

THE ADVENT REVIEW

Vol. I.]

AUBURN, (N. Y.) AUGUST, 1850.

[No. 2.

"CALL TO REMEMBRANCE THE FORMER DAYS."

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TERMS—*Gratis*, except the reader desires to give something toward its publication.

All communications, orders and remittances for the "Review" should be directed to James White, Port Byron, N. Y.; (POST PAID.)

H. Olyphant, Printer, Auburn.

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 wordly 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 beeting 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 F. G. BROWN.

WORCESTER, MASS., Nov. 15, 1844.

DEAR BRETHREN AND SISTERS.—The great 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-like slumbers to a knowledge of these things. How 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 had almost uninterrupted peace and exceeding great joy. True, we have had some trial formerly, but what were they in comparison with the glory to be revealed, we are 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 for 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 frequently and signally shown us His hand in affecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! the thought is almost blasphemous: away with 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 all 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 clearly as heretofore, let us not be impatient, we shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto 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 coming on board, you had to relinquish the charge to 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 gallant ship should become a wreck, and the dear bought freight be emptied into the ocean! but don't fear, throw off the *master*, 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 finished your work, and now be patient, and you shall receive the reward. Have you considered that to be partakers of the glory of Christ, we must be of his sufferings. What were *his* sufferings, but those you are now experiencing? 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 sufferings 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 manifestations of Himself to his people. Don't dishonor Him, questioning whether it might not have been the work of man, for He will vindicate 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 teacher 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 admonition—*Watch, watch, watch!*!—*Advent Herald.*

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 fourth beast 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 the 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 forget all that God then did for us, and put it down as an error in judgment. Almost universally I find that such are completely in the dark in reference to the definite position we now occupy. They see clearly that all the great leading events in prophecy have been fulfilled except the coming of the Lord, the sitting of the judgment, and the restitution; that the signs that were to be precursors of these events, have in the main been fulfilled. That the church, in view of these facts, has changed her work and in fulfillment of prophecy is proclaiming the Lord's coming, Rev. xiv, 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 farther, 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 the most prominent feature in the parable. That such are in doubt in reference to where we now stand in the definite line of events, is seen by the manner in which they always express themselves. Thus: "We are now in that circle 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 spoken of in Matt. xxiv, 31, will admit of a construction like this, that the Lord has given us a territory 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 err, 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 laid his mighty hand upon us and we were humbled in the dust to confess to Him not only, but publicly to the world, that we had 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 it 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 procla-

*Will not God judge, also, the writer of this article out of HIS OWN MOUTH? W.

mation 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 bereaped, 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 acknowledgements, 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 *bustled* 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 their arguments at length as soon as some other matter is disposed of. The following 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 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 still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all just what the lamp showed us. Next we saw the 7th month. Ten thousand voices swelled on 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, writes, "I leave this evening for Ithaca. I am inclined to the opinion that our campaign is a short one, and we should be up and doing. 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, Mansfield, Pickands, Cook and many others, were certainly in an error in giving the fourth angel'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 glorified."

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 relative 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 embrace 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 scripture 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** mentioned in the third angel's message. The second 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 patterned 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—I must not. What! the advent people have a creed? What! the advent people organize 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 Amelikites dead? is all the spoil 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, be 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 pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you shall occur "without your Father." "Whosoever, therefore, believes this, and will lose his life for my sake, shall find it." Whosoever, in view of opposition and reproach, will fearlessly "confess me before men," I will own and honor, "before my Father, in heaven."

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

This doctrine of Providence seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite cannot comprehend the infinite. The creature

cannot attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than hell what can we do, the measure thereof is longer than the earth and broader than the sea." We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is 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 mystery 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 agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event "work together for good to them who love God." The channel in which this mighty, ever heaving tide of cause and effect, purpose and accomplishment flows, is the "sure word of prophecy." Prophetic truth is the track on which Jehovah's providential chariot has ever rolled.—On this track it will roll, till it reaches the grand depot. By taking heed to the "sure word of prophecy," we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tending. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last,—the first Advent,—the apostacy,—the rush "to and fro" with increase of "knowledge" which was to 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 servant,—the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but

if these events are matters of historic record, then we cannot, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.

Prophecy is history in advance. History is the record of prophecy fulfilled. All the great kingdoms of the earth, with their greatest changes,—the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the fact that we have in the progress of Providence, passed Babylon, Persia, Greece and Rome,—the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God. "*Surely the Lord will do nothing, but he revealeth his secrets to his servants the prophets.*" He unscals the prophet's eye, and opens to his view coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, 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 cor-

ruption 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 extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theatre of Providence.

The prophecy may be regarded as a *conception* of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," then every event, as minute as the falling of a sparrow, and everything as vast as the dissolution of an empire, or the de-

struction of the world, will, by the direction of Providence, concur to give it birth. To such events, there are no abortions. No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires—as the first Advent from the Second. We can no more confound them, (though we may be ourselves confused) than we can confound the earth with its central Sun—or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father." "Fear not, therefore," ye willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "Ye are of more value than many sparrows." "But thou, Israel, art my servant, Jacob whom I have chosen. The seed of Abraham, my friend, I have chosen thee, and shall not cast thee away. Fear thou not, for I am with thee." Isa. 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 told thee from that time, and declared it?—Ye are even my witnesses. Is there a God beside me? No, for even Jehovah himself says that He does not know of any. Isa. xlv, 7-8. The prophet, in harmony with the great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognise his all comprehending agency. We "leap with joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not."—"The very hairs of your heads are all numbered." Such are brethren to Paul "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men."

Those who know not God, either in his prophecy or Providence, are not his "witnesses." They cannot be the "Israel" whom Jehovah 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 proph. cy. 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." John 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 Gil-

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

2. Joseph was informed by God that his brethren who hated him should do him reverence. Gen. xxxvii, 1-9. As they were, in

vision, binding sheaves in the field, his sheaf stood up, and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done—much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelitic caravan was to pass on their way into Egypt. Joseph must, in order to obey his father go to Dothan; and the caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan and compelled the sons of Jacob to go down into Egypt and bow to "the Lord of the land," occurred in Providence, as if they were so many means to accomplish the end,—fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the 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 to previous prophecy, as the woof to the warp.

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

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfill prophecy, save such as God employs. Isa. xlv, 24 to xlv, 4. When a predicted event does occur, we may know that it is a fulfillment of the 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 christs, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine,

because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.

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

1. God has magnified *his word above all his name*; therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must *perish*, sooner than a "jot or tittle" of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a 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 fulfillment, it would be, like the false christs, out of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders and all christianity. Then at the expiration of their appointed time, they decline, though all the great Christian powers are in unholy league to sustain them. It is then, clear as scripture fulfilled can make it, that there are no agencies which can counterfeit or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence *must be recognized in it*, or we be convicted as, so far, infidels.

2. Many "confess" the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself,—identified with himself,—the transcript of his own mind. He must, to "honor his word above all his name," maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago,—and come down the track of prophecy.

We find the four kingdoms, the first Advent. The 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 did "understand" the periods. The vision did "speak and not lie." Amen! This providential interposition did not take place in '42 nor in '44; but *in that very year to which the prophetic times pointed. In the year when "the virgins took their lamps and went forth to meet the Bridegroom."* It was in 1843. Amen.

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed, "Behold the Bridegroom cometh, go ye out to meet him." From the periods, tar-

rying, 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 to 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 transpired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He "set in order" and "declared" this series of events. I confess a perfect fulfillment. Amen.

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

Now, whatever Jesus meant, here is some-

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

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

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

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

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

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

But the grand objection is based on our disappointment. You were deluded. God's Provi-

dence 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 period 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 Infidei 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. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, *after God's Providence has proved us not so*, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall."

8. In confessing the doctrine of Providence, we confess a present God. This the *text* teaches. We confess the supremacy of the present Deity. This plan comprehends agents

voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes—the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted, the *finale*, will soon open on our astonished or enraptured vision. “The righteous will be saved. The wicked will be damned, and God’s eternal Providence approved.” Amen and Amen.

O, Lord, give us grace and we will “*confess thee before men.*” Be “witnesses” for thee,—that thou “hast set in order” from ancient time, “and declared it!” No agency can defeat or derange the “order” which thou 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 “not orphans,” not left comfortless. *He is present*, fulfilling his word. And now having passed the introductory scenes, Glory will open. All who have not “cast away their confidence” shall be glorious like their Lord, through a blissful immortality. Amen!

My “confession” is not an “apology” to the world; but a continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of our testimony.

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

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 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 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. This passage I 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 has 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. That, of "the rest that remaineth for the people of God." Heb. iv, 4—9. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. 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 do in the whole representation, of which that is a part—as expounded by Divine Providence.

If the infidel ground be the true ground—if the advent cause be unworthy of Divine regard—or the advent people (though dis-

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

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

MIDNIGHT CRY.

Bro. Galusha says that we should not make the parable go on "all fours." Now just listen, my brother! Would you, as many do, give all the legs to the cry, and keep it going, and going for ages, and believe to be going still, while the other parts have not a leg to stand on? No, that would rend it limb from limb. All parts must have legs to go alike, or it could go only to pieces! Am I mad, or you mistaken?

Again: Others make "the cry" in the parable sufficiently important to call in the agency of the Arch Angel. They place it among the grand and dreadful scenes of the actual Advent of the Son of God; but they think the other parts are too trifling for God or man to meddle with. This method of exposition may as well make it mean "the man in the moon!" If this will not answer, shall the parable be believed, as unbelievers believe in the second coming of our Lord—make it mean things in general and nothing in particular, according to their fancy? No, no, you cannot. Well what alternative have I but to believe the different parts to be important, if not alike important in the fulfillment, 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.*

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The Review should be carefully stitched, cut open and preserved.