

48-page pamphlet.]

REMARKS ON THIS WORK.

THE testimonies in the first part of this REVIEW, were published, more to show what had been the faith of the Advent body, than to present a system of truth. The Work, as a whole, we consider excellent. It may be necessary, however, to briefly notice the contents of its pages, lest our real views be misunderstood.

The lengthy article taken from the *Advent Herald*, in the first six pages, presents the facts in the case in their true light, and is a free statement of the feelings and views of the Advent body at that time. As to the remarks relative to the preaching of the time, "1843," and "the tenth day of the seventh month," that they were tests, we wish to say that we are agreed as far as this, that they were tests to those who heard, and were under the direct influence of those movements, and rejected them. But those who did not have light set before them, could not be thus tested. It is a fact that a large portion of those who are being benefited by the present truth, took no part in those movements.

The remark of the Editor of the *Voice of Truth*, on page 7, is worthy of notice. Speaking of the tenth day of the seventh month, he says: "But we cannot yet admit that our Great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe he did." The type did not justify us to expect the Lord from heaven at that time.

In regard to the letters of Bro. William Miller we would say that they expressed the views and feelings of the Advent brethren generally, at that time. No one then saw the work of the angel, and the general impression was that work was done. We may now see that Miller applied Dan. xii, 10; Zech. xiii, 9; Matt. iii, 18, and Rev. xxii, 11, to the wrong period. His reasoning is correct; but the texts apply to the future, to the period when Christ shall leave the heavenly Sanctuary, instead of the seventh month, 1844.

The letters by F. G. Brown and O. R. Crozier are excellent. They express the faith and hope of the brethren at that time, in the spirit that attended the Advent movement.

The articles from the pen of J. B. Cook, *The Doctrine of Providence, Midnight Cry, Sabbath, The Necessity and Certainty of Divine Guidance, &c.*, are rich. His views on "shut door" were, like others at that time, exclusive, and unexplained. This subject can be seen in its true light, only by a thorough understanding of the Sanctuary question.

The article on *The Sanctuary*, by O. R. Crozier, is excellent. The subject of the Sanctuary should be carefully examined, as it bears the foundation of our faith and hope.

JAMES WHITE,

Rochester, N. Y., 1853.

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THE ADVENT REVIEW.

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE, } Publishing
Committee.

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Our design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope," would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope, "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the Devil."

What! shall we rejoice in the "blessed hope," and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.

"Call to remembrance the former days," and, "ye have need of patience, that, after ye have DONE THE WILL OF GOD, ye might receive the promise, for yet a LITTLE WHILE, and he that is to come will come," &c. [Heb. x, 26, 27.] are words applicable to our case, and were designed for our in-

struction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.

In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have "LEFT THE ORIGINAL FAITH."

The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God, and His holy word. It is from the "Advent Herald" for November 13, 1844.

J. V. HIMES, S. BLISS, & A. HALE,
Editors.

"To all who love the Lord's appearing."

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us.— And first, as many are expecting from us a

CONFESSION,

We are ready, in the language of the apostle, to "confess unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt

honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith.—With Adventists no reconciliation is needed:—they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the Lord has, in his mercy and providence, so signally and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (Dan. xii. 10,) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were

looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by cronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607, and the 2300 days commencing with the 70 weeks B. C. 457 would respectively require 1843 full year after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to this point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, a

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honest men, we proclaimed to the world that
which we believed. For so doing, we have
been most severely censured and condemned;
but yet, on reviewing the whole question, we
cannot see how we could have acted honestly
in the sight of God, and had a conscience
void of offence towards men without so doing.

We were not hasty in embracing our opin-
ions. We believe that we were honest and
sincere inquirers after truth. We obeyed our
Saviour's command to search the scriptures.
We relied not upon our own wisdom; but we
looked to God for guidance and direction, and
endeavored to lay ourselves upon his altar,
trusting that he would direct our footsteps
aright. We examined all the arguments
which were advanced against us, with a sin-
cere desire to know the truth and be kept
from error; but we must confess that the var-
ied and multiform positions of our opponents,
only confuted us in our views. We saw that
whether we were right or wrong, our oppo-
nents could not be right; and they had no
agreement among themselves. The argu-
ments of each were so weak and puerile,
that they were under the necessity of con-
tinually undoing what they had themselves
done; and by their opposite and contradictory
views they demonstrated, that however they
might regard our opinions, they had no confi-
dence in the opinions of each other. And,
moreover, there was not a cardinal point in
our whole position, in which we were not sus-
tained by one or more of those who labored
to disprove the immediate coming of the Lord.
While we had the literal rendering of the
scriptures to sustain us, our opponents endeav-
ored in vain to prove that the scriptures are
not to be understood literally, although every
prophecy which has been fulfilled, has been
so in its most literally minute particular.—

While we had the opinions of the primitive
church in its best and purest ages, to sustain
our views of the millennium, our opponents
were in vain endeavoring to support a theory
not two hundred years old, and which is ex-
pressly contradicted by the most positive de-
clarations of scripture. And while our prin-
ciples of interpretation were in accordance with
those of all the standard protestant commen-
taries in the English and American churches,
our opponents were drifting about in search
of new principles, and respecting which they
could not agree among themselves. The
signs of the times were all in our favor; we
were at the termination of all the historical
prophecies; and we were occupying the peri-
od of time to which the fathers and reformers
looked, as that which would witness the con-
summation of the Christian's hope, and usher

in eternal realities. Also the arguments used
against us, were often most irrelevant to the
question; and the greatest stress was often
laid upon that, which, if true, would not ma-
terially affect it, and which at best was a mere
supposition. Arguments were brought forth
with great assurance, which would have been
equally valid the day before the flood, or be-
fore the destruction of Sodom; and which, if
they proved anything, only proved the Lord
could never come. Ridicule and contempt
were heaped upon us by grave and reverend
divines which was only a farther assurance
to us of the absence of all argument against
us. And it was admitted that the principles
of interpretation adopted by our standard
commentators, are the foundation of "Mil-
lerism."

With such views of the question, WE
SHOULD HAVE DONE VIOLENCE TO
OUR OWN CONSCIENCES, AND BEEN
HYPOCRITES BEFORE GOD, had we re-
frained from proclaiming to the world the
TIME, as we believed, of the Advent of the
Lord. We therefore determined to free our
skirts from the blood of souls, by faithfully
presenting to our fellow men the reasons of
our hope, that we might by affectionate ex-
hortations induce them to repent and be con-
verted, that their sins might be blotted out,
when the times of refreshing shall come from
the Lord. In doing this, we had no sinister
or selfish motives. We sought no worldly
honor or fame. We looked not for the praise
of our fellow men. We labored not for this
world's goods. We wished not to build up
any party or sect; but we labored alone for
the saving of souls.—And God blessed our la-
bors. A few penniless men, as unknown to
fame as were the fishermen of Galilee, have,
by the blessing of God, preached the tidings
of his coming throughout all the land; and
reformation has succeeded reformation, until
thousands of souls have rejoiced in the for-
giveness of their sins, hundreds of infidels
have been converted, backsliders have been
reclaimed, and Christians been made to rejoice
in the coming Saviour; while barrenness and
leanness of soul has been the universal conse-
quence of opposing the doctrine of the Lord's
coming. But, to our utter surprise and aston-
ishment, the great body of all the churches,
instead of rejoicing that any could ever hope
that the glorious Bridegroom might soon ap-
pear, united with the world in throwing obsta-
cles in our way; and they endeavored to con-
vince the scoffing and profane, that the judg-
ment draweth not nigh, and to induce them to
give no heed to our earnest exhortations to
prepare for that event.

ected, but it still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet brought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the time of Ninevah's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jer. xviii. 7, 8. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of

them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Doest thou will to be angry?" We thus have an instance on record where God has justified the preaching of time, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgement against this generation and condemn it, for they repented at the preaching of Jonah; but this generation have not repented.

We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief.—Had Abraham stopped to enquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me." No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son.

Relative to the seventh month movement, the "Advent Herald" for October 30, says—

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially effect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be

saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th inst., we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The Mayor however, unsolicited, promptly interfered, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building—many of them being enraged that any should believe in the Advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the streets was filled with the mob at an early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watch house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement of their part was so sudden, simultaneous, and extensive, with its manifestation on the 1st day of the Jewish 7th month—the new moon being probably seen in Judea on the second evening from its change, when it would be one day and seventeen hours old, and which corresponds with 11 A. M. in Boston—strengthened us in our opinion that this must be the month.

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith—to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have

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a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time. A little delay, is therefore, no cause for discouragement, but shows how exact God is in the fulfillment of his work.—Let us therefore hold fast the profession of our faith, without wavering; for He is faithful who has promised.”

The “Voice of Truth” for November 7, 1844, contains some very important remarks, by JOSEPH MARSH, Editor. To all true believers who are now waiting for the Lord, the following will be like “cold waters to a thirsty soul.”

“OUR POSITION.

Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offence, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not on that very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID.”†

“Let us faithfully do the will of God, for such only have the promise of knowing the doctrine, whether it be of God or not. And remember that the wise shall understand.

Our position now is just what it long has

† So do we. The type (see Lev. chap. xvi.) in connection with the 2,300 days of Dan. viii, 13, 14, “justified us to expect” that on the tenth day of the seventh month, 1844, Jesus our High Priest, would enter the Holiest of all, to cleanse the sanctuary.

been, viz: To abide in the TRUTH AS WE UNDERSTAND IT. We calculate, by the grace of God, while we have ability, to BELIEVE, and PROCLAIM the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH, as we understand it. Because we have been mistaken *once, twice, thrice,* or more times, about the coming of Him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again. Neither shall we cease to read, believe and proclaim his precious word. No, no—we shall do no such thing. But, by his aid, [and we know he will give it] we shall cleave to his word with more interest than ever—shall try to love and obey our Lord better—look for him with more assurance that he will not suffer us to be disappointed many times more. And we have girded anew ourselves for the holy warfare, feeling no disposition to retire from the conflict, though thousands fall around us, so long as the presence of our great and unconquerable Captain is in the field, or until he shall give us an honorable discharge. We have no thought of drawing back to perdition; no, no, the crown is too near and glorious to entertain such a thought for a moment.

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been “going out”—their faith is dying—the wise have no oil to spare.”

Thank the Lord he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near. “But if any man draw back, my soul shall have no pleasure in him.”

OUR DUTY.

A thousand perplexing queries have doubtless arisen in the minds of many of the dear saints, relative to their duty at this perilous time. Let the word of the Lord decide the case; it will give light to all who take heed to it, until the day dawn. Read the parable of the ten virgins in Matthew xxv. The 13th verse tells what your duty now is. Watch, WATCH, WATCH, is repeatedly reiterated by Him who will soon come in all the glory of Heaven.

Read Luke, from verse 20, of chapter xvii, to 5th of chapter xviii; and as you read, “Remember Lot’s wife”—that “whosoever shall

seek to save his life shall lose it, and whosoever shall lose his life shall preserve it"—and that God will speedily avenge his own elect who cry day and night unto him. This cry is now coming up before God, and will be speedily answered in the coming of the Lord. Also xxi chap. and 34. "Take heed to yourselves."

Read Hebrews x, 23—39, and especially remember to "hold fast the profession of your faith." This is all you can do now. "And cast not away your confidence." "The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."

Finally, read Rev. iii, 7—12, and remember that the whole specially refers to our condition, and be sure and "Hold that fast which thou hast, that no man take thy crown."—*Voice of Truth.*

EXTRACTS OF LETTERS WRITTEN BY BRO. WILLIAM MILLER.

"DEAR BRO. HIMES:—Be patient, establish your heart, for the coming of the Lord draweth nigh. For you have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry. This is the time for patience, it is the last trial the dear Second Advent brethren are to experience.—For this will carry us to the coming of the Lord. 'Be patient therefore, brethren, unto the coming of the Lord.'—Jam. v. 7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved.—2 Pet. i, 4—11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that 'every vision faileth,' and therefore we have now need of *patience*, to wait unto the coming of the Holy One.—Then let us have *patience*, and exercise it; for we can see, this trial will bring joy and the hope of glory.—Rom. v. 2.—5. 'Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.'—Jam. i. 12. Hearken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this our last trial of our faith by *patience*.—

For whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus."—Rom. xv, 4. 5. Then whatever was written, was for our example, who live in this our last day; let us then through patience have hope. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.'—Titus ii, 13.

We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has **SHUT THE DOOR**; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii, 18, also Daniel xii, 10; Rev. xxii, 10—12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it.—And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say 'they have no confidence in us.' We have now need of *patience*, after we have done the will of God, that we may receive the promise.—*Advent Herald, Dec. 11, 1844.*

DEAR BRO. BLISS:—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz:—What I thought of the experience we had in what was denominated the 7th month? And also—What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the *Herald*, if you should think proper.

1st, The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed—in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God—the deep and anxious feeling

of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relatives rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement.

I have a strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, wo trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see.—But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go, as long as we have one cord to hold on by, or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer, it is a close point, and if handled at all, ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, Dan. xii, 10;—"Many shall be purified and made white, and tried;

but the wicked shall of the wicked shall I shall understand.' this text that before God must be 'put tried.' Now if probe moment of time, ho generated in this last tience tried? Age 'And one of the elds to me, what are the white robes? and w I said unto him; Sir, said unto me, These of great tribulation, robes, and made the Lamb.' How can it white 'came out' of the next moment aft new birth, they are and trial? And in th ed are to do wicked, ed shall understand, wicked is converte cified, then the word in fact. This must b in eternity. Zech. bring the third part t refine them as silver them as gold is tried name, I will hear the people; and they sha God.' In this verse tried in this state, w pray. Malachi iii. 1 turn and discern betw the wicked, between and him that 'serveth the test be given whi between the *righteous* answer is plain, befor shall burn as an oven. doubt could rest on e or what is the cha would appear in. Re is unjust, let him be which is filthy, let him that is righteous, let h and he that is holy, let This text is perfect, comment; the 12th come quickly, and my give every man as his that a little while befo character will be dete any one or every one let him be so still, and he that is 'righteous-oi still, 'And behold,' con fore, and what follows

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but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' It will readily be seen by this text that before the end, the people of God must be 'purified, made white, and tried.' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, Rev. vii, 13, 14:—'And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him; Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and they washed their robes, and made them white in the blood of Lamb.' How can it be said that those made white 'came out of great tribulation, if in the next moment after they experienced the new birth, they are beyond all tribulation and trial? And in the first passage, the wicked are to do wickedly, and none of the wicked shall understand. Yet if one of these wicked is converted after the time specified, then the word none could not be true in fact. This must be in time, it cannot mean in eternity. Zech. xiii, 9:—'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, I will hear them; I will say, it is my people; and they shall say, the Lord is my God.' In this verse we learn that they are tried in this state, where they will need to pray. Malachi-iii, 18:—'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' When shall the test be given which shall make us discern between the righteous and the wicked? The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. Rev. xxii, 11:—'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'— This text is perfectly plain and needs no comment; the 12th verse, 'And behold I come quickly, and my reward is with me, to give every man as his work shall be, shows that a little while before Christ comes, every character will be determined. 'He, that is, any one or every one who is unjust or filthy, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still, 'And behold,' connects the sentence before, and what follows after, and is a caution

for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God has given them in their day of probation to perform. The eleventh hour was passed, and no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils.— See Matt. xx, 1-16.

Then this agrees with St. Paul, Heb. x, 36, 37: 'For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry.' After we have done our work, we have need of patience to wait for the Master, 'for yet a little while and he that shall come, will come, and will not tarry.'— I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month.—*Advent Herald.*

"I presume, brother Marsh, you have seen Bro. Hale and Turner's '*Advent Mirror*,' printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ.— Why say you? Read Luke xii, 36:— 'And ye yourselves, like men that wait for their Lord, when he shall, return from the wedding that when he cometh and knocketh, they may open to him immediately. You see his coming for which we look, is after the wedding?'

"Has Christ come in the sense spoken of, Matt. xxv, 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who were looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since: a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come."

"If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious.—

They will knock and say Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James, says, v, 9 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.' It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for 'the Judge standeth at the door!'

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise and grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it, and he that loses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly.—*Voice of Truth, Feb. 19, 1845.*

LOW HAMPTON, N. Y., March 15, 1845.
Bro. Marsh:—

What think you of Bro. Storrs' letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time and there is not a drunkard in our land that would oppose us. If we preach time from as we believe, scripture testimony, is it a *lie*? Then anything we can preach of the future is, or may be a *lie*, and we ought to stop preaching at once. Again, if reading and trying to understand God's word is prophecy then Abraham *lied*; for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah.— Did he offer him? No. Well, then it did not come to pass, and Abraham was a false

prophet—he *lied*. Jonah, too, was on the "rock presumption," cut his boat and let it drift, then preached a *lie*. He had better gone to Tarshish the second time. But what is a *lie*? See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah.— But I believe in the main, (I must, on his own confession except Bro. S.,) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that time has been the main spring, is equally as clear; and that if we leave out time, no mortal could prove that Christ is near, even at the door.

Yours, as ever, looking for, &c.,
WILLIAM MILLER.

The following from the "Voice of Truth," shows the views and feelings of Eld. Marsh, and the Advent brethren generally, relative to Eld Storrs' presumptuous confessions. Certainly, if Eld Storrs was wrong in 1844, many of those who reproved him, are as wrong in 1850, and need the same reproof. We have room for but a very few of what the "Voice of Truth" calls "TIMELY AND APPROPRIATE THOUGHTS."

SOMETHING WRONG AGAIN.

There must be a wrong somehow or somewhere, (we will not try to tell how nor where it lies,) in some of the published communications of our dear Bro. Storrs, since the 10th day of the 7th month." We judge thus:

1. From the fact that those papers which have, and still do most bitterly oppose the doctrine of the immediate coming of Christ, have uniformly copied Bro. Storrs' articles, with manifest triumph and rejoicing, and in some instances high encomiums on the writings. They have been the most effectual weapons used by our opponents against our dear brethren and their precious faith and hope in the gospel. Most certainly the Lord does not employ His servants to manufacture and put into the hands of his enemies weapons to smite His truth, and pierce to the soul his humble, faithful, afflicted, and believing children.

2. By this step, those who before were Bro. Storrs' avowed opposers and persecutors, are as far as we have a knowledge, become his warm friends and admirers. It is heard

in our streets from our faith and hope; now give up your doctrine, George Storrs we admire his Christ confession and repentance. Similar language to that from Bro. Storrs, to their fruits, ye shall gather thorns of bitterness. Then there must be where in the course Storrs. Will he and things, and try time them in future.

We write with thanks towards Bro. Storrs. I love him as a brother more. Hence it is as we do. But duty the bleeding cause of seriously demands that. We close our with the following thoughts from a recent "Star," published by nati, Ohio.

Dear Bro. Storrs— published in "The Morning which was read to me by sickness, has a class of feelings make a brief reply.

You say, that "as has swept over us," to breathe and examine itude we are in," & graph, "fixing on a year for the advent to a "delusion." Here have rendered yours examining the "latitude in," as the man who "latitude and longitude no such lines at all—

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The preaching of which is the same thing of the Seventh Trumpet Cry, certainly cut the world, and the Word

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2. By this step, those who before were Bro. Storrs' avowed opposers and persecutors, have so far as we have a knowledge, become as warm friends and admirers. It is heard

in our streets from the lips of the scoffer of our faith and hope; they say, Why don't you now give up your delusion, and follow your leader, George Storrs; he is an honest man; we admire his Christian honesty in his late confession and renunciation of Millerism.— Similar language to this is the fruit of the articles from Bro. Storrs, to which we refer. "By their fruits ye shall know them. Do men gather thorns of figs?" Certainly not.— Then there must be a serious wrong somewhere in the course recently taken by Bro. Storrs. Will he and others look at these things, and try timely to correct, and shun them in future.

We write with the kindest feelings towards Bro. Storrs. We have and still do love him as a brother; we have loved no one more. Hence it is doubly painful to speak as we do. But duty to him and others, and the bleeding cause of our rejected Lord, imperiously demands that we should not be silent. We close our remarks for the present with the following timely and appropriate thoughts from a recent number of the "Day Star," published by Bro. Jacobs, in Cincinnati, Ohio.

Dear Bro. Storrs—A note of yours published in "The Morning Watch," of Jan. 30, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompt me to make a brief reply.

You say, that "after the hurricane which has swept over us," you "wish a little time to breathe and examine the latitude and longitude we are in," &c. In the next paragraph, "fixing on a definite day, or even a year for the advent to occur," you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as incapable of examining the "latitude and longitude we are in," as the man who pronounces the lines of "latitude and longitude," on the chart to be no such lines at all—mere "false" marks.

I would most heartily join you in "confessing" our mistake in the event to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of His word. That the path of the just is as a shining light that shineth more and more until the perfect day, and that His word is a light to our feet and a lamp to our path.

The preaching of the seventh month, or which is the same thing to me, the sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the Word of God has proved it

self sufficient to keep some at least, of that number still loose.

Your figure of the "flat rock" in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the *tenth*, but was disappointed. Having "cut all loose," I could not get back if I would. For a few days I thought I should starve; but the God that sent Elijah food by the ravens, and Daniel his dinner in the lion's den, has not forgotten, richly to feed me upon *pure manna* every day since.

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come, Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.

A clause in your postscript, also leads me to fear for you. "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.

Says L. D. MANSFIELD, in the "Midnight Cry" for Nov. 1844,

"I observed in the last "Cry" a confession by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong—it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the *time* should be proclaimed confident-

ly, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who could doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the *time* should be proclaimed for the "midnight cry," as that '43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not definitely known, although the people of God knowing it near and continually expecting would not be overtaken as a thief, but would be found watching. If it be said: "God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are, coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So this case."

GEORGE NEEDHAM, in the Voice of Truth for March 19, 1845, says:—

"I am, and have been convinced, since the 10th of the 7th month, that our work with the world and the foolish virgins is done. I deny that glorious movement as the work of God, or I can come to no other conclusion. That, I can never do. How can we do the any good? The foolish virgins have gone their old establishments, where they sell and are crying to us to come after them; and the world are there with them, to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die!*"

JOHN J. PORTER, in the Voice of Truth for February 5, 1845, says—"It does seem to me that the proclamation of the 10th day of the 7th month is a very distinct way-mark to kingdom." "It was the time that gave it [the month message] its force, and produced influence on the hearts of the people." "I know that a good work was wrought in the hearts of God's children at that time."

LETTER FROM F. G. BROWN.

WORCESTER, MASS., Nov. 15, 1844.

DEAR BROTHERS AND SISTERS.—The God has dealt wonderfully with us: when we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awake us from our death-slumbers to a knowledge of these things. A little of our own or man's agency was employed in this work you know: our prejudices, education, tastes, both intellectual and moral, were

all opposed to the doctrine of the Lord's coming—we know that it was the Almighty's arm that disposed us to receive this grace—the Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us—it is our hope, our joy, our all: the Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present, every thing tries us: well we have heretofore almost uninterrupted peace and exceeded great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed, were permitted to live in the days of the Son of man, which Jesus spake of as a desirable day, how special the honor! how unspeakable the privilege.—and shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! We know that God has been with us: perhaps never before this, has he in a moment seemed to depart from us? Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so abundantly and signally shown us His hand in blessing for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy the thought is almost blasphemous: a way will it! Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in the past ages? Let us pause and wait and read and pray before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness and see not as plainly as heretofore, let us not be impatient, we shall have light just as soon as God sees will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us into the goodly land—I have no kind of fears of it, and I will not desert him before he does me; he is doing the work just right, glory to his name. Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skilful sailors until you approached the home coast, when the Pilot came on board, you had to relinquish the charge of him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble lest the vessel should become a wreck, and the cargo brought might be emptied into the ocean! Do not fear, throw off the mast, and like

a good, social, relieve your place with the h and talk over home s —cheer up, "all's well" ed your work, and no shall receive the reward that to be partakers we must be of his sufferings, but those ing? truly we can' n in all points as we c how perfectly for a few years have been running Read the history of his your own, in kind though remember that he was Where are you now? our "faith" and "pa before our work could closed up our work w ago, this is my convict given us a little season and to prove us before will abide the test? the end of his faith, I go to heaven if he has fight the battle throo bearers faint, and fear keep his eye alone on King, and if need be, blood for it? Such crowned, and such on laurels. We must be port. God's recent work needed just such a w forthwith. I bless God's festations of Himself to honor Him, questioning have been the work of cate that and his word solemn belief. Do not which may be flung on your confidence in God nominal church know hope—they cannot be Let them alone. You and your reputation or to digging it up again evil is spoken of you f Pray for your enemies: lest your minds again earth—its business, c friends. The Bible, th er now; prayer, praye The next signal we ha Oh, shall any of us be "going out" when th how impressive the Sav tion—*Watch, watch, a ald.*

course if **all** opposed to the doctrine of the Lord's com- worldly bus-
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 adices, edu **ing** on board, you had to relinquish the charge
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 our precious cargo and your noble vessel into
 our hands! You fear, you tremble least the
 our ship should become a wreck, and the
 our brought freight be emptied into the ocean!
 our don't fear, throw off the *mast*, and like

a good, social, relieved officer, go and take
 your place with the humble yet sturdy crew
 and talk over home scenes and endearments
 —cheer up, "all's well!" You have finish-
 ed your work, and now be patient, and you
 shall receive the reward. Have you consider-
 ed that to be partakers of the glory of Christ,
 we must be of his sufferings. What were *his*
 sufferings, but those you are now experienc-
 ing? truly we can now say, he was tempted
 in all points as we are. Have you noticed
 how perfectly for a few weeks past our suffer-
 ings have been running parallel with *His*?—
 Read the history of his last days, and you have
your own, in kind though not in degree. Do you
 remember that he was *tempted* for forty days?
 Where are you now? It was necessary that
 our "*faith*" and "*patience*" should be tried,
 before our work could be completed. We
 closed up our work with the world, some time
 ago, this is my conviction; and now God has
 given us a little season for self-preparation,
 and to prove us before the world. Who now
 will abide the test? Who is resolved to see
 the end of his *faith*, live or die? Who will
 go to heaven if he has to go alone? Who will
 fight the battle *through*, though the armor
 bearers faint, and fear and fail? Who will
 keep his eye alone on the floating flag of his
 King, and if need be, sacrifice his last drop of
 blood for it? Such only are worthy to be
 crowned, and such only will reap the glorious
 laurels. We must be in speaking distance of
 port. God's recent work for us proves it: we
 needed just such a work if Christ is coming
 forthwith. I bless God for such glorious mani-
 festations of Himself to his people. Don't dis-
 honor Him, questioning whether it might not
 have been the work of man, for He will vindic-
 ate that and his word too very shortly, is my
 solemn belief. Do not be allured by the baits
 which may be flung out to draw you back from
 your confidence in God. The world and the
 nominal church know nothing at all of your
 hope—they cannot be made to understand us.
 Let them alone. You have buried your name
 and your reputation once, and now do not go
 to digging it up again, when all manner of
 evil is spoken of you falsely for Christ's sake.
 Pray for your enemies: do look straight ahead,
 lest your minds again become occupied with
 earth—its business, cares, labors, pleasures,
 friends. The Bible, the Bible, is the best teach-
 er now; prayer, prayer is the best helper.—
 The next signal we have will be the final one.
 Oh, shall any of us be found with our lamps
 "going out" when the master comes? Oh,
 how impressive the Saviour's repeated admon-
 tion—*Watch, watch, watch!*—*A vent Her-*
ald.

From the Voice of Truth.

THE SEVENTH MONTH.

A Pilgrim band, with unaccustomed feet,
Set out to follow TRUTH. Then Wisdom smiled,
And pointed to a path that led far out
Beyond the dim philosophy of time,
And said, "if ye indeed will drink the cup,
Of which I drink, and also be baptized
With my baptism, then shall ye enter in
And tread the thorny path that follows Truth."
They bowed with one consent, and onward pressed;
And, as the pathway narrowed, cast aside
Their worldly happiness and each hindering weight—
Idols, and self and sympathies, and tears,
Nor looked behind to see how strangely far
They had advanced beyond each time-worn chart;
For on one side their feet dark waters yawned,
And on the other, still refining fire.

At length, the trial came, when wisdom sought
To test and purify their faith and zeal,
And seal them for the glory and the crown
Of righteousness. The day—the test hour—came,
They stood together, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threatened, while red lightnings blazed
And thunders rolled; and from the gathering shade
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storm.

At length a murmur rose, and some looked back,
Astonished at their distance from the shore;
For still the land of Egypt was in sight,
Where the proud fanes of worldly worship stood,
And human policy, and ancient names,
Earth's wisdom, science and religion's form.
Then with a wild attempt their life to save,
Some, that had been the foremost in the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep, give up at once
The FALSE pursuit. And now, while yet was heard
The echo of their voice beyond the wave,
In praise of Wisdom's consecrated path,
Their voices change, and desecrate that way,
Proclaiming Wisdom had not led them out
SO FAR from EARTH; but some strange wily fiend,
In Wisdom's garb. Ah, judge what sad dismay
Entered the trusting hearts of that poor flock.
Some cried, "and is it all delusion, then,
A vision FALSE, to which my soul has bowed;
My sacrifice, and consecration, all
A shadow, wrong and vain?" Then Unbelief
Came in, and many sank in chill despair
Beneath the sullen waves, striving in vain
To reach the kingdom in some easier way.
But NOW, the third long watch is fully past,
And the dark mist that hung upon THAT ROCK
Is driven before the light of opening day.
What see we there? Bones scattered round its base,
Washed from the depths beneath. But turn again.
Upon its highest point, is seen a group—
A remnant—that unshaken, there remains;
Who still have kept their joy and confidence,
Though winds have rent, and raging waters drenched,
And earth, and hell, combined to drive them hence.
Yet there they STAND, held by a power unseen,
And wait a sure salvation from on high.
To them, what is reproach, or scorn, or hate?
Or the low ridicule of dying things?
What the last howlings of the storm to them,
When rest is just in sight, and Jesus calls,
And says, "come out of tribulation, come,
My suffering and my ransomed ones, COME HOME."
Philadelphia, Pa. C. S. M.

LETTER FROM O. R. FASSETT.

PROVIDENCE, R. I., Feb. 11, 1845

Dear Brother Marsh—

I wish to ask those dear brethren that question or deny the fact that the "true midnight cry" has been made, why it is that they are so much in the dark in reference to the immediate coming of the Lord? If they cannot tell, I would ask them, why it is that our opponents, who reject the truth of the four beasts of Daniel being the Roman kingdom, can find no light as to what age Christ is to make his second advent? We all know that it is because they refuse to acknowledge the plainest and most distinct point in Daniel's vision.

In a similar position I fear some of our dear advent brethren are now placed, in regard to that last great movement among us. At one time they were fully convinced that that was the true "midnight cry." Now because they were disappointed in the character of events to be fulfilled at the time, they are now ready to get all that God then did for us, and put down as an error in judgment. Almost universally I find that such are completely in the dark in reference to the definite position now occupy. They see clearly that all great leading events in prophecy have been fulfilled except the coming of the Lord, sitting of the judgment, and the restitution of all things. That the church, in view of these facts, has changed her work and in fulfillment of prophecy is proclaiming the Lord's coming, Rev. 6, 7; Matt. xxiv, 45, 46. That the effect of this proclamation has been to separate a distinct class from the world who have taken their lamps (Ps. cxix, 105,) and are considered as virgins who have gone forth to meet the bridegroom. Matt. xxv, 1. Yet they refuse now, to follow this line of events far, because they are compelled to admit, if they do, that we have indeed had the "true midnight cry"—a period which commences a new era in the history of the virgins, and is its most prominent feature in the parable. Thus such are in doubt in reference to where they now stand in the definite line of events, is seen by the manner in which they always expostulate themselves. Thus: We are now in that cycle of time, of four or five years, of which there is a dispute among chronologers, and we have a right to the whole of this disputed ground, hence, the Lord may come now, and perhaps not till '47; or that the generation spoke of in Matt. xxiv, 34, will admit of a construction like this, that the Lord has given us a term

of some six years yet, that may be safely occupied—or finally, that the Lord will come some time, and we are some where in the last days.

Oh, my dear brother, be careful that you are not overtaken as a thief, through unbelief and putting off in the future the coming of Christ, you will be found at last saying in your heart, my Lord delayeth his coming! Better even, if we err at all, in looking for this event too early. The question now arises, where are we in the fulfillment of this parable? Take your bible, dear brother, and follow me in the investigation of its main features.

1. The servant has given meat in due season. Matt. xxiv, 45, 46.

2. The proclamation of the coming of the Lord has had the effect to start out ten virgins to meet the bridegroom. Matt. xxv, 1.

3. The first sketch in the history of their movements is, to go forth to meet the Bridegroom; but they are disappointed. The Bridegroom tarries, Matt. xxv, 5. This shows that the virgins looked for the Lord at a specified period, which was proclaimed by the faithful servant, and that period came without bringing the event they looked for, and they were left in doubt and uncertainty.

Have we now had this tarry? If the virgins were started out by the cry of '43, we must admit there has been. We ourselves have proclaimed this tarry, we published after '43, that that was the true tarry spoken of in Hab. ii: 1-4. We proclaimed every where "though the vision tarry; wait for it." This was interwoven in every discourse, and so clear did we see it at that time, that the professed church and world saw the correctness of our reasoning, and hence we labored with the same success as before. Shall we now deny that there has been a tarrying time?—Be careful, dear friends. God will judge you out of your own mouth.

4. The virgins during the tarry were to slumber and sleep. Has this been fulfilled? We can all remember full well the lethargy that began to steal over us, during this delay of our King, and when we heard definite time again we were ready to make the same objections to it as the world. Perhaps we recollect that some of us in order to get rid of the conclusion that the proclamation of the 10th day of the 7th month was the midnight cry, remarked that we were not asleep; but God had his mighty hand upon us and we were bound in the dust to confess to Him not only, but publicly to the world, that we had

"Will not God judge, also, the writer of this article out of his own mouth?"

been indeed in a sleep. The Lord will come some time, and we are some where in the last days.

5. There was to be a "Behold the Bridegroom is coming, meet him." Was this fulfilled? We know that this, the "true tarry of the Lord,"

(1.) We have cried, and this cry marks of what time was to be "Behold the Bridegroom is coming, meet him." This was the motto of the lips every where.

(2.) All that was to be proclaimed by the midnight cry, was that the virgins were to be to the letter—the world; there since the preaching that the Midnight Cry also deny that tarry was to be cut s also deny that we awakened by a c cannot do. Will you consecrated and studied your If you did, in the that the cry, the t made, and God wi joy will be exper 10th. If you will grope along in dai question that the c would have you b course we have tr

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FASSETT.

Feb. 11, 1845

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"Will not God judge, also, the writer of this article out of his own mouth?"

W.

been indeed in a slumbering state, (see Advent publications of September and October.) We have then also had this state of the virgins accompanying the tarry, and marks it as the true tarry of the Bridegroom to the virgins.

5. There was to be a cry made at midnight,—"Behold the Bridegroom cometh, go ye out to meet him." *Matt. xxv, 6.* Has this been fulfilled? We present the following proof that this, the "true midnight cry," has been made.

(1.) We have certainly had a cry if not *the* cry, and this cry bears all the characteristic marks of what *the* cry was to be. The cry was to be "Behold the Bridegroom cometh, go ye out to meet him." During the proclamation of the 10th day of the 7th month, this was the motto of our publications, and of our lips every where.

(2.) All that was to be produced by the midnight cry, was at that time effected—the virgins were to be aroused—this was fulfilled to the letter—the cry awakened the virgins, aroused the professed church, and astounded the world; there has been nothing like it, since the preaching of the apostles. If we deny that the Midnight Cry has been made, we must also deny that there has been a tarry, for the tarry was to be cut short by the cry. We must also deny that we have slumbered and been awakened by a cry; and this we certainly cannot do. Will you, dear brother, deny that you consecrated yourself anew at this period and studied your Bible with new interest?—If you did, in the name of my Master, admit that *the cry*, the true midnight cry has been made, and God will bless your soul; the same joy will be experienced that you felt on the 10th. If you will not confess it, you will still grope along in darkness and unbelief. If we question that the cry has been made, the devil would have you begin to question the whole course we have traveled.

(3.) Under this cry, too, the foolish are to make a demand on the wise for oil. What was the character of our meetings during this time. They were solemn and serious. There were confessions, repentance and a humility that we never expected to see.

The wise were to say we have only enough for ourselves. Have we forgotten the feelings that were common to us at that time? We felt there was an individual work for us to do. We hardly thought we had enough oil for ourselves. Oh, can we so soon, dear friends, forget God's dealing with us? We must admit then that the cry the Lord told us would be made has been fulfilled, inasmuch as it has produced all the legitimate results of the true cry.

O. R. FASSETT.

B. MORLEY, in the Voice of Truth, for Feb. 19, 1845, says—

"But here was an apparent failure in this theory: the Lord did not come in '43; hence many doubted its correctness, and some abandoned it altogether. But the humble Bible student had his faith greatly strengthened by this disappointment. He saw in it a most exact fulfillment of certain prophecies, which could not have been fulfilled had the Lord come at the first point of time we expected him.

(1.) The vision could not have tarried.

(2.) The virgins could not have gone to sleep after they went out to meet the Bridegroom, unless he had tarried beyond the time they had reason to expect him.

(3.) The midnight cry could never have been made had the Lord come before the "tarrying time," for there was no midnight to the virgins, neither could there have been, without first a delay of their Lord, the reason why they could not tell.

Hence our position up to the "tenth day," has been clearly foretold in the unerring word of the Lord. And since that eventful moment it has not been less clearly defined by the same infallible word.

We close with the following extract from the Advent Mirror, a valuable sheet recently published by brethren A. Hale and J. Turner, of Boston, Mass.

"Now we are prepared to ask. Does this parable give a history of the Adventists, or not? Did they not take their Bibles and go forth, expecting to meet the Lord in '43? Did they not then slumber and sleep? Have they not heard the cry, behold, the Bridegroom cometh, go ye out to meet him! and did they not then arise and trim their lamps? surely our history is a perfect fulfillment of the parable, and if so, they have their lamps now trimmed and burning, and are waiting their Lord's return from the wedding, or they have gone to buy.

If this is not our present position, then we have been wrong in every position behind us, for just such a path must be travelled by those who meet the Lord. If this is the position of the virgins, then the Lord may come at any moment, and must of necessity come quickly; but if this is not their position, the Lord cannot come till they arrive at just such a point."

JOSEPH MARSH, editor of the Voice of Truth, in the numbers for January, 1845, says—

"THE HARVEST.—We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. xiv, 14-16. The history of God's people in this

mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described, in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world.

The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches, which constitute Babylon, together with her own often repeated lamentations and acknowledgments, and the fact that God's people have actually come out of her, prove beyond all contradiction, that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the "synagogue of Satan." Rev. iii: 9. The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird. Rev. xviii, 2.

'GREAT SPIRITUAL DEARTH.

"It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction: for an affliction every one that loves Zion must view it.—When we call to mind how "few and far between," cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, "has God forgotten to be gracious? Or, is the door of mercy closed?"

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O he is a christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, muffled and busied

as if nature had deformed her? O! she is a follower and imitator of the humble Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write.—Circleville, Ohio, Religious Telescope."

"With such testimony as this, and coming from the source it does, who can longer doubt that the harvest of the earth is ripe? The evils referred to above are not confined to the neighborhood of Circleville; they are seen and felt in as great or more alarming degree throughout the land and entire world. The sickle will soon be thrust in. O prepare to be gathered into the garner of the Lord.—Ed."

"VOICE OF THE FOURTH ANGEL.—This is the title of a small but valuable sheet just published by Br'n J. B. Cook and J. D. Pickands, at Cleveland, Ohio. The object is to show that our present position is that of prayer; and that when the saints in spirit, and with the understanding, cry day and night for the Lord to thrust in his sickle, the harvest of the earth will be gathered. We design to give our arguments at length as soon as some other matter is disposed of. The following are all we have room to insert now.

"THE BURNING LAMP TO OUR FEET.—Many ask "why did you not see that the vision of the fourth angel must be fulfilled?"

"ANSWER.—We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. "We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn."

"By the light of God's word we are to walk; because we are in a dark world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to watch" with our lamps trimmed and burning, especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching we saw the tarrying time; and on we went, crying in a loud clear tone, to tell all that we saw the lamp showed us. Next we saw the month. Ten thousand voices swelled and we were as we advanced to meet him.—Behold the Bridegroom cometh."

"The day is with us, constantly looking, and earnestly praying for the harvest of the earth to be reaped. Dr. Mansfield has just written some in the same faith.

"E. R. Pomeroy, Seneca Falls, Dec. 30, 1844. "I was this evening for Ithaca. I

am inclined to the opinion is a short one, and I think Bro. I light, and I go out to Esdras."

[These leading men, Mansfield, Pickands, Cool certainly in an error; the message, Rev. they had not given in verses 9-12. But they acknowledged that Rev. xiv, 6-18 Marsh's own words people in this mortal rified."

It is universally acknowledged that the angel of verses 6 and 7 is a short one, and I think Bro. I light, and I go out to Esdras."

The above names are the ground that, the were fulfilled when churches in 1844. were not two distinct relative to the condition importance of God's it was all embraced. sermon preached or p the fallen condition call "Come out of the second angel's n not then come for us that was reserved for waiting time, since t

We thought that th was gone from us v but how mistaken! the first day of the w of rest, without one te us in so doing, no tate testimony for Su one! be kind enough is plain; and the b Sunday sabbath is pu It is THE MARK O tioned in the third an cond angel called us of the churches, where w hear and obey the me and exchange the me

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note is all we have room to insert now.

"THE BIBLE A 'LAMP TO OUR FEET.'—
Many ask 'why did you not see that the vision
of the fourth angel must be fulfilled?'"

"ANSWER.—We had not then got up to it.
A lamp shines on that part of our path where
we need to step next. It shines on and is a
light to our feet only as we advance. "We
have a more sure word of prophecy to which
we do well to take heed as unto a light that
shineth in a dark place, till the day dawn."

"By the light of God's word we are to walk;
because we are in a dark world. Moral
darkness now shrouds our path. Dangers
beset us, and we are strictly charged to
"watch," with our lamps trimmed and burn-
ing; especially as we draw near the end of
the way. By watching we saw the apparent
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heed and came right on. Then, watching
well, we saw the tarrying time; and on we
went, crying in a loud clear tone, to tell all
that the lamp showed us. Next we saw
the 7th month. Ten thousand voices swelled
in the breeze as we advanced to meet him.—
Behold the Bridegroom cometh." * * * * *

"Br. Barry is with us, constantly looking,
and fervently praying for the harvest of the
earth to be reaped. Br. Mansfield has just
left for Lewiston, strong in the same faith.

"Br. E. R. Pinney, Seneca Falls, Dec. 30,
1844, writes, "I have this evening for Ithaca. I

am inclined to the opinion that our campaign
is a short one, and we should be up and do-
ing. I think Bro. Pickands' cry is the true
light, and I go out to give it in connection with
Esdras."

[These leading men, Marsh, Pinney, Mans-
field, Pickands, Cook and many others, were
certainly in an error in giving the fourth an-
gel's message, Rev. xiv, 14, 15, in 1845, for
they had not given the third angel's message,
in verses 9-12. But in taking that position
they acknowledged a very important fact,
that Rev. xiv, 6-18, contains, to use Elder
Marsh's own words, "the history of God's
people in this mortal state," "before being glo-
rified."

It is universally admitted, that the flying
angel of verses 6 and 7, represents the advent
message to the church and world. If this
position is correct, and no advent believer will
doubt it, then it follows of necessity that the
angels that "FOLLOWED" also represent so
many distinct messages of holy truth, to be
proclaimed prior to the second advent. This
natural, plain, and correct position was taken
by these leading men in 1845, and we defy
them to show us where their position in this
respect, was incorrect. We know that it was
a correct position, and therefore hold it fast.

The above named persons erred in taking
the ground that, the second and third angels
were fulfilled when the advent people left the
churches in 1844. We all know that there
were not two distinct messages then given re-
lative to the condition of the churches and the
importance of God's people leaving them; no,
it was all embraced in one message. Every
sermon preached or printed embraced not only
the fallen condition of those bodies, but the
call "Come out of her my people." It was
the second angel's message. The time had
not then come for us to see the third message;
that was reserved for the saints in their trying,
waiting time, since the autumn of 1844.

We thought that the last mark of the Beast
was gone from us when we left the church,
but how mistaken! We were still observing
the first day of the week, as a sanctified day
of rest, without one text of scripture to sustain
us in so doing, no not one. If there is scrip-
ture testimony for Sunday keeping, will some
one be kind enough to show it? History is
plain; and the bible is plain, that the
Sunday sabbath is purely a child of Papacy.
It is THE MARK OF THE BEAST men-
tioned in the third angel's message. The se-
cond angel called us out from the bondage of
the churches, where we are now free, and can
hear and obey the message of the third angel,
and exchange the mark of the Beast for the

Sabbath of the Lord our God. Happy exchange, indeed, to give up an institution of the Beast, for a sanctified, hallowed and blessed institution of Jehovah, as old as the world. See Gen. ii, 2, 3.

For holding this view, and for giving the third angel's message, we are published to the world, by advent papers and preachers, as fanatics and heretics. But one thing is certain, that those who gave the fourth angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850.

They preached that the harvest of the earth was then "RIPE," and were praying, not for sinners, but that the harvest might be reaped. That was a SHUT DOOR of the closest kind; for by it all those who have not come under the direct influence of the advent doctrine were shut out. We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such, who were not brought directly under the influence of the "everlasting gospel," are now coming into the clear light of the third angel's message. Praise the name of the Lord.]

EXTRACTS RELATING TO THE CHURCHES, AND CHURCH ORGANIZATION.

Eld. Marsh, in the Voice of Truth for May 7, 1845, under the head, GIVE US A KING, says:

"While Israel obeyed God he defended and blessed them; but when they desired a king like the surrounding nations, and said, 'Give us a king,' God departed from them, or suffered them to follow their own wisdom; and the result was, a yoke of oppression was laid upon their necks by their king, who was given to them 'in wrath and taken away in anger.'

While the primitive church stood upon the foundation laid by Christ, obeyed his law, and followed him, they were humble, prosperous and happy; but when they began to lay other foundations, adopt other laws, and follow other leaders, the glory departed from them: they committed fornication with the kings of the earth, and soon constituted the "mother" whom John saw seated on the scarlet colored beast, drunk with the blood of the saints.

While the seceding sects were young, humble and submitted to Christ and his word, they were blessed, and proved a blessing to the church and the world; but when they pat-

terned after the "mother of harlots," they, like her, "committed fornication," and became identified with mystery Babylon, that great city which reigneth over the kings of the earth.

From this fallen city, brethren, we have fled, in obedience to the command, "COME OUT OF HER." Let us not go back to her polluted temples, nor build one of our own after any of her patterns. Obey Christ and his word, and you have nothing to fear; but if you depart from him, like the examples before us, he will cast us off forever."

In the Voice of Truth for May 21, 1845, Eld. Marsh says:

"Finally, we object to the doings of the Albany Conference, because the proceedings as a whole, look like forming a new sect, under a sectarian name, instead of coming to the order of the New Testament, under the name there given to the true church. It looks like laying plans of our own devising to be acted upon in the future when we have in our possession the perfect economy of the Lord, by which we should be guided, and when we profess to be looking for his coming every hour."

Edwin Burnham, in a letter to Eld. Marsh says:

"I am glad and rejoice in the stand you have taken in relation to the existence of creeds, &c. O, my brother, that is the simplicity of the gospel. Can we for one moment suppose it is a time now to be fixing up a creed for years, or even months, to come? Is this our faith? O I cannot, I cannot—must not. What! the advent people have a creed? What! the advent people organized into a sect? O, brethren, do let us be consistent. Did not our enemies tell us that after our time passed—if it did pass—we should organize into a sect? What did we answer them? You who are disposed to organize and have a creed, answer it. Is Agag dead? Are all the Amalikites dead? Is all the spot destroyed? Then what means the bleating of these sheep, and the lowing of these oxen from Albany? See 1st Sam. xvth chap.—Let us remember three things and overcome them. 1. The beast. 2. His mark. 3. The number of his name. Here is the PATIENCE and FAITH of the saints. Let the Gentile princes exercise their dictation, but let us not be so. Love as dear brethren, be kind, affectionate. Little children, love one another."

[Let those who are acquainted with Edwin Burnham's present position and course, compare it with the above, and then judge who has departed from the "simplicity of the

gospel," and the pure meek spirit of the original advent faith; those who stand aloof from the "Advent Church," or Edwin Burnham, who is laboring to build up this new sect.

Those whose lamps have not gone out can see, and will see that those who have rejected the present truth, have departed from the simplicity of the advent faith, and have not the sweet spirit that attended the proclamation of the first and second angel's messages, and which called forth these living testimonies from the leaders in the holy advent cause.

We hope and pray that these testimonies may inspire the hearts of God's dear children with stronger faith and brighter hope, while they obey the divine injunction—"call to remembrance the former days." W.

THE DOCTRINE OF PROVIDENCE.

BY J. B. COOK.

"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." Matt. x. 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 name's 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 falling of a hair from your head, by the wicked, seems by the direction, or permission of Providence. Nothing that befalls you shall pass "without your Father." Whosoever, therefore, believes this, and will lose his life for my sake, shall find it. Whosoever, in any suggestion and approach, will fearlessly

ly "confess me before my Father,"

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face of opposition and reproach, will fearless-

ly "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 Di-
vine 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 ap-
prehended by, but few. I do not say that few
comprehend the stupendous scheme and scope
of Providence. This is clear; for finite can-
not comprehend the infinite. The creature
cannot attain to the lofty reach of the Crea-
tor's purpose, but I mean to say that few un-
derstand, by faith, the scriptural doctrine of
Providence. It is no more necessary for us to
grasp the boundless plan of Providence, in or-
der to believe, than it is to comprehend the in-
finite God, in order to believe in God. "It is
high as heaven, what can we know, deeper
than hell what can we do, the measure there-
of 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 ruinous, 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. Eph. i, 9,
10. Having made known unto us the myste-
ry of His will—that in the dispensation of
the fullness of times, He might gather together
in one, all things in Christ.

Divine Providence is Divine oversight—
Divine care, or administration over this and
other worlds—angels, men and devils. Its
object is to lay every creature and every agen-
cy under contribution to his all comprehend-
ing 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 consumma-
tion—making each and every event "work to-
gether for good to them who love God." The
channel in which this mighty, ever heaving tide,
of cause and effect, purpose and accomplish-
ment flows, is the "sure word of prophecy."
Prophetic truth is the track on which Jeho-
vah'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 di-
rection God is driving his (to most men) dread-
ful agencies; and toward what grand con-
summation, his plan of Providence is tend-

ing. 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 characterize "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 servants,—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 unscales 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 toll by the predicted event the second time. No, when the 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 harmonize with it. In the order of sequence, in time and manner, they all transpire as pencilled by prophecy. The history of those nations which come 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.

1. 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. iii, 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 around the world to wash it of its pollution.

Then again, after the flood, when mankind forgot alike 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 chosen 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 wonderful history 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

exercises 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 continuation of the specified event. Then the all-wise 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 great as the dissolution of an empire, or the detestation of the world, will, by the direction of Providence, concur to give it birth. To such prophecies there are no abortions. No counter-acting influences. 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 word 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 influence 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. xli, 10. "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 said this from that time, and declared it?—Ye are ever my witnesses. Is there a God beside me? No, for even Jehovah himself says that he does not know of any. Isa. xli, 7-8. The prophet, in harmony with the great Teacher, Isaiah, teaches us not to fear earthly powers, but to fear Him who "hath set in order," and will what is coming and shall come. Those who believe the truth of prophecy and view in harmony with history and passing events, are God's "witnesses." We testify His presence and point to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognize his all

comprehending agency when, with this evidence, we hear "The very hairs of your head are numbered." Such a darkness." They in due season." I confess him "before."

Those who know prophecy or Providence. They cannot but cheer on with faith. Such may vie with Jesuits in getting the "honor" of the "who is not without Jesus." The Jews deny the facts of their history, but they deny the facts of prophecy. Thus "The few the hand of Providence were God's witnesses that they had not Devils." John 8 would not believe, had rejected, had rejected, sustain faith. The and the wheel of or they be crushed. Just so now. They taking their stand is fulfilling prophecy and Advent, (though the prophecies of their occurrence) the Jewish nation God grants is give truth of prophecy denied, Christ is utmost" will come been his acknowledgment the Christian church the Jewish, by so 1 and their revealed Matt. xxiv, 51; 10-12.

Professing Advent in their favor, but if they recognize a certain point in our in those events with time, order of sequence, just what Jesus the sin of the Jews saw and confessed, up to their folly of the Providence both down to

7. This is the theatre of history. The theme of history. The prophecy, the germ of Jehovah's purpose, the mother text is the seed of the woman shall crush his power—the serpent—crush his power. The expression of this prophecy is that: "for this purpose manifested, that he might be the Devil." Redeem this curse, and fill it with "Death and his death" will have been left. When all come into hell to be forgotten in earth and heaven shall join in the song of the "very good," as God dwell with men, and

fallen creature man over the tempter, and sacrifice, to embody worship, so that none of the promised deluge of process of time, all had one man. The Deluge essential to the atonement which God had revealed putrefaction and perdition. Jehovah poured a wash it of its pollu-

tion, when mankind's sins and promises were the guidance of Satan's estate with that of the world, it became necessary. Having pledged his chosen way, he gave their chosen god, and their chosen god within the range of destruction. God Almighty his friend and servant from the mass of his household,—

The ordinance of the covenant, and the memorial of God's peculiar deliverance from the preservation in the world's history in Canaan ever to have his covenant to Abraham,—wise unaccountable according to prophecy. A special provision 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 apostasy, 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 *compendium* 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 great 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 counterfeits in their character. 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 the snarrows 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 delusions 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. xli, 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 said that from that time, and declared it?—Ye are ever my witnesses. Is there a God beside me? No, for even Jehovah himself says that He does not know of any. Isa. xli, 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 said what is coming and shall come. Those who declare the truth of prophecy and view in harmony with history and passing events as 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 recognize 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 cheers 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." Jo'm x, 28. 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. Matt. xxiv, 51; 1 Thess. v, 3; 2 Thess. ii, 10-12.

Professing Adventists have no dispensation in their favor, but must see their flagrant folly if they recognize 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 recognize 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 such 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, they may know without a doubt, not only that they are a fulfillment, 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 important events transpired in the life of Jesus, according to prophecy, they were recognized as *the fulfillment.* 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 fulfillment 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 counterfeit*, 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 fulfillment—*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 12 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 seemed to have come in one day; because "the waters of the flood were upon the earth after seven days. Their entrance was a

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 seal the faith of Noah's family. They had no fears that the old ship would founder, or coming 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. xxxvii, 1-9. As they were, in vain, binding sheaves in the field, his sheaves 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 Ishmaelish 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 fulfillment, 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 a previous prophecy, as the wool to the yarn.

3. The deliverance of Israel from Egypt affords a striking illustration of the doctrine of a special Providence. Moses was commissioned according to Pharaoh's decree; and acted by his own mother. Nay, the sister of the decree or his daughter, paid the price for her maternal carresses.

The elevation of David to the throne of Israel, and the entire history of that nation, present a striking illustration of the doctrine stated, that there are no agencies adequate to fulfill prophecy,

save such as God

xlvi, 4. When a prediction, and an interposed for its fulfillment, there are no second birth, or baptism, chariot of Providence looms up with God never recurs.

An apparent error from the false claim on reflection are themselves a because they conform to prophecy. Their ap history, the record

III. Let us now reflections suggeste

1. God has his name; therefore recorded in the history as to time with the past God's word. No petition with the No, not even though Jerusalem, the Temple perish, sooner than should fail. The goodness and justice which have secured "word" thus far, an every minute, or the consummation each event. His believing the word to his guidance, concurs, then the will be nothing any combination of ment, it would be of the predicted arrangements of could not succeed to the Turks is an pose of Providence impede his purpose in spite of a dom. Then at a pointed time, the great Christian power to sustain them. ture fulfilled can agencies which of the progressive word. When the ed event appear must be recognized as, so far, infidels.

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save such as God employs. Isa. xlv, 24 to
 xlv, 4. When a predicted event does occur,
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 prediction, and that God's Providence has
 interposed for its fulfillment. 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 prophe-
 cy. Their appearance must be found in
 history, the record of Providence.

III. Let us notice the more important re-
 flections suggested by this subject.

1. God has magnified his word above all
 his name; therefore all the leading events re-
 corded in the history of the world, have oc-
 curred as to time, circumstance and connec-
 tion with the past and the future, according to
 God's word. Nothing which comes in com-
 petition with that word can stand before it.
 No, not even though it bear God's name. Je-
 rusalem, 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 fulfillment 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 fulfill-
 ment, 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 pur-
 pose of Providence; to allow no agencies to
 impede his purpose. In their rise they pre-
 vailed in spite of all crusaders and all christen-
 dom. Then at the expiration of their ap-
 pointed time, they decline, though all the
 great Christian powers are in unholy league
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 the progressive fulfillment of the prophetic
 word. When the time arrives, each predict-
 ed 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 apostacy, 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 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, Matt. xxv, 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 do "understand" the periods. The vision did "speak and not lie." Amen! This providential interposition did not take place in '44 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 rights. 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 "bone broken." They have all the marks of God on them that you find on those, which have been witnessed, in other ages of prophetic fulfillment; and seeing a sparrow does not fall on the ground "without our Father," these did not transpire but under the direction of His Providence, to fulfill his word; because that "cannot 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 trans-

pired before our eyes. Come what will, deny it may, let us be witnesses for our God and our Saviour. He "set in order" and "declared" the 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 like the harvest. True, we are in "the field," which "is the world;" and the breaking up, *the great trials about the shut door*, to complete the threshing and winnowing, *laughter 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 Father 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 that Cain's fulfilled curse, and driven off beyond building into Atheism! They would have us not only infidels, but absolute Atheists. Infidels "confess" God's Providence, but would have us deny it.

It is, however, as unscriptural, as the preaching of the hour of God's Judgment, and the midnight cry did not require the progress of "the societies," sending out their selected slave-like, lazy agents. It was a naturally spontaneous and successful movement, 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 know in our Advent experience, where it was after the animals entered the Ark, that Divine interposition was to him the crown of glory! "He knew that God was with him, and that was security enough for faith. So predicted events, occurring in the Advent *prove the presence of God by a natural Providence.* We "confess" the promissory presence and agency of Him, who condescended to man's faith, by interposing to fulfill his word. We know that our God, who has promised to guide those who concur with His will, *will guide those who concur with His will, to fulfill his word, connected with the Advent of Christ, into the kingdom.* We know, however, object to the idea that He interposes, as a determining agency in the fulfillment of His word, because those who believe

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We know in our Advent experience, where Noah was after the animals entered the Ark. The 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 commanded Noah's faith, by interposing to fulfill His word. We know that our God, who has guided, will guide those who concur with the Providence to fulfill His word, connected with the Advent of Christ, into the Kingdom. Blow 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 Matt. xxi, 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 concurred 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 realized; 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 of that of the Holy Twelve, and others, Matt. xxi: 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, harmonizes 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. v, 21-23; Matt. xxvi, 56. The disciples all "forsook him and fled;" yet even in that they fulfilled, Zech. xiii, 7. They had inadequate conceptions of God's revealed plan, Luke xviii, 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. They maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, after God's Providence has proved a *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 agency voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scenes change—the actors appear and perform the 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 have been acted, the *finale*, will soon open 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 the—that thou "hast set in order" from ancient time, "and declared it!" No agency can defeat or derange the "order" which thou hast 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 "no 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 blissful immortality. Amen!

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

in its progress. Divinely glorious as it is in its results. Amen!

SHUT DOOR.

My space will only allow me to say a few words on the interesting question of the shut door in Matt. xxv. I believe in that just as I believe in the whole representation, of which that is a part—as expounded by Divine Provi-

...the initial ground be the true ground—the advent cause be unworthy of Divine agency—or the advent people (though divinely described by Divine promise), unworthy of Divine guidance—or if this be not the case, to expect the preparatory scenes of the Second Advent, then the writing out of the drama, the tarrying, the midnight cry, the striking light of the foolish, (those who felt the weight of their guide, or their trust in God's promise), and the clamor about the shut door, is a mere flash in the pan. There will be no Second Advent now or soon.

...all this, if the believer's confidence is well founded—if the Advent cause is worthy of Divine interposition, then we can expect the Lord, then, we must pass through "the shut door" in that representation of Advent History. My language may have been, I believe in the shut door, as you have experienced it. Precisely the same of things since "the cry," "without our Father."

MIDNIGHT CRY.

Bro. Galatia says that we should not make the mistake of going on "all fours." Now just listen, my brother! Would you, as many do, cast all the legs to the cry, and keep it going, and believe to be going on all fours, while the other parts have not a leg to stand on? No, that would rend it limb from limb. All parts must have legs to go alike, or it will go only to pieces! Am I mad, or am I sane?

Others make "the cry" in the parable of the four angels, to be so important to call in the agency of the four angels. They place it among the grand and dreadful scenes of the actual coming of the Son of God; but they think the other parts are too trifling for God or man to notice.

This method of exposition, however well made it may be, means "the man in the street will not answer, shall the man in the street, as unbelievers believe in the coming of our Lord—make it depend on a general and nothing in particular, according to their fancy? No, no, we must have an alternative have I said. Well, what alternative have I proposed? The different parts to be important in the fulfillment,

as it is in the prophecy! Boston, who told me that common sense." Do you, my brother, has forsaken me here? tell me.—Advent Testimonies

THE SABBATH

BY J. B. C.

"I was in the Spirit" said the beloved disciple. is Lord also of the Sabbath. 8. Now setting, human taking "Divine testimony" "the Lord's Day?" In Sabbath is by the Lord's Day." The word emphasis, the Lordship of Messiah is the Divinity, without of and Son. The Lord's Day in this testimony, the Sabbath end with the Jewish learn from Isa. lvi, 1-7 observed by the sons of God, beside "the outcasts of 3; Ex. xx, 8-11; Mat.

Every enactment relative observance of the first day, the Pope, or Potentates who, in this matter sympathize, but every enactment that is in HEAVEN, relative to Sabbath confines us to the seventh day is LORD OUR GOD."

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Jesus did not after his assembled disciples evening of the first day. It was the early part of the day, or the very close of the day, when they began THEIR DAY about setting. Mark! The sun had been at Emmaus seven and half miles from Jerusalem, and the day "was far spent." with them and made them in the breaking turned seven miles and found the disciples, and

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.—*Advent Testimony.*

THE SABBATH.

BY J. B. COOK.

"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. xii, 8. Now setting human opinion aside, and taking "Divine testimony," I ask what day is "the Lord's Day?" In Isa. lviii, 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. lvi, 1-7, that it was to be observed by the sons of the stranger—others beside "the outcasts of Israel." Gen. ii, 1-3; Ex. xx, 8-11; Matt. v, 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 about six o'clock, or sun setting. Mark! The two disciples and Jesus had been at Emmaus—were at Emmaus seven and 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

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—without a doubt, that the
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resurrection, Jesus himself came in. John xx, 19; Luke xxiv, 29, 33—36.

Then eight days after He met them again, John xx, 26, which must have been on the second day of the subsequent week. Paul met his disciples on the *first* part of the first day, answering to our Saturday night—preaching all night “till the 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. xvi, 2, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! Col. ii, 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. xxiii, 39. This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the seventh 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. xxiv, 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. v, 23—33. The one of “the rest that remaineth for the people of God.” Heb. iv, 4—9. Both are binding on the realities they represent, are ushered in, at the Advent of Jesus. Amen! Advent Testimonies.

THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE.

BY J. B. COOK.

Jno. 17th, Jesus said, “Father the hour is come; glorify thy Son that thy Son may 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 which thou hast given me for they are thine.” His ever prevailing prayer was that they might be kept “from the evil” that is in the world, and sanctified “through the truth.” It is only by revealing the 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 characterized as the subjects of his prayer in parallel scriptures. Rom. viii, 16. Heb. vii, 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 succor. 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 believe the leading truths connected with the promise of Divine guidance.

“Many God's people are thus hated by the world, are so frail that they could not stand or even “live” but by “faith,” and must definite pledges of Divine “help in time of need.” All the promises recognize the necessity, and the necessity of Divine guidance. We cannot go alone, were it right to make the endeavor; therefore it is necessary to “Trust in the Lord with all thine heart and lean not to thine own understanding. In any of you lack wisdom let him ask of God and it shall be given him.” The Father promised to send the Comforter, the Holy Ghost, to guide them into all truth, and to abide in us to the end of the world. This is the wisest and most mighty Spirit in the universe. He ought to be, Supreme, in His guidance, and has supremacy over every false spirit. To enjoy his indwelling energy, we must be believing and obeying the truth, is to “be vessels unto honor, meet for the glory of His name. To all such this heavenly gift is pledged forever.

These promises belong to His friends, and to His enemies. “Lo I am with you always, even to the end of the world.” The promised gift belongs to all those who sustain the true character. “The meek will he instruct in his judgment, the meek will he teach his way. The wise shall understand.” “If any man will (be willing to) do his will, he shall have life.” It is mere history to state that the people were willing to know and follow God's will. They gave evidence of their willingness, by a cheerful sacrifice of their own good name, or all else, as the occasion demanded. In the text, our Lord intimates that He came from heaven, on all “who believe.” The Adventists believed; nay, well as those who read their bibles. They trembled at the word of the Lord. They had the “belief of women.” They meekly, diligently sought the “wisdom which is hid down from above.” Consequently, they were pledged to teach them His way.

These pledges of Divine aid, belong to those who are looking for Jesus. How many have objected and opposed, the promises are committed on the hated expectation of a coming Lord. They are represented as “servants with their loins girt and waiting for Jesus. Such are “led by the Spirit of the Lord,” and having “the first fruits of the

Spirit,” they GROAN waiting for the adoption, of the body.” In this Saviour promises to the Holy Ghost to “abide in them,” and then he prays “that He will abide in them through” the Spirit, and rested on these sweet promises with all our souls in, with all diligence they consequently we cannot claim as ours, in the future, with more sincerity, or already done. If, then, we cannot claim the future. To admit, us, is to exclude the pale of Divine promises as false.

In either case it will ruin to the Adventist, utterly idle to sustain such; but as God has perfectly in our history to be more worthy of as he has done his part for illustration, I had failed in my business series of years, then I could not confide further, that I could, documents in the calendar, that I had done to do. Then confidence restored, but greatly true engagements. Our Saviour. If we see have not been in cross-bearing, devotees speak of trusting Him, cannot co-exist with the substance of this not possible, from the man mind; that we can as all the promises are ed in our experience allow that in the corner had overlooked some accomplished,—allow events, in the preparation Advent, have occurred then our ground of faith impaired. We feel faith. Now we stand We cry “begone thou near.” He did teach us at each point to do.

IV. Divine goodness fallible, in our conduct

stitutions preserved; age. Both were "made in the type of Christ's union with the Father." Eph. v, 23—33. The promises are for the people. Both are binding in the present, and are ushered in, Amen! Advent Testimonies.

AND CERTAIN GUIDANCE.

B. COOK.

"Father the hour is come, that thy Son may be glorified: who hast given him power over all things, and hast given him. And they might know the Father, and Jesus Christ who

gives eternal life through his Son. This gift is intended for all who believe in him. The pledge, of this heavenly promise, is to know the true God and to love him. For all such he prays, and I pray not for them, but that thou hast given me power over all things, and hast given him. And they might know the Father, and Jesus Christ who

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Spirit," they GROAN within themselves, "waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Saviour 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 assiduity, than we have already done. If, therefore, they have failed us, we cannot claim any benefit from them in the future. To admit that they 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 Saviour. If we imagine that His promises have not been fulfilled to His trusting, cross-bearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. xi, 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 "begone unbelief, our Saviour is near." He did teach us "*His way*," He led us at each point to do *His will*. Amen!

IV. 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 bold 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.

V. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve 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 he 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, that nerves them to cry "Hosanna." Had they held their peace God would have put his 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 if it 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 to fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 10th day. This nerved them to do God's will. Those who are willing to "do His will" in spite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are the apostles, under a BLESSED NECESSITY to fulfill His purpose. In doing it voluntarily they secure to themselves the most enlarged promises. Even those who are unfaithful, or "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture each act their appropriate part. O, the day 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 Mary to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning the Messiah. Like that resting on our Saviour. "That he behoved Christ to suffer." "A bone of the virgin could "not be broken" by the executioners because the scripture type, the passion could not fail of a fulfillment. The necessity of Jesus' sufferings was a dreadful necessity in the revealed "fiery trial"—the "washing soap," and the "refiner's fire" must do their work—on and in his people. Christ must be developed. Those who have "oil in their vessels," i. e. grace in their hearts to sustain them when the fire of the lamp seemed about expiring must be known. God never intended that the world should be apparently happy "ten" should enter the kingdom—no more than he intended that all of Babylon into Heaven. He who says "Come out of her my people," has revealed the fact that "five of that virgin band had oil in their vessels." Such would want

to be "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 conscience urges them with more importunity to the throne. He gives them increasing light, which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their great-cross. They are constrained to the confession 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!

VI. To deny that God does thus guide his people is to deny God's agency in his own work, contradict the prayer and promise of Jesus Christ, and so far "do despite to the gift of grace." How can the revealed plan of Providence be accomplished, but by strict-sustaining his word toward his trusting, cross-bearing people? Who would, or who would believe God, if in such a crisis as that preceding "the consummation," He should not to fulfill his word! "If the foundations destroyed what can the righteous do" "to trust trusting God?" The Lord is in his holy temple—His eyes behold, His eyelids try the children of men." (Ps. xi.) 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? The denial looks to me like the sin which has no forgiveness." We "know that afterward when Esau would have inherited the blessing he was rejected," Heb. 15-17. That disciple who sold his Lord and no acceptance. Is there any pledge or promise of God to those who refuse the cross, any part of the narrow way? To those who do not "hold fast the beginning of their confidence, steadfast unto the end?" What promise is there for those who "let go" their confidence in God's guidance, in order to get better hold, somewhere in "doubtful chronology"? As the lamp of life shines only on the believer's pathway does not the want of it denote a want of faith? Is it not an undeniable fact that, at the dispersion of the

virgin band, one class of the church, notwithstanding the other lost their profession, relative to the class was ashamed; deeper into God. O, they themselves; and the guidance. One class went in various directions from books, from the full chronology; the living faith, held on, and stronger. The beginning of their confidence it fast "steadfast." Those whose faith they once claimed, are who shall find no admittance. God called them out to the King of Kings, "I will," till exchanged for certain point, they, being the cross, by letting their confidence, draw God had "sealed," by Providence, and joined it may be) in denying guidance had been granted the Spirit's me the Loadicenses will not "knock."

This, if true, is a ought to be suppressed of Christ's coming. The event is just upon us, and thus overlooking the evidence clear up to the Man. I feel perfectly judgment, right on men, the word and Providence that it is so. If there be heard—any who have counsel and deed of the of Divine promise and be benefitted. It cert sleep; who "have assured that the burning God is just opening on believers where in the we are. No one can but by truth, and that truth." The faithful s DUE SEASON." The having been passed,—t up,—the clamor about it proves that the seas meat is "due." The pi of God, proving a fulfill the Parable, I dare not

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 professed, relative to the Spirit's aid? One
 class was *ashamed*; the other sunk down
 deeper into God. One class attempted to jus-
 tify *themselves*; the other justified God in their
 guidance. One class having lost their faith
 went in various directions, seeking support
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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 dai-
 ly," 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 shows that the great*
event is just upon us. Men cannot be con-
 verted by denying God—drawing back to '43,
 and thus overlooking the chronology of Provi-
 dence 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 benefitted. It certainly can lull none to
 sleep; who "have an ear to hear," to be as-
 sured that the burning splendor of the day of
 God is just opening on the world!! It shows
 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*
DUE 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 season 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?

VII. 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. xxiv, 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 know 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 clamor 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 Lords 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. xiii, 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 fiddle, 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 the parable. They may know, as nearly as we can believe 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 "wait" and he cuts them assunder.

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; while Jesus, standing very near, cries, "Whoso 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 over 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 some where 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 "offshoot" 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 hastened to glory in, save the cross, for necessity to lay on us—"yea, woe is unto" us if we "deny 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 us to "endure the shame" resulting from disappointed public expectation, still exists, if glory be to His dear name, he makes his approach "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still the 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. *THE KING'S JUDGMENT TOO NEAR, 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 representation in Advent prophecy. *Can any but Infidels deny that they have occurred by the direction 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 knowledge," Mat. x, 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 fall of the wicked; Mat. xxiv, 51.

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 representation, must take place in *view of coming, before he discards the foolish*, consequently before he damns them.—This being certainly so, it must be believed and confessed. The cross of it must be borne. No small recommendation of this "cross" it brings with it a "will" to bear the "New Commandment" cross, (John xiii); also which attaches 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 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, avoid-

ing the cross in these portions so far the disobedience a church and world.

To them the cross of irksome. They have believed borne the cross far enough fessing the Spirit and present the past and present state band, they confess to back" from "present truth. It have it believed that "the The clamor about the door the cry, in the order in the Scripture, yet it is not has got tired and gone away scene of strife—has left his chance, 'doubtful chronology or Satan's sway!!!'

It looks like admitting that Jesus from his birth, at his his life of wonder and peril public expectation was not that he and his cause was Devil. "O fools and slow all that the prophets have NOT CHRIST TO HAVE ST Thus he reproved some of Now he characterizes those as "foolish;" for "thus it is it behooved" the Advent peo ter the cry. "Thus it is w must be," that one part w open after it was "shut" cannot be broken," theref place before the Lord answer you not." How wonderful whole preparatory scene v ent! How far removed fr vice or desire!! How muc faith" to which the servan subjected at the first Adven

Its fulfillment in our his the precise truth of. Adve proves the presence, the pow and the promised guidance keeping God. I hold it to we are among the closing s in that parable—that God ha and that we are in that time yielding confidence for the as that there is a God. Tha WONDROUS WORKS DE Deity must be dethroned ere draw His hand from those w and fulfill the scripture relati of his Son.

VIII. There is finally, a experience connected with 'There is need for the shut-do finally and forever from the v