

# THE ADVENT TESTIMONY.

VOL. I. "They overcame by the blood of the Lamb and by the word of their testimony." NO. 2.

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## THE ADVENT TESTIMONY

It is issued for the purpose of presenting the Scriptural evidence that the Advent Doctrine, as it has been believed and preached within a few years past, has been under the direction of the Spirit of Divine Providence or God. The name may be changed, if necessary, without notice. Terms—(gratis), except the reader desires to give something toward its publication.

## THE ONLY SAFE POSITION.

To the Christian there is but one rule of duty, and that is the Divine will. One glory to seek, and that is the glory of God. His trust in God, and love to Him, must prevail over all inferior affections. Jehovah's claims are paramount to all others. He is supreme; therefore his will should be regarded as supreme. We should give God that place in our hearts that he holds in the universe. Absolute supremacy is his due. Amen!

The language of our heart should be, "Lord what wilt thou have me to do!" "Speak Lord, thy servant heareth." This docility and submission of soul, is ascertained by believing heartily what he reveals, and obeying cheerfully what He commands. The child of grace makes no reserves—does not "keep back a part of the price," but gives himself up, a "living sacrifice, holy, acceptable to God." It is to him, "a reasonable service." This is ~~the~~ *safe position* to occupy, before God and man. It is that of a "living sacrifice, holy and acceptable to God."

In this position, Noah prepared his Ark, and condemned an opposing world. It led him out over a drowning world, where none could deliver, but Almighty God. This was the position of Job when he justified Jehovah in his bereavements. "So the Lord blessed the latter end of Job more than in the beginning."

In such a position Abraham left his kindred and country and in heart, sacrificed his beloved Isaac; but he became heir of the better world, and father of all the faithful.

Elijah, living in this posture before God, passed through fire and flood and became so filled with "glory and with God" that he could ascend to the realms of immortality in a "chariot of fire, with horses of fire."

Daniel maintained this position to the depths of the lion's den, where God's angel attended him, who made them meek as lambs at his feet. It was for Daniel the most instructive, advantageous and honorable position that could have been occupied.

In this position, so dangerous to human view, the companions of Daniel went into the fiery furnace, "seven times heated" and found what, elsewhere they never knew; "the form of the fourth, like the Son of God."

All whom the Spirit of God deemed worthy of a name in the list of worthies "of whom the world was not worthy," have been led, by maintaining this posture of soul, into dangers, from which none could deliver but God. In danger they cling more closely to their Father's guiding hand. Their most fatal positions have been most safe—most blessed for them, and most for the glory of Him, who has condescended to employ them in a sphere where angels delight to attend and serve.

David was most secure when in conflict with Goliath. So was Peter, when at Jesus's bidding, he walked on the tempestuous sea of Tiberias. Luther was never in a safer position, than when in the presence of the German princes and in spite of the Pope, he maintained his confidence in the Holy Scripture, and was placed under the Anathema of the Church, and the ban of the empire. Had he or any of "the sons or daughters of the Almighty" accepted deliverance by forsaking their position as living sacrifices, they would then have been in danger. Without speedy, bitter repentance, like that of Peter, they would have been plunged lower into perdition. 1 Pet. 2: 21; Heb. 6: 6, 10, 10.

It has ever been trying to my feelings to differ from those whom I am bound to regard as friends—in most respects my superiors. It was so with my Paedo-baptist friends prior to my baptism. More so still, with my Baptist friends; but most of all with my Advent brethren. Yet there is only *one safe position*. It is, always, especially in every great crisis, a bold one. In human esteem it is reckless, wrong and ruinous. Such a position was took in '43. Such a position the Adventists dared to maintain till '44. It was fortified by all scripture and all the history we could grasp. The evidence

God gave us was sufficient to secure a measure of homage from a large portion of the more candid in community. When withdrawn, a portion of the band forsook their position, as if they could not stand only so far as sustained by human opinion; at least sufficiently to keep them in countenance. The rest like some of old stood, stood firm in the conviction that God was worthy of the most implicit trust, notwithstanding the apparent opposing Providences, and their dreadful disappointment. They "held fast the beginning of their confidence" not "accepting deliverance" on any such conditions as the unbelieving and disobedient, prescribed.

I know the solemnity of the position taken in '43. It was taken deliberately, in the fear of God, after having counted the cost. I knew, that if the Lord's coming was at hand, I could not benefit others, or be safe myself, or do what I ought for the glory of God, but by taking up the cross of that truth. Praise God that He gave me grace to do it.

The solemnity of my position towards the Adventists I still feel. Though there is not in any corner of my heart the least unkind feeling towards any mortal, much less the Advent people; yet if I am right in maintaining our position, they in "drawing back" from it, are in infinite peril of perdition—can not avoid it; but by timely confessing their sins, for confessing to the world, justifying its impotence, and seeking again to build up those principles of false or formal religion, which they had attempted to destroy. Some have gone to the churches, others in heart are going—justifying their unbelief.

If the Advent be at hand—if the Doctrine of Divine Providence taught by Jesus, and by the record of all Divine dispensations thus far, may be applied to this period, and to those characterized in Scripture as God's people, then I am right—must, in the main, be right in maintaining our position—holding fast the beginning of my confidence—justifying God's truth, and condemning the unbelief of all who are falling after the example of ancient Israel.

The searcher of all hearts knows that I do not differ from others willingly. It is only from the clearest convictions of duty to both God and man. I must "confess" Christ's truth—clear my own skirts of the blood of souls, and do good to all who have not, beyond recovery, denied their Lord.

Those who reject the great fundamental doctrines of scripture relative to the Advent movement are in a similar condition, that the churches were placed in, by rejecting the same doctrines in their application to the same great truths of revelation in '43.

I see the waves rising and raging around me; but I see no security in any position, save that of entire trust in Him who never slumbers. All the consecration made at my baptism, I must, God being my helper, maintain. Our Lord is coming. He is coming soon. Amen, even so, come Lord Jesus!

## THE TRUE ISSUE.

It is not whether there has been many things wrong among Adventists, nor whether they are accountable for all that has been wrong. This is granted. It was so among the primitive disciples. My object is to maintain the truth of God's word relative to Divine Providence and Divine promise. By showing that these fundamental doctrines have been verified in our history—that they apply truly and naturally to the Advent movement, according to the strict import of the letter of scriptures; I attempt to show conclusively that it is of Heaven.

In the time of Moses, David, and the honored attendants on Messiah, Divine guidance did not make them divine. It only secured the performance of Jehovah's revealed will. They would in each case have arranged things and brought out the events, in which they were severally, the actors, altogether differently; but they could neither divert the Divine counsels into the channel of their conceptions, nor derange the order he had revealed. It was beyond their power to hasten or impede prophetic fulfillment. They were in some respects, as much disappointed in the development of Jehovah's revealed purpose, by his Providence, as were their opponents. All were at times well nigh confounded, till the smoke of the explosion.

passed off. The believer, seeing the precise fulfillment of the word, "mood corrected, instructed and strengthened"; but those who wanted an excuse for unbelief, turned away, and as in the history of Jesus, "they walked no more with him." Thus it has been in Advent history. God does not do our will, nor endorse our errors. He does his own holy will, and leaves those who are half-hearted, to turn aside to their tents, as did Gideon. "Whosoever is fearful and afraid, let him return." The truth is, God does not depend on us. We all depend upon God. We impose no obligation on Him. He imposes the greatest obligations on us by condescending to employ us, in achieving his triumphs. Thus it was with Phineas, Elijah, Paul, Luther, and others who are his. All glory to God! I want every muscle and bone of my body, to praise Him! Let all that is in me, or of me, glorify his great Name, for allowing me to believe and obey the Gospel—the whole Gospel, including its crowning, its elevating, and also its humbling truths.

God's great plan is, in its higher range, above us. It is above Satan's reach. In this we should rejoice. Of Him, and through Him, and to Him, are all things—to whom be glory forever. Amen! The Advent movement is "of Him." It will be for his glory, and salvation of all, who "hold fast the beginning of their confidence stedfast unto the end." Everlasting thanks be to his dear, sweet Name, that He gave his poor worm, the privilege of acting an humble part, in the scene preparatory to this crowning event of all Divine dispensations. Bless the Lord, O my soul.

Those pitied souls, who became ashamed of "the vision," and of the midnight cry, will be overwhelmed with shame, for having been ashamed of the manner in which God fulfilled his word; except they speedily repent and "confess" the truth of Christ's most gracious promises to those who "look for" and "love his appearing." Jesus holds us to a "confession" of his veracity, in all he said.

"The love of Christ constraineth me," and I have been borne away, perhaps, somewhat from the point before the reader's mind; but not from the true issue. Let those who are ashamed of the part they took in the proclamation of the judgment, and the coming of Jesus in Bible language, and of the midnight cry, tell us why.—Were you not sincere, prayerful and persevering, in searching the scriptures, and did you not honestly believe that prophetic time would end in '43, or in '44? If you were not honest, you ought to be ashamed before all earth and Heaven. Your character must have been rotten to the core. The issue is not whether you are ashamed of the part others have acted. Peter, Judas, and all the apostles, were erring. It is human to err, still; but I have as little to regret in the part I have acted in the Advent cause, as in that which I previously acted relative to religion. I have been as honest and more blessed, in believing the 2d Advent, time and all, than in my previous belief in the 1st Advent. My knowledge, as Bro. Galusha says, was imperfect; but I have a perfect consciousness of integrity. Have you? then tell me can you be ashamed of this primary element of all virtue! My Advent knowledge and experience was obtained by more study and more prayer, than any that preceded it. It has, with me, been a vast advance on all my prior knowledge of christian truth and experience. My whole being praises God for it. Amen.

As this was once your position, (as it still is mine) is it not clear as day, that you have backslidden, or "drawn back" towards perdition? Instead of closing your hearts and your pulpits, ought you not to be alarmed; at your willingness to exclude the evidence that God has been fulfilling his revealed will, in the 2d Advent movement, so far? You thus cast contempt on that which was your own largest knowledge, and holiest, Divinest experience. Your cutest brother has, by "holding fast," a still larger knowledge, and an experience still more Divine. "My soul doth magnify the Lord" for it. "My spirit doth rejoice in God my Saviour, for he that is Mighty hath done unto me great things." Amen!

In order to bring out the true issue, let me enquire:—

1. Whether this is not the time to expect the introductory scenes of the Saviour's glorious appearing? The overwhelming testimony on this point will not be denied.

2. Is the series of events in Advent history, occurred in a different order, from that which you find in the Advent prophecy? Hab. 2: 2, 3; Matt. 25: 1-10; 1 Thess. 5: 1-3; 2 Pet. 3: 3-4.

3. Can you deny that Divine Providence has extended to this series of events, bringing them out in the predicted order. Isa. 44: Matt. 10-29.

4. Can you prove that Divine promise was not fulfilled in the Advent people? If you can not, please tell us what influenced them. The promise certainly belongs to those who are willing to do the Divine will—to those who "look for and love" the Lord's appearing. Now I prove that the promises of Divine guidance were fulfilled in them. 1st. Because they are addressed to such a people, the cross bearing and believing. 2d. Because those who had enjoyed much of the Holy Spirit before, were conscious that it was the same

spirit of grace, only in a greater degree. 3d. It was confessed to be the Holy Spirit by the most spiritually minded, who remained in the church. If Divine promise was fulfilled in us as we all once claimed, and the most prayerful in the church confessed, then to deny it now, is to deny so far, the Holy Ghost. It is to deny the truth of Christ's promise. Is it not?

5. Is your conception of the manner of prophetic fulfillment, more likely to be correct than that of the Divinely commissioned Moses, or the Saviour's Apostles? If so, why?

6. Has God usually, in the great crises of the world, left those named in his promises to the guidance of Satan? If so, I'll admit that he may have done so now.

7. Will not the Advent of Christ find the world, as did the Deluge, all "gathered together" regarding all the signs of his coming? Will it not come on them "as a snare"? And is not the Advent movement adapted to form such a snare?

8. Will all those even, who go forth to meet the Saviour, maintain their faith (their light) and enter the kingdom? If not, must you not prove it by that very scripture which you refuse to apply in other particulars, which are quite as plain as this one?

9. Will you tell where you get the idea of a midnight cry? Is it only from the parable of the virgins? Then you must be consistent have, 1st. A going forth. 2d. A tarrying, and 3d, this cry.—Then a breaking up of the band, and afterwards, a shut door.—How in the name of reason or religion, can you make the cry mean something important, just preceding the coming of Christ, and the other parts of the representation nothing, and the series of events, nothing!

10. Is it not impossible that the Archangel should give the cry at the Lord's coming, and then the remaining parts of the parable be fulfilled, subsequently? Does the lightening to which our Lord's coming is likened, give time for the foolish to go and get oil, come on and knock, and not know that they are "too late" till the answer comes "I know you not"? Does it take lightening as long as that to cut and burn its way through heaven?

11. How on the other hand can the cry extend through centuries, when the only scripture, which gives you any idea of the cry confines it to the period of the night watches? Does not the entire action of the virgins, as well as the cry, take place in the night of the marriage? If so, how dare you make it cover their whole lives, nights, days and all? If the cry in the parable means anything definite, or important, why not the time also? Beware! "God is not mocked."

12. If you bend it thus to suit your conceptions, and deny the promise and Providence of God, so apparent in fulfilling the parables, are you not in principle, doing just what you condemn in those who treat the prophecy of Daniel in the same manner? They, to avoid our faith, mix up the 3d with the 4th beast, and in the end make a head of the 3d to absorb the whole of the 4th, so that with them the prophecy, Dan. 7, does not reach even to the 1st Advent. How can you in this manner, make the cry, to absorb the time, and the series of events, the subsequent falling away of the foolish, and shut door, as represented in the parable? I could as soon believe the learned professor sincere when he made the Syrian head of the 3d beast swallow down the whole 4th, before its symbolized existence with its decade of horns, brazen nails and all, not even leaving out the tip end of his tail!

13. If the cry be fulfilled at all, why not the other parts of the parable also, such in the "order" which Jesus "declared" from ancient time, when He told things "that are coming and shall come?"

13. Can you prove that a special trial resulting from our Lord's tarrying will not render patience and watchfulness, absolutely necessary? If we are in this trial why not admit frankly that scripture where the tarrying, the cry, and the need of watchfulness are together taught?

15. Is not the duty of watching through the several watches enjoined, Matt. 24: 43; Luke 12: 35, 38; Mark 13: 35; like that required in this parable? Does it not specially, naturally, apply to that brief period, during which, we know that the Advent is "nigh even at the doors"? If so, how rational the belief, that the time in the parable, is the same!

10. Please prove that the path of the Just instead of shining "more and more unto perfect day," leads into darkness, where they must rewrite "the vision." Where these who doubt Divine supervision, shall themselves take care to make it speak so as not to "lie" the second time! No one will fairly make issue with me on this point, I apprehend; that "the vision" written, judgment hour proclaimed, the tarrying, midnight cry, and dispersion of the virgin band, will ever have a recorded fulfillment again, in our age—that it will be again confirmed by signs and wonders and gifts of the Holy Ghost. No. No. There was a naturalness, a Divinity in the past movement, which can never be witnessed again, by those who will

not believe. It was like machinery moving in oil. It was like the out-burning of a founting from the earth, with original, spontaneous, native force. It evinced the pressure of the Divine hand on this age. It brought out in bold relief, before every eye, the more delicate touches of the prophetic pencil, converting prophecy into history in quick succession, and furnishing abundant confirmation to our faith in the prophetic word, which proves the glories of the everlasting kingdom to be just upon us.

16. Is it not certain that the several points in the parable have been, successively, brought out *distinctly*. Did not the people named in Divine promise stand on them as on a platform, to do what then seemed the will of God, connected with the Advent. Did they not form as distinct an idea of the *going forth*, and of the *tarrying*, as of the midnight cry? Well, if the last be "all *wrong*, all a *mistake*," as a leading lecturer in this city says, "though we was *compelled* to come into it," why is not the whole wrong? Why keep up false appearances? I KNOW that each leading point in the parable, preceding and following the *Cry*, has become **MATTER OF RECORD**. That which *was* prophecy is now history, down to near the closing scene. I could not, as an honest man, much less as a Christian, profess to believe a part of this wonderful series of events, so like a fulfillment, 'all wrong, or all a mistake,' while in other parts we trace Divine agency. *Our agency in this Judgment scene will be JUDGED by Him who looks through all disguises*. If you deny the hand of God in filling out this representation of those who watch and wait for the Son of Man; I'll engage if you'll be honest, to drive you off from revelation, beyond infidelity into Atheism! It is all of a piece.

I call heaven and earth to witness, that I see no alternative but to confess Christ's truth which has been brought out in the Advent movement, or to deny it. God Almighty is my witness that I see no alternative but to recognize His Providence here, or deny it over the world. There is, I solemnly believe, no alternative but to acknowledge the supreme guiding spirit of grace here, according to our Lord's prayer and promise, or to deny all religion so far as we have known and taught it. There is *no integrity* in avoiding the true issue. If we have known anything of religion "as we ought to know," we have enjoyed it during our belief of these crowning truths of revelation. With tearful gratitude I acknowledge that I never was so favored with the Holy Ghost as during the last few years. The Searcher of Hearts knows that competent witnesses from all denominations have thus testified. Now admit it, or deny it. If you *deny*, be honest and deny all spiritual religion, so far as you or your Advent brethren know. You have had it, if ever, in your Advent experience.

The full confidence of my soul amounts to knowledge, that I do know what religion is—that Adventists, so long as they held fast the "*beginning of their confidence*" enjoyed the Holy Ghost in unwonted measure—that God has guided them to bring out the opening scenes of the day of God—that those who maintain faith in God's word, Spirit and Providence, will still "stand," nay "walk" in the "path of the just," encircled with "more and more" light, as they advance into the glories of an eternal day. "Bless the Lord, O my soul," for such faith and hope.

None who admit that we have enjoyed the Holy Spirit of promise, will join issue with me and deny that He has guided us to do the Divine will—fulfil His word and thus render the coming of our Lord, so far, *absolutely certain and very soon*. Those who *doubt* Divine guidance are, and must be, in the fog. Such will not, after all, see the true issue.

### WHO SHALL BE SAVED.

The subject of the following article is certainly scriptural and very important. It was written to answer a perfect caricature of my argument, which had been published in the Voice of Truth. Though that false view was adapted to cover me all over with odium, it stands uncorrected. My explanatory statement was rejected, though I was careful to send means to pay the printer. It is now published because many enquire after the circumstances. I am willing that all who wish should know the exact truth.

DEAR BRO. MARSH:

In your kind notice of my discourse published in the "Day Star" on Eph. 1, 9-10, you say; 'If I understand the subject brother C. relies on inferential testimony, &c. It is certain, that you did not understand either my motive, or reasoning, or conclusion. In order to make myself understood allow me to disencumber the point against which you object,—that you may see, whether my reasoning is weak, or my testimony inferential.

The question is, Who shall be saved? The text tells us: that in the Dispensation of the fulness of times, He might gather together in one, *all things*. IN CHRIST, both which are in heaven and which are on earth. All who are 'in Christ' will be gathered. The question which naturally follows is, who are 'in Christ'? On this point we must appeal to 'the law and the testimony.' When we learn from the word of God who are 'in Christ' and how they came into that state, we should feel that we have the truth,—the *whole truth*, in the case. If all infants and idiots and uneducated heathen, (or a part of them) are 'in Christ' by birth we shall find it somewhere, plainly stated. Then it will be to us an article of faith, that God's plan for bringing this portion of our race into Christ, is by birth. If, on the other hand, this is *no where* found to be God's revealed plan,—that men have *no authority* for believing we are "in Christ" *by birth*, but their own erring reason, aided by their earthly sympathies, then we believe that God has given us the exact truth when he says 'the just (all of them) shall live *by faith*.' 'Ye are ALL the children of God *by faith in Christ Jesus*,' (not part *by birth* and part by faith). 'And if ye be Christ's, THEN are ye Abraham's seed, and heirs according to the promise.' This is not inferential, but direct, testimony. It is as *strong as THE TRUTH of the Eternal God*. Amen!

There are, with regard to Christ, three states. 1st. *Without Christ*. Eph. 2, 12. This is the state of nature. 2d. *In Christ*. This is the state of grace. 2 Cor. 12-2, Gal. 1, 22, Phil. 1-1, Col. 1-2, 1 Thess. 4, 16. 3d. *With Christ*. This is Heaven. Col. 3, 3, 1 Thess. 3, 13, and 4, 17. These who are born and remain in a state of nature, are comprehended by Jesus in the term "World." Those who "believe" are distinguished from "the world." They are "in him," as the "branch in the vine." They come within his all prevalent prayer, *John* 17. They are sheltered beneath the smoke of the incense, from his golden censer. "I pray for them, I pray NOT FOR THE WORLD, but for them which thou has given me, for they are thine. For such he "will come again"—will receive them "unto himself." All those who are in Christ or in a state of grace, will "be gathered together into one," in accordance with his prayer, and that will be glory. "Heaven is a prepared place, for a prepared people."

It has long been my conviction, that there are certain great and fundamental truths at the basis of Jehovah's moral government,—truths which he never disregards in saving men, any more than he disregards the laws of nature, in the administration of his Providence. Allow me to state a few of these great truths; for as God's word is "not yea and nay," He will not save some in accordance with them, and others in opposition to them.

I. He specifies the character to whom the promises belong. They are chosen in Christ to be holy. They believed and were sealed with that holy spirit of promise, Eph. 1, 4, 13. For the promise that he should be heir of the world, was not to Abraham or his seed, through the law, but through the *righteousness of FAITH*—therefore it is of FAITH that it might be by grace; to the end the promise might be sure to ALL the seed, Rom. 4, 13, 16. This is the election and predestination of the Gospel—that we should become like Christ, Rom. 8, 27. Now does he save such as sustain this character, and a larger number who have it not? Remember that when Jesus speaks of little ones, it is the "little ones who believe in" him, or come to him; therefore he does not teach us to believe that God chooses some to be holy, and thus prepares them for salvation, while others are chosen on a different plan, which requires no such preparation. The plan for saving the majority of our race without a Gospel preparation is the plan of Universalists to save all; so that the common theory is removed but a step from universalism. In principle it is universalism.

II. He requires of all who are distinctly named as his people, faith, obedience and perseverance to the end. "He that believeth and is baptized shall be saved." He has become the "author of eternal salvation to all them who obey Him." He is able to save them to the uttermost that come unto God by him, Heb. 5, 9-7, 25. This obedience is a part of God's plan. Hence Jesus says; "Suffer little children to come to me, and forbid them not, for of such is the kingdom of God." On the common theory many children of christian parents are left to grow up like the weeds in the garden; assuming that they are safe, till they are instructed. They are abandoned to the Devil, under the delusion that till then, they are secure of salvation, without coming to Jesus. "Little children" who come to Jesus shall be saved, and those (the Doctors add) who do not come shall be saved! "Little children" whose faculties are unfolded under the sweetest and most benign influences of grace, breathed on them by a praying father's tenderness, and a heavenly-minded mother's love, may believe, they are set forth by Jesus as examples, Matt. 18, 1-4. Now mark; did Jesus ever make a turbulent, fractious, or unbelieving litigious one, an example? That would

make God's word "yea and nay" to this class, and also to the opposite. It would prove the prevailing doctrine relative to infant salvation, that is, if it did not destroy the testimony of God's word. But that doctrine is not true which destroys the harmony of the Divine teachings—relaxes parental care, and teaches that salvation is promised alike to the "little ones" who believe and those who believe not. The true view stimulates parents astonishingly, to instruct their little ones, and lead them to come to Jesus; for THIS is certainly God's plan. He gives his Good Spirit to those who act in harmony with his word.

III. The Divine plan, as plainly written out in the Bible, requires trial. We not only need faith, but "the trial of faith." Angels were tried. Our primeval ancestors in Paradise, were tried. The Israelites in the wilderness were tried. The apostles and martyrs and believers are all tried. "Whom the Lord loveth he chasteneth and scourgeth EVERY SON whom he receiveth." Heb. 12, 8. Now is this the principle on which God proceeds in all dispensations, and yet does he deliver the most of mankind in utter contrariety to it. "If ye suffer with him, ye shall also reign with him." Why not add, if ye happen to be born in sin and murdered by your sinful parents you shall also reign with him. This is the delusive doctrine of human theology; but it is not found in the scripture. IS NOT TRUE.

IV. There are certain natural laws, which God always recognizes in the administration of his Providence. They are employed to illustrate the work of grace; therefore it is neither unreasonable nor unscriptural to suppose that there is a like uniformity in both God's plan of salvation and Providence. The people of God are to "receive with meekness the engrafted word, which is able to save" their souls. Now does one native or wild tree, or one class of them, need engrafting, while others bring forth fruit, perfect in quality, and abundant in quantity, without engrafting! Nay more, do those wild young shoots, which the frost nips, or the plough uproots, or the sun withers away, produce the same fruit in quantity and quality with those which are preserved, engrafted, and carefully cultivated! I say no; but this is the doctrine which now prevails, outraging common sense, contradicting God, and deluding both the church and the world!! Deny this who dare; by even a show of argumentation.

There must be a point beyond which children do not live—are not written among the living. Ask any physician if all within that limit do not perish as though they had not been. But where shall the line be drawn if not by revelation? Who is competent to decide a question of this magnitude, but our common Father? If we let God's word decide we shall see the necessity of preserving children, and engrafting them with the Divine Word.

V. God tells us when and where the righteous obtain immortality, 1 Cor. 15, 45-54. It is in the resurrection at the last trump. A state of mortality precedes the resurrection, as certainly as immortality follows it. "This mortal must" then "put on immortality." This promised immortality is predicated of those "who are Christ's," ver. 23. They are a "prepared people" for the place which Christ is preparing. Now is it requisite that all these should "seek for glory, honor, and immortality through Christ, and wait for it till his coming and the resurrection, while untold millions receive it on principles utterly at variance with these! Are the chosen—the called and the faithful unworthy of a resurrection till the last trump, while countless thousand get it at birth! Had our Heavenly Father revealed this as his plan, then we could believe his plan is twofold. One class would get immortality by faith in Jesus and the 2d birth in the resurrection. The other by their birth! Or if, as others imagine, death be the gate of life, then one class obtain eternal life on the plan revealed in the Gospel—the other get life by death!!!

This cannot be, because all the saved "are Christ's," and they get immortality in the resurrection. The record is definite, and no exception is made in behalf of the ignorant or the infirm, the young or the idiotic.

There are many thousands born daily by a combination of crimes. Doubtless thousands of them die, by exposure, or by the murderous hands of their wicked parents. Now can it be that such pass away to the bliss of Eden? Does not that idea make Paradise the common sewer into which the vicious are daily pouring the pollution of earth? Can these be the "peculiar people" which Jesus died to "redeem?" No, No. They are rather like the "thorns and briars" pains and groans, under which the earth "laboreth." It is a most manifest fulfillment of Gen. 3: 16. Unto the woman He said, I will greatly multiply thy sorrow and thy conception. This curse no more peoples Paradise, than the attendant sufferings and sorrows constitute the happiness of Heaven. Jesus came to "redeem unto himself a peculiar people, zealous of good works." Titus 2: 14.

In Jer. 31, 15, 17, we find a promise concerning children. This should be taken in connection with Rom. 9, 6-8. "The seed of Abraham" are not "all children." The children of the flesh are

are NOT the children of God." Who dare array the prophecy against this plain, positive, Apostolic declaration? It is true that one item of that prophecy was fulfilled by the command of Herod, Matt. 2, 17, 18. It is not the promise which was thus verified; neither is there an application of the promise to those children. True, men have imagined the event over which they mourned, and "would not be comforted," is equivalent to the verification of God's consolatory promise. I thank my God that he has given to some eyes to see a difference between events which are in their nature, so dissimilar, as the destruction of children, over which they "would not be comforted," and the encouraging promise of God, which, by the Apostle is applied only to the children of God. There is not a single promise to the children of the flesh—all the promises are given in the various passages to those "who are children of promise" to believers alone. Others are deliberately excluded.

Then it is recommended to read the prophecy in its connection, and in the light of all the primary truths of the Gospel, which have been named in this article. Surely we cannot so expound the prophecy as to contradict Paul—all the fundamental truths of revelation, and the facts of Providence! Can not, I mean, and be guiltless.

Infants were not provided for in the Ark, nor at other periods of overwhelming judgment. On the other hand we have some facts where all the "little children" as well as others are named as objects of destruction, Ezek. 9, 6.—"Slay utterly old and young, both maids and little children and women, but come not near any man upon whom is the mark, and begin at my sanctuary." Now is God unrighteous who taketh vengeance! Is this fact in violation of the fundamental truths of God's government? Does it not rather help us to understand them?

It seems clear that children, though not by nature heirs of immortality, are not subject to the 2d death; because, where there is no law there is no transgression. "What the law saith it saith to them who are under the law." Death (not the promise) reigns even over those who have not sinned against the known will of God, as did Adam: Rom. 5; 13, 4; 15, 3; 19.

My motive is, to bring out the great truths of God's word—press on parents their responsibility, shew the sinfulness of sin, the remorselessness and desolation of Satan's sway over the largest and fairest portions of our race—and constrain all to pray. "Amen, even so come, Lord Jesus." My reasoning is composed of the primary truths of revelation, and undeniable facts in Providence. My conclusion is, that there are "few that be saved," while death reigns (of course it is not grace) over all save the children of promise, even over those "who do not sin after the similitude of Adam's transgression." And there is no hope for any but "the blessed hope. It belongs to those looking for the glorious appearing of the Great God and our Saviour Jesus Christ."

Yours in hope.

## THE SABBATH.

"I was in the Spirit on the Lord's Day," said the beloved disciple. "The Son of Man is Lord also of the Sabbath Day." Matt. 12: 8. Now setting human opinion aside, and taking "Divine testimony," I ask what day is "the Lord's Day"? In Isa. 58: 13; the Sabbath is by the Lord, called "My holy day." The word employed to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord's Day is clearly, from this testimony, the Sabbath Day. It did not end with the Jewish dispensation; for we learn from Isa. 56: 1-7, that it was to be observed by the sons of the stranger—others beside "the outcasts of Israel." Gen. 2: 1, 3; Ex. 20: 8, 11; Matt. 5: 17, 19.

Every enactment relative to the religious observance of the first day originated with the Pope, or potentates of Rome, and those who, in this matter sympathize with them; but every enactment that ever originated in Heaven, relative to the keeping of the Sabbath confines us to the SEVENTH day. The seventh day is "the Sabbath of the Lord our God."

My space will not allow me to adduce the historic testimony; but the above I solemnly believe, is the exact truth. From the twelfth to the fifteenth centuries we trace the efforts of the Man of Sin, to set aside "the Lord's Day," and introduce the first day—the day on which the European nations had been accustomed to idolize the Sun. Let scripture testify; and let us throw off the last rag of "the mother of harlots."

Jesus did not after his resurrection, meet his assembled disciples till about or in the evening of the first day, as we reckon time. It was the early part of the Jewish second day, or the very close of the

first. They began their day at about six o'clock, or sun setting. Mark! The two disciples and Jesus had been at Emmaus—were at Emmaus seven and a half miles distant when that first day "was far spent." He went in to tarry with them and made himself known to them in the breaking of bread; then they returned seven miles and a half to Jerusalem, found the disciples, and while announcing the resurrection, Jesus himself came in. John 20: 19; Luke 24: 29, 33-36.

Then eight days after He met them again, John, 20: 26, which must have been on the second day of the subsequent week. Paul met the disciples on the first part of the first day, answering to our Saturday night—preached all night "till break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night it would have been the Jewish second day. Then he did not keep that first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of Papal Rome. My feelings were inexpressible, when I saw this. The truth, I must confess.

This is the true testimony. Thus easily is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's sabbatic flag. The passage 1 Cor. 16: 2, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! Col. 2: 16, does not speak of the Sabbath; but Sabbaths—called in our version incorrectly Sabbath days, (days being supplied by the translator.) These Sabbaths are, like the new moons and other mere Jewish institutions, mentioned in Lev. 23: 39.—This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the 7th month, it could not, only in a series of years, commence on the day originally set apart as the Sabbath of the Lord our God. These Sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord "nailed to the cross;" so that no one is now condemned for their non-observance. But God's law of Eden—his type of Paradise restored—the Sabbath which was made, like marriage "for man," as man, and consequently, alike needful, through all dispensations, He did not abolish. Man needs still, all that "was made for" him.

"Your assertion is not worth a groat," says the objector, in the absence of scriptural testimony. So say I. My expectation to "overcome" is based on the true "testimony." Jesus said, "Pray that your flight be not in the winter, neither on the Sabbath Day." Matt. 24: 20. He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feasts, as really as the seasons of the year. That "is a nail in the right place, fastened by the master of assemblies!" Therefore I say again, He did not abolish the Sabbath, which was "made for man"—for the good of man. From the dreadful wreck, occasioned by "the fall" in Eden, there have been two institutions preserved; the Sabbath and Marriage. Both were "made for man." This, is the type of Christ's union with "the church." Eph. 5: 23, 33. That, of "the rest that remaineth for the people of God." Heb. 4: 4, 9. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen!

## RELIGION

Consists in fearing, loving and obeying God in all our several relations. It is piety. The word in our Bible, translated Religion, is derived from a verb signifying to worship, to live piously. When we believe what God reveals, and do what he requires, even down to visiting "the widow and the fatherless," and keep ourselves "unspotted from the world," we have religion—the religion from Heaven. It is mere history to state that though our knowledge of the manner of prophetic fulfillment was not perfect when we attained to definite scriptural views of the Second Advent, we had all the elements of piety—all the features of our holy religion, more perfectly developed than ever before. There was a vast increase of scriptural knowledge—a faith that "trembleth at God's word"—a wonderful visitation of "widows and fatherless," and a "victory" over this polluting world, such as those, regarded as patterns of piety, had never before known. I speak not now the sentiments or language of believers, who might be deemed partial; but the language of the candid, the learned, the stout who never identified themselves with us. Now who, but those whose hearts were never right with God can even regret that they had, what was, a vast increase of what they and all others, called piety?

The fact that three classes out of four have failed, as in the parable of the sower, and as illustrated in every great revival, from the ministry of Messiah, down to that produced by the preaching of the Advent Angel, does not alter the nature or value of religion that is "pure and undefiled." Those who "endure to the end, shall be saved"—only those.

The Apostle having no one to speak for him, spoke for himself. I must say, in my humble sphere, that I bless God with all my heart that I have all the testimony of my Bible and my consciousness to prove a gradual increase of what I had learned to call religion, during the last few years, while believing in the Advent at hand. Integrity of heart, diligence in studying to know the Divine will, and a cheerful bearing of the "cross" after Christ, constitute elements of character which no sane mind can regret; much less be ashamed of. There must have been a radical defect in the character or

conduct of one who, now regretting having believed all the truth, he could grasp. My views of the first principles of religion, repentance and baptism were not, I solemnly believe, more perfect at the time I joined the Baptist church, than my views in '43 of the Lord's coming. Yet it was piety and repentance and baptism. It was right to see my own talent, in order to gain another so precisely relative to this crowning scripture truth. Its importance demanded an anxious interest. I could not that I can see have stood acquiescent either at the bar of reason, or of God, had I profanely treated the prophecies, descriptive prophecies, or "the signs" as my ministering brethren did. The Saviour most solemnly, and most frequently charges us to cherish all the intensity of watchfulness, that any of us have done. Thus the Saviour's solemn injunction to "watch and pray always that we may be accounted worthy to escape"—the importance of the subject, and the evidence which few attempted to gainsay, (with scriptural testimony) all required of me the course I then pursued. It was piety to believe. It would have been impiety not to have believed, so much truth as I then saw after earnest and prayerful search. Now seeing that scripture was fulfilled, I see that beside having all the elements of piety, I was in the order of God's Providence—doing his will, though He did not do what I supposed he then would do. Brethren, let us be as thankful, that at each point we can see God's will, so far, done. See to it, that you are advancing in all that constitutes vital religion.

## DOUBTING.

"Whatsoever is not of the faith, is sin." Was it well for Noah to doubt after the creatures came into the Ark, and he had in that witnessed Divine interposition? Was it right for Joseph to doubt his dreams when he saw his brethren (after all the preparatory events had been brought out by Providence) coming for corn? Could Moses find a good reason to doubt that God would fulfil his promise after he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence in his guidance, when after the events preparatory had occurred, Abner made overtures to bring all Israel to crown him King? Was it right for the Disciples to doubt just prior to the reception of "the promise of the Father" at the Pentecost, after all the wonders they had witnessed in fulfillment of prophecy? Then it may be right and safe for us to doubt Divine direction amid the preparatory scenes of the Second Advent. If we "doubt," while professedly maintaining the Advent cause "we are damned." If we maintain it without faith, it is to us, a sin. If it be "of men," give it up at once.

In every crisis God's people have been shut up to faith, as we now are. My heart and flesh cry out "believe." My reason and religion echo, BELIEVE!! Maintain your consecration to God. Wait on Him. He has not, can not fail his trusting ones. He so interposed in '43 and '44, as to compel the confession that a crisis was just impending. Shall we now doubt, because God has been fulfilling scripture in our disappointment, and setting the "snare" for the world by the delay? Hold on!!

Our blessed Lord Jesus is coming. It is made more certain to us by our having witnessed the evident truth of the Bible doctrine of Divine interposition to fulfil scripture. Amen!

"Jesus my all to heaven is gone,  
He whom I fix my faith upon.  
Jesus says he will be with us to the end;  
For He HAS BEEN with us—still is with us,  
And He's promised to be with us, to the end."

This is the doctrine of the Bible, as well as the language of devotion. Doubting souls, who are ashamed of your past interest in God's truth, you must, (to reduce your scripture reading and devotion to your present doubts,) change both your Bible and Hymn Book.

## SHAME.

Is a compound emotion. Ignorance and guilt are its chief ingredients. Those now ashamed of the part they acted in sustaining the doctrines of the 2nd Advent, expressed as it was mostly in Bible language, were either at heart wrong then, or else they have displeased God by unbelief or disobedience since. They were then prompted by slavish fear, or selfish desire for safety, rather than the love of the truth, or the glory of God; and consequently "having no root in themselves, they have withered away." Well may such be ashamed. It is to them, the precursor of "shame and everlasting contempt." No upright person can suffer from this dispiriting, withering state of mind, because he honestly and heartily believed in God's truth, to the best of his ability, after a full and prayerful investigation. Consciousness of rectitude, in both purpose and effort, utterly excludes shame; shame, then, is the sign of distrust and



disobedience, Gen 3-7: 10, go and dwell in "the fearful and unbelieving"—in those who dare not believe and obey their God, or who, in time of trial, "fall away."

It is right to seek after the truth. It is right to live it out. This constitutes well-doing; and no man can be ashamed that he has done well.

## "LIVING WATER."

AIR—Old Church Yard.

"He that drinketh of the water that I shall give him shall never thirst."—JESUS.

- 1 He hath given "living water"  
To each waiting son and daughter  
Of the scattered Flock of Slaughter,  
We shall thirst no more.  
For with joy 'tis welling,  
In our glad hearts swelling,  
Now the Spirit's dwelling,  
Soon our thirstings will be o'er.
- 2 Gushing are our heart's life-fountains;  
We've the faith that moveth mountains,  
We've the faith that moveth mountains,  
And we shall prevail;  
"More than Conqueror's!" Praises  
Every true child raises,  
As with love it gazes  
On the word that cannot fail.
- 3 Hour by hour for victory striving,—  
We obtain it by believing;  
Pass'd from death to life, we're living,  
Now the life of Faith.  
Bless'd and holy are we;  
Naught for Earth's things care we,  
If you Eden share we;  
So we do as our Lord saith.
- 4 More than overcomers! Praises  
Every heart to Jesus raises;  
Kings and priests! to Him be praises;  
'Tis through Christ alone—  
In the first Resurrection  
We will seek perfection,  
By His own direction  
Chosen Kings and Priests to God!
- 5 O, 'tis blessed holy living,  
And 'tis only by believing;  
Victory's had by constant striving,  
So we'll all press on.  
We have gained the earnest,  
Not as yet "the Promise;"  
'Tis but just before us,  
So we'll strive till crowns are won.
- 6 We have drank the living water,  
Every waiting son and daughter  
Of the scattered Flock of Slaughter;  
We shall thirst no more;  
For with joy 'tis welling  
In our glad souls swelling,  
Now the Spirit's dwelling;  
Soon our thirstings will be o'er!

s. c. e.

## LIMITATIONS TO DIVINE PRECEPT—EXTREMES.

There are bounds which God has set to all the impulses of the human soul. He has marked the channel in which our feelings may safely flow. If they overleap their banks, disaster and desolation, must ensue.

God sees that the mind of man is exposed to a thousand wild impulses, and has set a guard, that we may not settle down into a state of stagnation, nor rush over the rapids, down the cataract, into the abyss below. Our feelings, emotions, or desires belong to us as really as memory or imagination. They have their place in religion, the great and glorious realities presented to our faith and hope, are adapted to elevate our emotions till we "come to rejoice with joy unspeakable and full of glory." While viewing the sins and sufferings under which "creation groaneth and travaileth in pain together until now," we ought, in deep, sincere sympathy, to "groan within

ourselves, waiting for the adoption." After the signs given by our Saviour are seen, believers are commanded to "lift up their heads, and look up for redemption;" knowing "that it is nigh."

Thus the plain language of scripture not only justifies, but requires elevated, intense spiritual emotion. The promised redemption—salvation with a "crown of righteousness," in the "kingdom that can not be moved," and sanctions Divine and eternal, are all adapted to perpetuate this emotion. Yet the Tempter prompts us to let Divine things alone, except so far as they favor some earthly interest. Myriads professing godliness, are as "dead" to things celestial, as if they had never heard of Heaven. This does not dispense the world, nor enrage the Devil.

Then, again, those who can not be made to stay and stagnate beneath Satan's smile, are goaded on, if possible, to fanaticism.—The word of God, attended by the Spirit is adapted to excite religious emotion. It is not only the proper aliment but the healthy stimulus of the soul. It enlightens, strengthens and guides the understanding—makes the helm of the mind, more effective. "The Spirits of the prophets, (does not act like a tornado, but) is subject to the prophets." It "constrains" them—bears them on, and sustains them to do their whole duty. Paul was "constrained," though deemed insane, to speak forth "the words of truth and soberness."

FANATICISM on the contrary, breaks down the helm, or renders it useless. It drives its victim towards the cataract, to plunge it into perdition. Whenever mind is brought into intense collision with mind, and spirit with spirit, as has been the case in great crises, this evidence of human frailty and iniquity has appeared. To avoid extremes, we should not lose sight of the sustaining word, or guiding grace of God. Mark the limitation to Divine precept.

We are to pray—pray always—with all prayer; yet we are not to pray to 'be seen of men.' Here is a limitation.

We are to give alms—'with such sacrifices God is well pleased;' yet they must be made, like prayer, unobtrusively.

We must, in comparison with our Saviour, 'hate father, mother, yea, and our own life also;' yet no man 'ever yet hated his own flesh, but nourisheth it. And children are to 'honor father and mother,' and 'provide for their own.' Here is a check and balance.

We must 'forsake all;' yet we can not avoid some associations with men; for then we 'must needs go out of the world.' Let us then, seeing that we can not fly out of the world 'before the time,' listen to inspiration; let each 'abide in the calling;' or station God has assigned him. The social relations, formed by the direction of Providence, cannot be dissolved by man. 'The woman is bound by the law to her husband so long as her husband liveth;' so long as the relation exists between the husband and wife. Amen! God alone sets the bound. He has not left it to peer mortals.

All our duties grow out of our relations to God, to one another and to the world. So long as we are creatures, the law, governing God's creatures, is obligatory on us. Destroy the relation and the law would cease to bind us to the corresponding duty. *The law is commensurate with the relation.* Just so in regard to the law touching husband and wife, parent and child, labor and repose. Its precepts may be modified by events in Providence; but they are binding till God ends the several relations, out of which the precepts grow.—'Whosoever committeth sin, transgresseth also the law, for sin is THE TRANSGRESSION OF THE LAW.'

A few, in the East and more recently in the West, have imagined that their social ties are dissolved. You who do thus, do it against all "law"—you sin 'against Heaven and before men.' The wildest maniac expresses no sentiment more insane than that your companions, your children and the 'old world' have ceased their relations to you. 'When Christ who is our life shall appear, then shall "his people also appear with Him in glory.' The transition to scenes celestial and immortal is described, 1 Cor. 15. Then our relations to this world and its associations will cease—the ties of earth will be dissolved. New associations will then be formed by Divine direction; new duties will be binding—'all things will be new.'—This has been the doctrine of my humble ministry.

We are in 'the time of trial' which is to try all men. My soul was deeply moved on hearing of this last form of trial. The untold thousands who have profanely slighted or scoffed at the most stupendous and awful truth that the mind of man ever grasped, will be forgotten—their sin unseen, in the delight with which the erring few will be published. With tears and strong emotion, I cry, though my voice will not be heard: THE LORD IS COMING. He will take 'vengeance' on them who have dared profanely to make merry over the solemn themes of Judgment, Heaven and Hell; shew up the guilt of an attempted neutrality in such a cause; and damn the indifferent, the prayerless, and the profane. He will give to each 'according to their works'—have no pleasure in them who 'draw back' from the cross of his truth, and 'spue out' the

the lukewarm; 'Let him that thinketh he standeth, take heed, lest he fall.' Amen. 'BLESSED IS HE THAT WATCHETH, AND KEEPETH HIS GARNETS.'

### THE WAY TO LOOSE THE DIVINE BLESSING.

When you have acted according to the best light you have been able to obtain, by diligent and prayerful search, be sure, if events do not occur as you expected, to consign the whole subject to oblivion. Be ashamed that you were not perfect in knowledge—regret that you did the best your circumstances allowed, and then you will never be troubled with the blessing of Heaven. You will be suspicious of what God has promised; and fear frail mortality, more than Divinity. The conscious presence of the indwelling Spirit will be lost. The promise of Jehovah, worth more than worlds, will have been forfeited,—“your part in the book of life, and the Holy City” will be “taken away.”

The consecration made at my baptism, I must maintain, though I had neither fulness of knowledge then, nor perfection of character.

The Missionary cause interested me intensely. The Saviour's last command justified; nay required all my zeal—all my humble endeavors to spread the Gospel, though my knowledge of collateral points was imperfect. Now I am glad at heart that my faith was not 'dead, being alone.' I take back no well intended effort—nor steal away any offering then placed on the altar of God. Had I done manifold more, it would be matter for devout gratitude. Just so in relation to the Second Advent.

All the integrity—all the sincerity—all the deep seated solemnity, I cherished in spreading the Gospel, as then understood, accompanied me into definite views of the Advent. Though my knowledge was not perfect, (it has, according to scripture, been on the 'increase,') yet I am heartily grateful to God that my faith was not 'dead.' Had it been, I should have been damned. 'Salvation' is predicated of the Second, as 'redemption' is of the First Advent Heb. 9: 11-28.

Now let my 'right hand forget her cunning—let my tongue cleave to the roof of my mouth,' if I cease my interest in either, while humbly endeavoring to 'grow in grace, and in the knowledge of our Lord and Saviour.' I will not deny the grace of God in my Baptism, or Missionary, or Advent experience. However it is with others, I am too poor in Spirit to loose any present blessing, or promise of a future one. We should cling to a promise with as much tenacity as a miser does to his gold. Whatsoever else we loose, let us maintain our consecration, made in view of Christ's coming, and not loose the Divine blessing. Amen!

'Remember Lot's wife.'

### OBEDIENCE.

Abraham was distinguished as "the friend of God." Would you enjoy a like distinction? Hear the testimony of our blessed Saviour: "Ye are my FRIENDS IF YE DO WHATSOEVER I COMMAND YOU." Thus we may be true children of the true God.

Would you be brother, or sister, or mother, to the son of God? "Whosoever shall do the will of my Father, in heaven, the same," said he, "is my brother, and sister, and mother!"

Would you, dear reader, have "right to the tree of life," and feel at home, in the New Jerusalem, beneath the unveiled glories of God and the Lamb? "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Amen!

Would you wear the name of your Father in Heaven, stand on Mount Zion, with the Lamb, and be numbered with the 144,000, having the golden harps singing the new song? "These are they who follow the Lamb whithersoever he goeth." Lord let us belong to this class. Amen!

The Apostle Paul names as a mark of piety, in a widow, "if she have washed the saints feet." Jesus, the adored of angels, gave the example and the command enjoining it more solemnly than he did any other act of his life. "The Friend of God" served thus before angels. Gen. 18. But, notwithstanding all this, in these days of degeneracy, it is regarded as an "offence, to be punished by the priest." It is said to be "earthly, sensual, and devilish!" He who does it, though with all reverence, is denominated a "demon." The recurring angel has noted this language from the lips of leading Adventists and others. It seems a deliberate charge on our Lord, and Lawgiver. It ascribes the most profound and most solemn injunction, of humility, given by incarnate Deity, to the Devil. The language of the Adventist, Elder \_\_\_\_\_, was: 'it is all of the Devil.' You will hear of that again, sir! Jesus heard you.

When a man becomes too wise, or too proud, or too pure to follow his Lord, without the camp, bearing his reproach, he should leave the Advent, and renounce the name of christian. Why be a hypocrite! Why profess to know Christ, while denying Him, in his holy example and most urgent requirement.

It was apostolic; nay, Divine, in the era of the first Advent. Who but those, who would reduce all things to their own level, now call it devilish?

To the pure, all things are pure; but to them that are defiled, is nothing pure! No, not even the institutions of Heaven!!

Searching the scriptures according to Jesus' command, has been a mortal sin to millions. Baptism, as described in the scriptures, is deemed indecent and dangerous; but Jesus' lovely example of humility, in, when put in practice, outright 'Devilish'!

O Lord, thou 'wilt be avenged on such a people as this'! Amen.

In strong contrast with the above named charges, let me adduce the language of my Lord, showing that it is Divine. We are held accountable for the manner in which we treat it. When our Lord, 'having loved his own,' would shew them his love "unto the end," he arose from supper and proceeded to wash their feet. Their modesty led them to decline such an act of condescension. He assured them they did not know why he did it; but should 'know hereafter.' They would have known then, had his purpose been to purify them or relieve them from distress. Their personal impurity or pain would in that case have suggested to them his design; but as they were not in distress, nor their feet in need of washing, they did not perceive his design. He 'afterwards' told them, according to his promise, what his object was. He gave them 'an example.' But it is not to be followed? Yes, 'as I have done unto you.' When religion becomes popular, we shall be unwilling, O Lord, to do as thou has done! Well, saye he you are no better than I am. 'If I your Lord and Master have washed your feet, ye ought also to wash one another's feet.' But this would urge us to do the very thing to which we are utterly disinclined. 'Verily, verily, I say unto you, the servant is not greater than his Lord.' If it is not beneath my dignity, it should not be beneath yours. You should not disdain to do what your Lord has done. This is my love to you. I command you to 'love one another as I have loved you.' John, 13; 1-34.

But the Elder affirms, with great asperity, 'that it was never done in creation, till now! Yes it has been.' 'No, I say it has not been, never in creation!' You are, my dear sir, uninformed on that point. Our Lord's command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord's Supper. The Pope himself observes it. You are not, I hope, prouder than the Pope; if 'greater' in this, than your Lord! The Papacy has corrupted all the ordinances; but it furnishes historic testimony, to prove their perpetuity, and their observance down to the present period. Those who deny the historic and scriptural testimony, on this point, should read Jesus' solemn asseveration.—'The Father, who sent me gave me a commandment—and I know that his commandment is life everlasting'; but 'those who love and make a lie.—an ingenious falsehood, to get round the cross, connected with the commandment, shall be found outside the city among 'whoremongers, murderers, and idolators.' Those only who do his commandments, shall be blessed—'have right to the tree of life, and enter in through the gates into the city.'

Every thing we do, should be done to the glory of God—every act of worship should be performed with 'a single eye,' an humble, contrite spirit, and sincere regard to propriety. 'Decently and in order' is the Divine direction to all worship. No act of worship, no course of conduct, can be acceptable to our 'Holy Lord, God,' except it proceed from a holy motive. The Lord speaketh on the heart; and says to us all, 'If ye love me, keep my commandments. Amen!

As the inspired record reads, 'ye ought to wash one another's feet.' As it does not read each one, all the others, the letter and the spirit of the requirement is complied with, when each sex attends to the command among themselves. It may be disobedience to go 'beyond,' as it is to come short of 'the word of the Lord.' This has been my published conviction. The only exception seems to be in favor of widows, or females. 1 Tim. 5: 10.

Let me ask the objector why he believes in the ordinances named in the Gospel by Matthew? Your answer, if it be christian, is the exact reason why I believe in the command as recorded by John. Both were inspired—they record with like precision the will of our Saviour. Amen.

If one is not binding, the others are not. Both are alike intelligible. Both embody a great, and to us, an important truth. Let no one 'reject the counsel of God against themselves.' Let no one 'love or make a lie,' to escape from the weight of any Divine requirement. They who do, will never be numbered with those who follow the Lamb whithersoever he goeth.' They will be found outside 'the City.' We know who hath said, 'If ye know these things happy are ye' provided ye practice them.

### SHUT DOOR.

My space will only allow me to say a word on the interesting question of the shut door in Matt. 25: I believe in that just as I do in the whole representation, of which that is a part—as expounded by Divine Providence.

If the infidel ground be the true ground—if the Advent cause be unworthy of Divine regard—or the Advent people (though distinctly described by Divine promise) unworthy of Divine guidance—or if this be not the era to expect the preparatory scenes of the Second Advent, then the writing out of the 'vision,' the tarrying, the midnight cry, the failing light of the foolish, (those who felt ashamed of their guide, or their trust in God's word) and the clamor about the shut door, is all a mere flash in the pan. There will be no Second Advent now or soon.

But reverse all this, if the believer's confidence is well founded—if the Advent cause and people be worthy of Divine interposition, or this the era to expect the Lord, then, we are down through 'the shut door' in that representation of Advent history. My language to many has been, I believe, in the shut door, just as you have experienced it. Precisely so. This state of things since 'the cry' has not occurred 'WITHOUT OUR FATHER.'

### MIDNIGHT CRY.

Bro. Galnaha says that we should not make the parable go on 'all night.' Now, just I start, my brother! Would you, as many do, give all the legs to the cry, and keep it going, and going for ages, and believe to be going still, while the other parts have not a leg to stand on? No, that would end it

from him. All parts must have life in its life, or it could go only to pieces! Am I mad, or you mistaken? — Again! Others make the cry 'in the parable sufficiently important to call to the agency of the Arch Angel. They place it among the grand and dreadful scenes of the actual Advent of the Son of God; but they think the other parts are too trifling for God or man to meddle with. This method of exposition may as well make it mean, 'the man in the moon!' If it will not answer, shall the parable be believed, as unbelievers believe in the second coming of our Lord—make it mean things in general and nothing in particular, according to their fancy? No, no, you cannot. Well, what alternative have I but to believe the different parts to be important, if not alike important in the fulfilment, as it is in the prophecy? Here's a man about Boston, who told me that I once had common sense. Do you, my brother, think it has forsaken me here? Come, speak up, and tell me.

THE COMING OF CHRIST—THE JUDGMENT.

It is clear from the light now beaming on our advanced position, that these great themes have been misconceived. The manner in which the prophetic sketch will be fulfilled, may still be beyond our present comprehension. Though we cannot grasp the scheme or scope of Jehovah's great, and all comprehending administration, we may believe the positive statement of scripture relative to its attendant scenes. The agency of all holy beings is embraced, in some part of the revealed scenes of judgment. Matt. 24: 31; He shall send his angels to gather the elect, and Matt. 13: 41, to gather the tares in bundles to be burned. In Rev. 11: 17, 18, no agency is recognized but Divine.

'Fear not thou worm Jacob and ye men of Israel—Behold I will make thee a new sharp threshing instrument, having teeth. Thou shalt thresh the mountains (human governments) and beat them small, and thou shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away—and thou shalt rejoice in the Lord, and glory in the Holy one of Israel.' Isa. 41.

The Stone, 'cut out without hands,' Dan. 2: 34, must represent this class of men. They are God's appointed agency to dash the nations to dust and chaff, and 'the wind shall carry them away so that there shall be no place for them.' Then they are to have the Kingdom for ever.

Thus, Divine, angelic and human agency will be commingled in intense and dreadful activity to accomplish Jehovah's purpose in the judgment. As Elijah was a fire, and the captains and their fifties were as stubble, consumed by him, so may the Israel of God be to apostate Christendom so far as they dare to send mob and military force to molest them during the pouring out of the plagues in the 7 last vials. Then, in the progress of the scene, angels of light interpose to convey those who rise in the resurrection, to glory. But the crowning consummation agency is divine. This comprehends, arranges, and guides every inferior agency, and event, so as to bring out, in perfect harmony, the grand result. The house of Esau consumed,—the heathen as though 'they had not been'; but 'the house of Jacob' shall have final glorious deliverance, and stand in the beauty of holiness on Mount Zion, and possess their possessions in the Kingdom of their present, glorified Messiah. The kingdom shall be the Lord's.

Whatever the above classes of prophetic truth embrace, they are all comprehended in the Judgment of the Great Day—in the scenes connected with the 2d Advent of our Lord Jesus Christ.

The announcement of the angel to the Jewish High Priest, was the first, the opening scene of the first Advent. The flight of the first Apocalyptic angel, Rev. 14: 6, was the opening scene of the 2d. This led the virgins forth, Matt. 23: 1, to meet their Lord. They did not then, see the tarrying,—nor subsequent midnight cry, nor shut door, nor the incipient stages of the 3d woe.

Allow me to illustrate, though I can do it but very imperfectly. When the nation's guest a few years since visited Newark, N. Jersey, where I lived, we had made great preparations. Then on the appointed day, business was suspended—the military paraded, and all the city moved. In the distance is seen indistinctly the cavalcade, and the dust. Then as he drew near, we could see the distinguished personages in the escort, and the part assigned them in the scene; but soon these attendants, their splendor, dust and pomp, and cavalcade are lost in the more interesting sight of him whom their delight to honor. It was all smoke and dust save Lafayette. This was the coming of Lafayette. When condensed, it was nothing more than a visit of Lafayette; every tongue and every eye was employed in speaking of, or viewing him. Yet, in reality there were many actors and various scenes identified with that one grand idea, that occupied the public mind, still it was the visit of Lafayette. Take him out of the scene, and all is gone. It was all for him.

The idea of the coming of our Lord, may be thus condensed. It may also be greatly expanded by noticing the attending agencies and events; but the coming of the Lord is the grand and absorbing scene. It is the crowning glory and terror of the judgment. It is that without which the judgment of the Great Day could not transpire.

THE DAY STAR.

We are taught to take heed to the sure word of prophecy, 'as unto a light shining in a dark place, till the day dawn and the Day Star arise in your hearts.' 2 Pet. 1, 10-20.

If a youth, who had, like the alleged Carper Hauser, been kept in some cell or cave, out of the light of day, should be brought out for the first time in the evening, he would be delighted with the light of the moon. A more reflection of the light from the Orb of day, which was bathing the other hemisphere with its cloudless beams. When told that the sun would rise at a specified hour—would as he transcend the light of the moon, as her silvery radiance surpassed the shining of his lamp in his murky cell; he might at first find it difficult to believe.

As he comes in to the faith that Day will come,—that his instructor tells him the truth, he waits with longing heart for the beauty, the delights, the

glory of opening day. What he hears is to him a prophecy to which he does well to take heed, till the day dawn. All the light he has, is the light of the prophecy, till the beams of Day diffuse their radiance over the Eastern horizon; then light from another direction greets his vision, and he ceases to walk or wait by faith. He sees for himself, and knows that the King of day is coming.

We now are assured that our Lord is coming just as far as we believe the prophecy. It is to us, a light shining in our darkness. To this we must take heed till the Day dawn and the Day Star arise in our hearts.

These harbingers of approaching day, do not disprove its real existence,—can not be arrayed against the Sun. No, no, they both derive their name from the relation they sustain to its rising radiance. The dawn is caused by the mingling of its orient beams with the shades of evening; which it is designed to disperse.

There is in this most beautiful figure, a portion of instruction, adapted to aid those who conceive of the preparatory scenes of the 2d glorious coming of our Saviour, as if they constituted that appearing. Surely there is no necessity for confounding things which are in their nature so distinct, as the Day star—the day dawn, and fullorbed day.

Our Saviour terms himself 'the bright and Morning Star.' The Apostle tells his brethren that God who commanded the light to shine out of darkness, had shone into their hearts, to give them the light of his glory, as a shine in the face of Jesus. They needed all that illumination prior to their falling asleep—preparatory to their resurrection, that any living saint now needs preparatory to the final transition, 'with them' into scenes celestial. It is not the teachings of Holy Scripture—not the suggestion of the Holy Spirit to lead us to think that the light of truth—the promises of God belong exclusively, or especially to us. All belonged to the Apostolic age, so far as they could appropriate it, so it does to us. Faith was never driven 'round the road' after Providence. It always cuts across, direct to the kingdom. The coming glory shone on them. They tasted the powers of the world to come, in proportion to their faith and affection. So it is now. The mere point of time, did not separate them from Jesus, in any of his offices. Had that been so, they could not have grown so as to have been 'head and shoulders' above the rest in 'the general assembly, and church of the first born.' Fudge! on the idea, that primitive saints are going to be pigmies, and we only full fed, or full grown. Tall as was the beloved disciple, he could neither see or say more than that, 'Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is.' Amen!

"WE KNOW THE SON OF GOD IS COME"—"IN THE FLESH."

But when did he come as here asserted, 1 John 5, 20? Turn to the 1st chapter and you can read. See also the Gospel by John 1, 1-14. It was the first Advent. It was that alone.

He hath given us an understanding that we may know him that is true—we are in him that is true—in his son Jesus Christ. Yes, as the Apostle was in Christ 14 years—as the churches were then, in Christ. The Apostle enjoins them as they were in him as the branch in the vine, John 15, 1-2, 'to abide him,' ch. 2, 27. This belonged to believers 1800 years ago. It is true of believers only in the same sense, now. Then he gives them a reason why they should 'abide in him,' that they might, in the future, 'when He shall appear—have confidence, and not be ashamed before him at his coming.'

Whist thus in Christ, we are 'the sons of God'; but even the beloved John, tall, as he was; did not know 'what we shall be.' The most that John knew, was that, 'we shall be like Him.' Amen!

We are to try the spirits. Here is a test, will your spirit allow the distinction made by the Holy Spirit between the first and second Advent? If not, your's is another spirit.

But is it not said to be 'the last time?' Yes, exactly as Jesus was offered 'once in the end of the world,—as upon the disciples 'the ends of the world' had come.' It was the last period, age, or dispensation, prior to that which is everlasting.

All that the beloved John says of Christ's having come, is true only of the first Advent. His description of the Second, has not been realized. No one of us is 'in glory' like Jesus. There is no one shining like 'the Sun, in the kingdom of their Father.' Believing in John's inspiration, we shall know that as Jesus had 'come in the flesh,' then, so He will yet appear 'the second time in glory.'

The idea of having actual immortality further than Apostles and others of God's dear servants, have had it, by faith,—the notion that we are to get it by a process, which does not recognize the change at the resurrection, named 1 Cor. 15, 51-52, 1 Thess. 4, 16-18, Col. 3, 3, is as void of truth, as that which makes those who sleep, glorious and immortal without a resurrection. We must be 'in Christ' and 'abide in Him' till the change come.

Why is it not as dangerous to rush over the track of truth as to refuse to enter on it? We are to 'take heed' to ourselves, till taken to 'stand before the Son of Man.'

THE SOUL.

What, in the language of the Bible, constitutes the living soul? THE MAN.

Is not the soul distinct from the man, as the jewel from the casket? and does it not reside in the body, as a bird in a cage? No, for the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and MAN became a LIVING SOUL. Gen. ii. 7, 1 Cor. 15, 45. This is God's definition.

Events in Providence, desire of friends, and a solemn purpose to do my duty, have called forth this testimony. This may be the last number. I had no one to injure, nor any to benefit peculiarly. With gratitude to God I acknowledge that good has been done. These numbers can be had of bro. Hawkins, or bro. Wm. Hobbs, in the room adjoining the printers' office, No. 56 State street, Boston.