain, which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham concerning his prosperity. Joseph's history was, to previous prophecy, as the wool to the warp.

3. The deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh's decree; but nourished by his own mother. Nay, the author of the decree or his daughter paid her wages for her maternal caresses.

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfil prophecy, save such as God employs. Isa. 44 : 24, to 45 : 4. When a predicted event does occur, we may know that it is a fulfilment of the prediction, and that God's Providence has interposed for its fulfilment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs.

An apparent exception may be suggested, from the false christ, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine, because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.

III. Let us notice the more important reflections suggested by this subject.

1. God has magnified *his word above all his name*; therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance, and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must perish, sooner than a "jot or tittle" of the word should fail. Those attributes of wisdom and goodness and justice, and mercy and power which have secured a fulfilment of the "sure word" thus far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. *God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance, and the Providence of God concurs, then the event transpires.* There will be nothing, in all time, like it. Should any combination of agencies attempt a fulfilment, it would be, like the false christ, out of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance, of the steady purpose of Providence; to allow no agencies to impede his purpose. In their rise they prevailed in spite of

all crusaders, and all Christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers, are in unholy league to sustain them. It is, then, clear as scripture fulfilled can make it, that there are no agencies, which can counterfeit, or debase the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence must be recognized in it, or we be convicted as, so far, infidels.

2. Many "confess" the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself,—identified with himself,—the transcript of his own mind. He must, to "honor his word above all his name," maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago,—and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostasy, the taking away of his dominion. The progress of "knowledge" in "the time of the end," the signs in "this generation" which shall not pass till all be fulfilled, the preaching of the faithful and unfaithful servants. The drying up of the symbolic Euphrates, the several periods of waiting for Jesus, called "watches," the hurting of the earth, trees and sea when the four angels should cease holding the winds, and the "angel from the East," the sealing of God's servants,—the going forth to meet the Lord, in the light of the prophetic periods, and the fulfilled signs of his coming,—the subsequent tarrying, the midnight cry and the clamor about "the door," and the going without the camp, bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page.

Let us mark the series in the parable, Mat. 25: 1-10. The preaching of the time, and the signs, *was sustained by most marked interpositions of Providence.* The earthquake, which rocked half the earth. The comet's trail extending across half the heavens. "The fearful sights and great signs from heaven." "Signs in the Sun and in the moon and in the stars." Men's "hearts failing them for fear, and for looking after those things which are coming on the earth." This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their *going forth* "to meet the Bridegroom." Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least, as much affected, as 1800 years since, by the interposition of Providence to bring out the day of Pentecost, "according to the scriptures."

Now Mark! *Some body, or some thing, did these things, at the time specified "in the vision" written on tables.* It was a freak of nature,—chance—"mesmerism, human influence," the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time. God put his broad seal on it. We did "understand," the periods. The vision did "speak and not lie." Amen! This providential interposition, did not take place in '42, nor in '44; but in that very year to which the prophetic times pointed. In the year when "the virgins took their lamps and went forth to meet the Bridegroom." It was in 1843. Amen.

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed: "Behold the Bridegroom cometh, go ye out to meet him." From the periods, tarrying, and the types, we concluded, that "the set time," was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary; was the time, to expect the Antitype of all those rites. Then, those who are characterized in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and loved the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God concurring most manifestly, to give the midnight cry. Amid the signs of these last days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the right time, so far as could be ascertained by a prayerful, critical study of the word. It came in the right place, in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. *The leading events in the parable have become history, as really as any that are found in the prophetic track of Providence.* I know that it is an easy matter to "deny" Christ, or he would not have been denied; when He, himself was the preacher, and

Providence the expounder; but these events are certainly as important, as the place of Messiah's birth,—his going into Jerusalem in triumph, or being buried without a "stone broken." They have all the marks of God on them that you find on these, which have been witnessed, in other ages of prophetic fulfillment; and seeing a sparrow does not fall to the ground "without our Father," these did not transpire, but under the direction of His Providence, to fulfill his word; because that "can not be broken," either by chance, or mesmerism, or Satan.

My brethren, let us confess Christ's truth in the Parable, confess Providential agency in the corresponding events, as they have transpired. Come what will, deny who may, let us be witnesses for our God and Saviour. He "saw in order" and "declared" this series of events. I confess a perfect fulfillment. Amen.

3. By the "word of God, quick and powerful," in the Midnight cry, we were cut down as the harvest. "True, we were in "the field," which "is the world;" and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!

Now, whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed,—dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out, by the finger of Providence.

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny His agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off beyond infidelity, into Atheism! They would have us not only Infidels, but absolute Atheists. Infidels "confess" God's Providence. These would have us deny it.

It is, however, as irrational as unscriptural, for the preaching of the hour of God's Judgment, and the midnight cry did not require the slow process of "the societies," sending out their salaried slave-like, lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates, into the Ark with Noah,—with an ease and naturalness, which has ever characterized prophetic fulfillment. Joseph's brethren did him obeisance, willingly.

We are now, in our Advent experience, where Noah was after the animals entered the Ark. This Divine interposition was to him the *crowning testimony!* He knew that God was with him, and this was security enough for faith. So the predicted events, occurring in the Advent movement, *prove the presence of God by a special Providence.* We "confess" the promised presence and agency of Him, who confirmed Noah's faith; by interposing, to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence, to fulfill his word: consecrated with the Advent of Christ into the kingdom. Doubts to the winds now. Hallelujah!

5. Some, however, object to the idea that God has any direct or determining agency in these recent events, because those who believe and concur are unknown to fame or philosophy. They seem to imagine, that it is too small business, for God to meddle with.—They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall "without our Father."

Others reject the scriptural doctrine of Providence, in our recent experience because the midnight cry was so limited. They forget that the ministry of Moses,—of Messiah,—of the Reformation was too limited to meet the demands of skepticism.

But the grand objection is based on our disappointment. You were deluded. God's Providence did not produce the events of prophecy, because your expectations were not realized. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In Mat. 21: we have an illustration. The blessed twelve and the shouting multitude were on the tip-toe, of expectation. They thought that His entrance into Jerusalem according to prophecy, was the time, when He would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was however, *just as really fulfilled*, as if they had correctly, conceived God's purpose, and realized their expectations. The disciples were extremely disappointed and distressed at the crucifixion. "They were glad," but still disappointed, in his visit to them after his resurrection. Those disciples were enabled to correct their mistakes by the Providence of God. So can we, who believe. The disciples' mistake did not destroy discipleship. It was piety, in them to desire the Kingdom and honors of Christ. Their mistake, resulting from their limited knowledge, or capacity, did not destroy their piety. Just so with us.

6. It has been said with reproachful sarcasm, you "can not be

disappointed!" As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God's Providence, fulfilling his work, is not to be belied. His Providence never occurred with his people, at or near the right time, to make a false fulfillment. The idea would be a *libel on God*. It would give the lie to all He has revealed of his Providence—or promised his trusting obedient people. We confess our mistake relative to God's design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility we cast ourselves on Divine infallibility. Amen!

Those who reflect on us, seem not to see themselves. They assume that *their conception* of the Advent must be realised; as if their theory of prophetic fulfillment was more trustworthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their "original faith." Messiah must come according to their conceptions. There they stood, in a fixed position, till "their house was left unto them desolate." The disciples on the contrary saw scripture being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a "disciple" however much despised.

7. All attempts to re-adjust the prophetic periods is labor worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony with the Bible doctrine of Providence. The integrity of God's word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologers, exposes us to its loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: "I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is *not in my power to rectify it*. I must leave that with God."—The mistake was of precisely the same nature with that of the Holy Twelve, and others, Mat. 21: 4. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook our Lord's design in that fulfillment. *It was however a fulfillment*. So in our case precisely, God's will was done.

Our experience, in this respect, harmonises with that of God's people at every epoch in our world's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. Ex. 5: 21-23; Mat. 26: 56. The disciples all "forsook him and fled; yet even in that they fulfilled, Zech. 13: 7. They had inadequate conceptions of God's revealed plan, Luke 18: 31-34, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the manner, in which, he would accomplish them. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, *after God's Providence has proved us not so*, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall."

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. His plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes,—the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted, the *finale*, will soon open, on our astonished, or enraptured vision. "The righteous will be saved. The wicked will be damned, and God's eternal Providence approved." Amen and Amen.

O Lord give us grace and we will "confess thee before men." Be "witnesses" for thee,—that thou "hast set in order" from ancient time, "and declared it! No agency can defeat or derange the "order" which thou has declared. When the predicted events occur in the prescribed "order" we confess the truth of Jesus. It does not occur "without our Father." It does take place by the direction of Providence, a present God. So it will be till our Lord appears in Glory, till his people also "appear with Him in Glory." Hallelujah! Praise ye the Lord! We are "not orphans," "not left comfortless. He is present, fulfilling his word. And now having passed the introductory scenes, Glory will open. All who have not "cast away their confidence" shall be glorious like their Lord through a blissful immortality. Amen!

My "confession" is not then an "apology" to the world; but a

continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of our testimony."

9. Finally, as Noah knew that God was with him, when he saw the creatures coming "two and two" unto the Ark. As Joseph knew his vision to be from God when his brethren were bowing before him. As Moses' mother and David's friends knew that God was with them by a fulfillment of his word. As the Apostles knew Jesus to be the Messiah, by events, and his works *according to scripture* so we know, without a doubt, that the Advent movement is Divine in its origin. Divine in its progress. Divinely glorious will it be in its results. Amen!

## THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE.

Jan. 17th, Jesus said, "Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."

"The gift of God is eternal life through Jesus Christ our Lord." This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the True God and his redeeming Son. For all such he prays, Ver. 9: "I pray for them, I pray not for the world, but for them who thou hast given me; for they are thine." His ever prevalent prayer was, that they might be kept "from the evil" that is in the world, and sanctified "through the truth." It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated soul, body and spirit, to the Lord. Ver. 20: "Neither pray I for these alone, but for them also, who shall believe on me through their word."

In this solemn supplication of our Saviour, there is no mention made of any who shall be saved, except those who believe the truth taught in his word. Our Lord presents his successful intercession, for all who make a believing application to his blood. These, and these alone, are characterised as the subjects of his prayer in parallel scriptures. Rom. 9: Heb. 7: 25. His prayer prevails for them; all, "He is able to save them to the uttermost"—to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people the necessity of Divine guidance and succour. Even Peter would have perished, had not his Lord prayed for him, "that his faith fail not." They were hated by the world, because "chosen out of the world." Ver. 16: "They are not of the world, even as I am not of the world." Let us notice the leading truths connected with the doctrine of Divine guidance.

I. Seeing God's people are thus hated by this fallen world, are so frail that they could not walk, stand, or even "live" but by "faith," they need definite pledges of Divine "help in time of need." All the promises recognise our dependance, and the necessity of Divine guidance. We cannot go alone, were it right for us to make the endeavor; therefore it is written, "Trust in the Lord with all thine heart and lean not to thine own understanding." "If any of you lack wisdom let him ask of God, and it shall be given him." The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. John 14th to 16th ch. This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be Supreme, in His guidance, He has supremacy over every fallen or fallen spirit. To enjoy his indwelling energy by receiving and obeying the truth, is to be His temple—vessels unto honor, *meek for the Master's use*. To all such this heavenly guide is pledged for ever.

II. These promises belong to His friends, John 15: 14:—to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will be guide in judgment, the meek will he teach his way." "The wise shall understand." "if any will, (is willing to) do his will, he shall know of the doctrine, whether it be of good. John 7: 17; It is more history to state that the Advent people were willing to know and to do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home, or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all "who believe." The Adventists believed, nay well nigh savoured their Bibles. They trembled at the word of the Lord. They had "the beginning of wisdom." They meekly, diligently, prayerfully sought the "wisdom which cometh down from above." Consequent-

ly, the Lord was pledged to *teach them His way*. He has, if so, done it as certainly as he is the true God.

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose, the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with "their loins girt and their lights burning," waiting for Jesus. Such are "blessed. They look for" and "love His appearing." They are "led by the Spirit of God," and having "the first fruits of the Spirit, they groan within themselves," waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Savior promises to "come again"—to send the Holy Ghost to "abide with them for ever," and then he prays for "all who believe on Him through" the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in His coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as *ours*, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduously, than we have already done. If, therefore, they have failed us, we can not claim any benefit from them in the future. To admit that have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false.

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to sustain it in such circumstances; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If, for illustration, I had been supposed to have failed in my business engagements during a series of years, then all would suspect me. They could not confide in me; but suppose further, that I could, by bringing forward the documents in the case, shew all who would listen, that I had done just what I had agreed to do. Then confidence would not only be restored, but greatly confirmed, as to my future engagements. Precisely so in regard to our Savior. If we imagine that His promises have not been fulfilled to his trusting, crossbearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. 11, 1. Faith is the substance of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are supposed to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished,—allow what is true, that these events, in the preparatory scenes of the 2d Advent, have occurred just as God designed, then our ground of confidence remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "because unbelief, our Savior is near." He did teach us "His way," He led us at each point to do His will, Amen!

V. Divine goodness does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly. Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or that he employs his people to do his pleasure. It is both infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme,—that God is not God.

VI. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subvert his purpose, to fulfill scripture. Our liability to err has been the occasion for divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned to his people. In the plenitude of his mercy, He has provided that we "understand," so far as necessary to do His will—that we do "know of his doctrine," just as He has promised—as his servants have in all ages. They do not, as Satan said, "know as Gods," but as men. They do not understand as angels, but as christians. While they know, only as christians do, they may for the time, misconceive their Lord's designs in the movements of his spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to "perform all his pleasure;" yet, Cyrus had "not known him." Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of "the little horn." Then his was laid aside as a thing of nought. God makes "the wrath of man to praise" Him, and "the remainder of wrath" will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Caesar or Cyrus as the revolutions of earthly empire demand can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them, notwithstanding their mistakes. He verifies his promises to them in spite of all their weaknesses, and gradually brings them to "understand," both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were "willing to do his will;" therefore they were guided "into all truth." They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry "Hosanna." Had they held their peace God would have put a tongue in the stones, and they "would have cried out." Do they, through fear, see from the Lord, and leave him "alone"; it fulfills scripture. Does Judas sell, and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should "begin at Jerusalem." So with the 2d Advent people, God has led them in "His way," at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 16th day. This nerved them to do God's will. Those who are willing to "do His will" despite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are like the apostles, under a stress of necessity to fulfill His purpose. In doing it voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture, each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, trembles

and loves. "I am a worm and no man," before this wonder working God!

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning him. Like that resting on our Marions. "Thus it broken Christ to suffer." "A bone of Him" could "not be broken" by the executioners; because the scripture type, the pasover could not fail of a fulfillment. The necessity for Jesus' sufferings was a dreadful necessity; so in the revealed "fery trial"—the "faller's soap," and the "refiner's fire" must do its work—on and in his people. Character must be developed. Those who have not "oil in their vessels," i.e. grace in their hearts to sustain them when the next blaze of the lamp seemed about expiring, must be known. God never intended that the whole and apparently happy "ten" should enter the kingdom—no more, than He intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five" of that virgin band had not oil in their vessels." Such would want "the door" open after it was too late." The necessity for this development is indeed, dreadful; yet there is this necessity. Thus it is written: "the scripture must be fulfilled." Those only, who have "oil in their vessels," with their lamps in their hands, can "stand before the Son of Man." They have grace reigning within. They know that God is true and trustworthy, notwithstanding their disappointment. They do not, dare not, deny his promise or his Providence; but wait on God, as did Moses in his emergency—as did the disciples, before the Pentecost. This confidence urges them with more importunity to his throne. He gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the weakness of his obedient children nor "the wrath" of their foes, can defer, or defeat the Divine purpose. God's "counsel will stand and He will do all his pleasure! Hallelujah, Amen!

VII. To deny that God does thus guide his people is to deny God's agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far "do despite to the spirit of grace." How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, crossbearing people! Who would, or who could believe God, if, in such a crisis as that just preceding "the consumation," He should fail to fulfill his word! "If the foundations be destroyed, what can the righteous do" toward trusting God? "The Lord is in his holy temple—His eyes behold, His eyelids try the children of men (Ps. 11). To deny the fulfillment of Divine promise since '43 to those who look for and "love his appearing" is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin "which hath no forgiveness." We "know how that afterward when Esau would have inherited the blessing he was rejected," Heb. 12: 15-17. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way? To those who do not "hold fast the beginning of their confidence, stedfast unto the end?" What promise is there for those who "let go" their confidence in God's guidance, in order to get a better hold, somewhere in "doubtful chronology?" "As the lamp of life shines only on the believer's pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin band, one class had faith in God's guidance, notwithstanding their disappointment, while the other lost the faith, they had before professed, relative to the spirit's aid? One class was *asked*; the other *went down deeper into God*. One class attempted to justify themselves; the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches or from "doubtful chronology;" the other in the exercise of a living faith, held on their way waxing stronger and stronger. Those cast way "the beginning of their confidence." These are holding it fast "stedfast unto the end." Amen!

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of Kings,—to bear "their cross daily," till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go "the beginning of their confidence," draw back from much that God had "sealed" by his spirit, or by his Providence, and joined the world (silently it may be) in denying that God's promised guidance had been granted them. Such not heeding the spirit's message to the church of the Laodiceans will not be heard when they "knock."

This, if true, is a tremendous truth, and ought to be suppressed, no more, than the truth of Christ's coming. It shews that the great event is just upon us. Men cannot be converted by denying God—drawing back to '43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly clear in preaching the Judgment, right on men, when authorized from the word and Providence of God to believe that it is so. If there be any who are honest hearted—any who have not consented "to the counsel and deed of those who" deny the truth of Divine promise and Providence, they may be benefited. It certainly can lull none asleep who "have an ear to hear," to be assured that the burning splendor of the day of God, is just opening on the world!! It shews believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be "present truth." The faithful servant gives "meat in our season." The points in the parable having been passed,—the virgin band broken up,—the clamor about the door being heard, it proves that the reason for this portion of meat is "due." The promise and Providence of God, proving a fulfillment of this portion of the Parable, I dare not withhold the truth in its "season." The responsibility of believing this truth is thought to be great, but is not the responsibility of suppressing truth, inconceivably greater?

VIII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.

The parable of Mat. 24: 45-49, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43. Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I knew you not."

The facts preceding a marriage are employed for this purpose. All the

action in the parable, precedes the nuptials, and the marriage feast. Is not this so? If so, then, in the fulfillment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while waiting and watching for the coming of the Son of Man. It is not Judgment, but the scene preparatory to its execution. It begins at the house of God.

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth, in view of the signs and periods, preached by the faithful servants—the tarrying—the midnight cry, the dispersion of the band when a part are losing their light—one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood), the other making a subsequent clamour about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable. They represent the feeling and action of adventists in view of their Lord's coming. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," Mat. 13: 13. The evidence of his coming is nearly all of this nature. It may be—it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches, against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as really as if he were so called, in this parable. They may know, as nearly as unbelief can know, that if the Son of Man should come at any one point in the parable prior to the end, the rest would remain unfulfilled. Those "jots" would so far fail.

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?" Was not his answer pertinent?

2d. The parable represents the action of Adventists in view of his coming. Those who knock do it with the full conviction that they can, and ought, to enter. There had been no change externally.

3d. There is a different feeling and different action among the self-deceived after he comes; he "knows them not." They "wail," and he cuts them asunder.

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our christian course; but Jesus, standing very near, cries, "Whosoever doth not bear his cross and come after me, cannot be my disciple."

The Advent cross was large—the tarrying cross was larger, because of the reproach which attached to faith "after the time passed." The Midnight Cry was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed "too bad" for us to confess the truth of divine promise, and the interposition of divine Providence amid our disappointments, it brings a cross.

Some Advent preachers and papers have united to cast contempt on those who would not "confess" and "draw back" to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach—many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmeric sorcery had guided those who are in Scripture, characterized as God's people. We are the "offscouring" of the Advent band—the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting "a snare" for the world. Still we have nothing to glory in, save the cross, for necessity is laid on us—"yes, see is unto" us if we "preach not" the truth of divine guidance. There is a moral necessity that those who share the grace should bear "the reproach of Christ." Those who will wear the crown, must bear the cross. The necessity which existed for Jesus to "endure the shame" resulting from disappointed public expectation, still exists, but glory be to his dear name, he makes his "reproach" "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still the shut-door cross transcends all that have gone before it. The world, the flesh, and the devil will not consent to the door's being shut. It brings SCORN NEXT TO HEAVEN, makes it too CERTAIN.

Mark! None can deny that there is a shut-door in the Advent prophecy—that Jesus is answering the inquiry, "What shall be the sign of thy coming." None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. Can any but Infidels deny that they have occurred by the intercession of Providence? In view of God's promised guidance, dare any but Infidels, deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene preparatory to the Second Advent, cannot have transpired "without our Father," Mat. 10: 29. If so, then the Advent cause is the cause of God, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say, "I know you not." This will lead to the "wail" of the wicked; Mat. 24: 30.

The shut-door and the knocking must of necessity precede this answer of our Lord—must be before the actual revelation of the Son of Man. The entire action of the virgin band in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place in view of his coming, before he discards the foolish, and consequently, before he damns them. This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this "cross" that it brings with it a "will" to bear the "New Commandment" cross; (John 13); also that which attached to the salutation: Any view of these portions of truth which avoids the cross, LEAVES OUT JESUS. He is ever on the cross. We cannot get the truth as it is in Jesus, except we take the cross too. Those who will not "confess Christ" in the shut-door, dare not in the "New Commandment." They are on the popular side,

avoiding the cross in these points; and justifying, so far, the disobedience and unbelief of the church and world.

To them the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!! Instead of confessing the spirit and providence of God in the past and present state of the once Virgin band, they confess to the world—"draw back" from "present truth," and yet will have it believed that "the door" is open, still!! The clamor about the door has occurred since the cry, in the order in which it stands in the Scripture, yet it is no fulfillment!! (God has got tired, and gone away from the closing scene of strife—has left his trusting people to chance, "doubtful chronology," "mesmerism," or Satan's sway!!)

It looks like admitting the Divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his cause was abandoned to the Devil. "O fools and slow of heart to believe all that the prophets have spoken—ought not Christ to have suffered?" &c. Thus he reproved some of the most believing. Now he characterizes those whose faith fails, as "foolish;" for "thus it is written, and thus it behooved" the Advent people to break up after the cry. "Thus it is written, and thus it must be," that one part would wish the door open after it was "shut." "The scripture cannot be broken," therefore all must take place before the Lord answers them "I know you not." How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent.

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable—that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, "HIS WONDROUS WORKS DECLARE." Amen. Deity must be de-throned, ere He would withdraw his hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son.

IX. There is finally, a necessity for the experience connected with the shut-door. There is need for the shut-door to separate us finally and forever from the world, preparatory to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there is a shut-door in the same discourse; in Jesus, reply to the same inquiry, "What shall be the sign of thy coming." Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom, Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are "foolish." They must be detected before being rejected. "REMEMBER LOT'S WIFE" said he, as he left the world. Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead of divine promise and Providence for a pillar of cloud. "What is the chaff to the wheat, saith the Lord?" Doubtful chronology is sliding sand, God's promise is an EVERLASTING ROCK.

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. "The stone" was "cut out" from its parent mountain, not left in it; and does not this include the living saints? Those who "sleep," are already out of reach of worldly influence; but those who are alive need to be separate from sin and sinners. The stone must be "cut out" before the kingdom can be "set up." The principle pervades revelation; Luke 10: 10, 16. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos. 4: 17; Heb. 17: 17; Rev. 22: 10, 12. This principle and the above facts sustain the shut-door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who applied "too late," "Indeed I do not know you."

Let those who suspect the promise and providence of God in the fulfillment of Advent prophecy, read Acts 13: 40; "Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE believe, though a man declare it unto you." In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of 'present truth, you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world you condemn God, and must perish beneath his frown.

In conclusion, I remark that this view is sustained by the faith of christians in christian experience. Bro. Miller said March 20th, of the 7th month, "If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then." This is the doctrine of this discourse. We had better rush on forked lightning, than deny the Holy Ghost in the Advent experience—better be plunged into a fiery furnace, than deny God who is a consuming fire.

The points of the parable have been by Providence, verified down through the shut-door to the clamor of those whose light of faith failed them. As a sparrow does not fall "without our Father," this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. "If we deny him, he CANNOT DENY HIMSELF."

To present the necessity of this discourse, let me say that many souls are furnishing for this bread. They have been taught by preachers and papers to doubt, and they dare not, cannot trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We "walk by faith," not by doubt—by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect "slough of despond," in which I see that untold numbers are sinking to perdition. It is so plausible that many seem to suspect it. It would deceive, if possible, the elect; and no marvel, for Satan himself is transformed into an angel of light.

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfailing promise of guidance. He says, "My sheep hear my voice and they FOLLOW ME." His doctrine of Divine Providence is certainly a very different compound to feed the "little flock" from than that of doubtful chronology or mesmerism. One is "from Heaven" the other from man.

A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan 28, '46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Lord."

This is a virtual denial of the promise of Divine guidance, and the providence of God, which Jesus taught. His "guiding spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving "his appearing." True he led Israel and his first disciples "by a way they knew not," yet he guided them in "his way." Amen. *This is all that is claimed in relation to the Advent movement.* God has guided us to do his will infallibly. He overrules alike "the wrath" of foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered — now he is coming himself to reign — and I must confess him in all his truth — in all his commandments; Rev. 22: 14.

The falling away of the foolish, and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.

One word to those who say that they cannot see; rather for the instruction of those who *can see*. Those who were *unwilling* to admit the truth of Christ's Messiahship found an excuse — those *not willing* to see the Second Advent at hand in '43 found a reason — those *not willing* to take the cross of the "New Commandment," explain its binding authority away, as easily as does the Infidel every other Divine requirement. We must be **WILLING** to "confess Jesus Christ as Lord" — Sovereign of our whole being — our faith and our worship. Then we can see, then we can take up his cross — "follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "*glory, honor, and IMMORTALITY.*" Amen.

### THE BAPTISM OF JOHN.

*Whence was it, from Heaven or of men?* — Mat. 21: 23-32. From Heaven, because, 1. He bore the Divine credentials. He came to them in "the way of righteousness;" sought not his own glory. John 7, 18. 2. The fruits of his labors were, as far as they could extend, most beneficent: bad men became good. Mat. 7: 20. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, "a voice crying in the wilderness, prepare ye the way of the Lord." Isa. 40; Mal. 3. 4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit "voice in the wilderness," or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it convenient not to know — to *is*, rather than be cornered in argument. They were reputed; wise and devout, yet their case was more hopeless than that of "publicans and harlots." They having rejected John and his ministry, could not now believe till they had *repented* of that sin. Having thus

disobeyed God, they could not obey without repenting. But as repentance is the result of conviction, as conviction of guilt is produced by an admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was *no hope* for them. They could not receive Messiah till they had believed in John's baptism. The revealed plan, that "voice" was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven: but to us the admission involves no cross. It is now no test. Then it was a test: though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age. Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. Mat. 11: 3. Being *disappointed*, he *doubted*.

Let me change the form of enquiry. *The Advent Movement, is it from HEAVEN, or of men?*

With all the assurance of my soul, I answer, from Heaven.

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials. John 7: 17, 18.

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world.

3. There was to be a movement like this, to introduce the Second Advent, as John's ministry prepared the way at the first. Mat. 21: 46-50; Rev. 14: 6, 7; Hab. 21: 4; Mat. 25: 13.

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be *counterfeited*, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent. It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited.

Come now, don't be afraid, tell us whether the writing out of the vision, the annunciation of the Judgment, the going out of the most spiritually minded, the tarrying, the Midnight Cry, the dispersion of the virgin band, and the clamor about the door, is of "Heaven," or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you "cannot tell;" but be honest.

If it be "from Heaven," then the Judgment is right on us. If so, then none of those who have refused faith and obedience *can believe* till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light.

O Lord, let not Br. Miller *doubt*, as did John. For Jesus' sake, do grant him confirmation. Amen.

"Ye believe in God believe also in *me*," saith Jesus.