

# 13. J. B. Cook- Truth Plain Upon Tables

## The Doctrine of Providence

We are not to receive the words of those who come with a message that contradicts the special points of our faith They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. -- Preach the Word, p. 5. (1905.) {CW 32.2} 1905- 50 years = 1855

There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. {2SM 111.2}

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people {CW 145.2} 1903

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J. B. Cook

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{March 1846 JBCe, ADTE 1.1}

### THE ADVENT TESTIMONY

Is issued for the purpose of presenting the Scriptural [original illegible] the Advent Doctrine as it has been believed and preached within a few years past, has been under the direction of the Spirit and Providence of God. {March 1846 JBCe, ADTE 1.2}

The paper may be had by addressing THOS. W. HASKINS, Roxbury, Mass., post paid. {March 1846 JBCe, ADTE 1.3}  
TERMS--[original illegible] except the reader desires to give something toward its publication. {March 1846 JBCe, ADTE 1.4}

It is assumed that the reader believes in the Holy Scriptures--the Old and New., Testaments in experimental religion, or being sanctified by the truth--and in the supervision which our Saviour says God exercises over his people, to sustain and succor them--to guide them in doing the Divine will, and thus, "keep them from the evil"--redeem Jacob and glorify Himself in Israel. Mat: 10, 24, 30. Isa: 44, 23, Job.: 17, 9, 15, 20. {March 1846 JBCe, ADTE 1.5}

Let the subjects treated be judged of in the light of revelation. It is conceived that if the doctrine of Providence and Divine guidance has been correctly stated and applied then it follows that the great [original illegible] of Christ's coming has been brought out, as contemplated in the Divine councils. It proves positively, if so, that the Advent movement is from Heaven, and that the glories of the day of God are just about, to open on the world. {March 1846 JBCe, ADTE 1.6}

**The nature and importance of the subject demands a candid, prayerful reading. It concerns us all. It involves the destiny of the world.** I [original illegible] all who may deem the subject worthy of notice to keep the true issue before them. The Advent cause "is it from Heaven or from men? **Have the leading events in the history of Adventists been under the direction of Divine Providence? or under that of the Devil?** Do meet the question fairly and frankly out of regard to God's glory--with little or no reference to him who has, very diffidently, written on these great themes. {March 1846 JBCe, ADTE 1.7}

All [original illegible] of the community [original illegible] to reflect, have admitted that there was a spirit that guided those who proclaimed the Second Advent. Was that the Holy Spirit, or the Spirit of evil? I speak of '43 and '44, when the power of that Spirit was felt and acknowledged by both believers and skeptics. If the spirit was Divine, which attended the belief and proclamation of the Second Advent, then it follows that the preparatory scenes of this crowning event of all Divine dispensations, are passing before us. {March 1846 JBCe, ADTE 1.8}

**If you will decide that the Divine Spirit did not attend the belief of this great Scripture truth, then you disconnect the word and the spirit of God.** The spirit of God is received by "the hearing of faith." Gal.: 3, 2. **Sanctification is by the truth.** John: 17. It is both rational and scriptural to believe, that those who received to the best of their ability the Bible view of our Redeemer's return, should enjoy the spirit, in as much greater abundance as their views were more enlarged. {March 1846 JBCe, ADTE 1.9}

It is, in my humble opinion, as rational as it is scriptural, to believe that those who did heartily believe this crowning doctrine of revelation--who gave all for it, because they loved it--have been, in connection with this truth, subject of special Divine supervision. Their agency has been accepted, I conclude, because, in their history, the prophetic sketch of events just prior to Christ's coming, is being most accurately accomplished. We have now both the prophecy and the record of Providence. We see the truth of the prophetic representation in the harmony we trace between it and the events, which we have have witnessed in the Advent cause. There has been among other fulfillments a going forth to meet the Lord, a tarrying or delay, a subsequent midnight cry, and a breaking up of the Advent host. This answers to the Saviour's sketch. I believe it to be a fulfillment, because nothing can occur in the History of God's servants--nothing answering to prophecy "without our Father." Mat: 10, 29. Isa: 44. **Let the true issue be kept in mind and God be glorified in all things. Amen!** {March 1846 JBCe, ADTE 1.10}

It is a fact that the faith I cherish has been entertained by the leading Adventists. Facts and faith constrained them to the conclusion, I still am constrained to maintain. The influence of the one who said "I believe in my soul--that you are right," none among Adventists would question. **It applied to the view given in this sheet, many others entertained it. It is in itself of little importance only as it serves to exhibit a most dangerous position, described by inspiration--a position into which I dare not, will not voluntarily venture.** Heb: 10, 37, 38. **If any man draw back (shrink back) my soul shall have NO PLEASURE in him. To recognise Divine Providence, and a verification of Divine promise in our Advent history--to maintain our confidence stedfastly--to believe that Advent history harmonises with Advent prophecy, and patiently "wait," is not to incur that withering curse of our "jealous God."** {March 1846 JBCe, ADTE 1.11}

We were "cut out" of the world by the plain language of the Bible relative to our Lord's coming. Now to maintain the crucifixion we then felt, and the consecration we then made, is not to rush on "perdition;" therefore I do not see the danger of hoping "against hope" if it were needful, as did Abraham. By God's grace I will "believe to the saving" of my soul. Gratitude to God sweetly compels me to do all in my power to "CONFIRM THE SOULS OF THE DISCIPLES." My faith is greatly confirmed. My soul like a "watered garden," I would comfort others with the comfort, wherewith I am comforted of God. Amen. {March 1846 JBCe, ADTE 1.12}

## **THE DOCTRINE OF PROVIDENCE**

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before man, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."--Mat. 10:29-33. {March 1846 JBCe, ADTE 1.13}

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. {March 1846 JBCe, ADTE 1.14}

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." {March 1846 JBCe, ADTE 1.15}

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. {March 1846 JBCe, ADTE 1.16}

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 group 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 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.** {March 1846 JBCe, ADTE 1.17}

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. 1:9-10. Having made known unto us the mystery of His will--that in the dispensation of the fulness of times, He might gather together in one, all things in Christ. {March 1846 JBCe, ADTE 1.18}

**Divine Providence is Divine oversight**,--Divine care, or administration over this and other worlds,--angles, 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, over heaving tide of cause and effect, purpose and accomplishment flows, is the **"sure word of prophecy."** Prophetic truth is the track on which Jehovah's providential chariot has ever rolled. On this track it will roll, till it reaches the grand depot. By taking heed to the "sure word of prophecy," we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his **plan of Providence** is tending. **By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass.** If we had not passed all the great kingdoms, save the closing scenes of the last,--the first Advent,--the apostacy,--the rush "to and fro" with increase of "knowledge" which was to characterise "the time of the end,"--**the series of "signs" by which we may "know" our Lord is nigh,--the preaching of the faithful and the unfaithful servant,--the going forth, the tarrying, and the subsequent midnight cry, them 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.** {March 1846 JBCe, ADTE 1.19}

**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 forth 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 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 harmonise with it. In the order of sequence, in time, and**

manner, **they all transpire as pencilled by prophecy**. The history of those nations which 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**. {March 1846 JBCe, ADTE 2.1}

I. We will take a brief survey of the field and scope of Prophecy. This is **the theatre of Providence** and the **theme of history**. The grand, the parent prophecy, the germ of Jehovah's revealed purpose, the mother text is in Gen. 3:15. The seed of the women 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. {March 1846 JBCe, ADTE 2.2}

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. {March 1846 JBCe, ADTE 2.3}

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 distribution**. 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 other wise 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 revolution 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 theater of Providence**. {March 1846 JBCe, ADTE 2.4}

**The prophecy may be regarded as a conception of the specific event**. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "**the set time,**" **the every event**, as minute as the falling of a sparrow and everything as vast as the dissolution of an empire, or the destruction of the world, will, by the **direction of Providence**, concur to give it birth. **To such events, there are no abortions. No counterfeit fulfillment**. 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 see of Abraham, my friend, I have chosen thee and shall not cast thee away. Fear thou not, for I am with thee." Isa. 41:8. Who am I, shall call, and declare it, and set it in order for me, since I am pointed the ancient people? **The things that are coming, and shall come, let them shew unto them**. Fear ye not neither be afraid have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me?" No, for even Jehovah himself says that He does not know, of any, Isa. 44:7-8. The prophet, in harmony with the Great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. **Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses."** We testify His existence and point to the evidence of **His ever present Providence**, in what "is coming and shall come." We

delight to recognise his all comprehending agency. We "leap with joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not." "The very hairs of your heads are all numbered." Such are brethren to Paul, "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men." {March 1846 JBCe, ADTE 2.5}

**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, ver. 28, John 10. **That people, who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith.** Then they were in his way, and the **wheels of Providence** must either stop, or they be crushed by its onward revolutions. Just so now. **The profession 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 he denied, Christ is denied, and "wrath to the utmost" will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful, Mat. 24:51; 1 Thess. 5:3; 2 Thess. 2:10, 12. {March 1846 JBCe, ADTE 2.6}

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognise prophetic fulfillment up to a certain point, in our history, and then deny it in those events which are most manifestly, in time, order of sequence and manner of occurrence, just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both **prophecy and Providence**, up to their own age, and history. This, the folly of the Protestant church, they recognise both down to this generation; but from that point they seem blind as bats in the day time. Now shall Adventists come on be witnesses for God, and "confess" Christ only up to '43? Did either **prophecy or Providence** stop there? Or has Satan steered the ship over the shoals, at the tarrying,—up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamor, as he shoved through "the shut door," and got the whole of his crew where they cannot hear, or much regard, the evidence of **opening Judgment!** It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every 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!** {March 1846 JBCe, ADTE 3.1}

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is **that there are no AGENCIES ADEQUATE to GIVE BIRTH to PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOYS,** consequently, when they occur, we may know without a doubt, not only that they are a fulfilment, but also that God has done it. {March 1846 JBCe, ADTE 3.2}

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the Advent movement "is of the Devil." Some "Adventists" who would not venture to say that Satan guided those who preached the hour of God's Judgment in '43, and the midnight cry, in the autumn of '44; yet they do not confess Christ—**his word or Providence** in it. Now we may as well be candid; **acknowledge the Providence of God in it, or deny it.** If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been, fulfilled; consequently unbelief may not be sinful. Nay, why would it not, be praiseworthy? It is both rational and right, to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe. But we maintain, with all our might and mind, that **there is not in the scriptural doctrine of Providence any ground, at all, for doubt.** When the most unimportant events transpired in the life of Jesus, according to prophecy, they were recognised as the fulfilment. Taken together, they were regarded as proof positive that **Providence had put its broad seal on his Messiahship.**—The time, and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it. {March 1846 JBCe, ADTE 3.3}

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 **waymarks** 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.** {March 1846 JBCe, ADTE 3.4}

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. {March 1846 JBCe, ADTE 3.5}

1. We notice the creatures, "of every kind," which went into the Ark with Noah. The Patriarch was told, yet seven days I will cause it to rain on the earth. "Come thou and all thy house into the Ark. Of every clean beast thou shalt take to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth." This was the plan revealed 120 years before; but did Noah set traps to catch the birds; Did he make yokes, and harness, for the mighty lion, and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labor than to have erected the Ark!! They came, and "went in two and two, unto Noah; into the Ark, the male and his female, as God commanded Noah."--They seem to have come in one day; because "the waters of the flood were upon the earth," after seven days. Their entrance was as natural as that of Noah himself. They came spontaneously, like the subsequent descending flood. This event, was as great a miracle, as the Deluge, and was adapted to sustain and settle the faith of Noah's family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah's hand. The event occurred at the right time. **God's Providence concurred with Noah to fulfill his word.** That cannot be counterfeited. {March 1846 JBCe, ADTE 3.6}

2. Joseph was informed by God that his brethren who hated him should do him reverence. Gen. 37:1-9. As they were, in vision, binding sheaves in the field, his sheaf stood up and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done,--much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the **Ishmaelitic caravan** was to pass on their way into Egypt. Joseph must, in order to obey his father, go to Dothan; and the caravan come, just in time to take him from the murderous hands of his brethren. **Then all the events,** clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan, and compelled the sons of Jacob to go down into Egypt and bow to "the Lord of the land," **occurred in Providence,** as if they were so many means to accomplish the end,--fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfilment, complicated and apparently counter, as were many of its parts, does not stand isolated. Its admirable parts, are themselves but a part of **God's great plan of Providence,** --a few links in the **golden chain,** which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham concerning his prosperity. Joseph's history was, to previous prophecy, as the woof to the warp. {March 1846 JBCe, ADTE 3.7}

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. {March 1846 JBCe, ADTE 3.8}

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfil prophecy, save such as God employs. Isa. 44:24, to 45:4. When a predicted event does occur, we may know that it is a 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. {March 1846 JBCe, ADTE 3.9}

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.** {March 1846 JBCe, ADTE 3.10}

III. Let us notice the more important reflections suggested by this subject. {March 1846 JBCe, ADTE 3.11}

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 Christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers, are in, unholy league to sustain them.** It is, then clear as scripture fulfilled can make it, that there are no agencies, which can counterfeit, or derange the progressive fulfillment of the prophetic word. **When the time arrives, each predicted event appears; and God's Providence must be recognised** in it, or we be convicted as, so far infidels. {March 1846 JBCe, ADTE 3.12}

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 drying up of the symbolic Euphrates, the several periods of waiting for Jesus, called "**watches,**" the hurting of the earth, trees and sea when the four angels should cease holding the winds, and the "angel from the East," the sealing of God's servant,--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. {March 1846 JBCe, ADTE 4.1}

Let us mark the series in the parable, Mat. 25:1-10. **The preaching of the time, and the signs, was sustained by most marked interpositions of Providence.** The earthquake, which rocked half the earth. The comet's trail extending across half the heavens. "The fearful sights and great signs from heaven." **Signs in the Sun and in the moon and in the stars.** Men's "hearts failing them for fear, and for looking after those things which are coming on the earth." This was **the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand.** This class of events greatly confirmed believers in their going forth "to meet [original illegible] 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." {March 1846 JBCe, ADTE 4.2}

**Now Mark! Somebody, or something, 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. {March 1846 JBCe, ADTE 4.3}

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed, "Behold the Bridegroom cometh, go ye out to meet him." From the periods, tarrying, and the types, **we concluded, that "the set time," was the 10th day of the 7th month.** The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was the time, to expect the Antitype of all those rites. Then, those who are characterised 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 **Providences** 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 "bone broken." They have all the marks of God on them that you find on these, which have been witnessed, in other ages of prophetic fulfillments; and seeing a [Original illegible] does not fall to the ground "without our Father," those 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. {March 1846 JBCe, ADTE 4.4}

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 other" and "declared" this series of events. I confess a perfect fulfillment Amen. {March 1846 JBCe, ADTE 4.5}

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! {March 1846 JBCe, ADTE 4.6}

Now, whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed,--dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out, by the **finger of Providence**. {March 1846 JBCe, ADTE 4.7}

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. {March 1846 JBCe, ADTE 4.8}

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 slavelike, 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 characterised prophetic fulfillment. Joseph's brethren did him obeisance, willingly. {March 1846 JBCe, ADTE 4.9}

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! {March 1846 JBCe, ADTE 4.10}

5. Some, however, object to the idea that God has any direct or determining agency in these recent events, because these who believe and concur are unknown to fame or philosophy. Then 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." {March 1846 JBCe, ADTE 4.11}

Other 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. {March 1846 JBCe, ADTE 4.12}

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 realised. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. **The question of our disappointment is distinct from that of prophetic fulfillment.** In Mat. 21. we have an illustration. The blessed twelve and the shouting multitude were on the tip-toe, of expectation. They thought that His

entrance into Jerusalem according to prophecy, was the time, when He would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was however, just as really fulfilled, as if they had correctly, conceived God's purpose, and realised 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 on capacity, did not destroy their piety. Just so with us. {March 1846 JBCe, ADTE 4.13}

6. It has been said with reproachful sarcasm, you "cannot 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! {March 1846 JBCe, ADTE 4.14}

Those who reflect on us, seem not to see themselves. **They assume that their conception of the Advent must be realised; as if their theory of prophetic fulfillment was more trustworthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their "original faith." Messiah must come according to their conceptions. There they stood, in a fixed position, till "their house was left unto them desolate." The disciples on the contrary saw scripture being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a "disciple" however much despised.** {March 1846 JBCe, ADTE 5.1}

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 loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: "I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is not in my power to rectify it. I must leave that with God."--The mistake was of precisely the same nature with that of the Holy Twelve, and others, Mat. 21:4. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook our Lord's design in that fulfillment. It was however a fulfillment. So in our case precisely God's will was done. {March 1846 JBCe, ADTE 5.2}

Our experience, in this respect, harmonises with that of God's people at every epoch in our word's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. Ex. 5:21-23; Mat. 26:56. The disciples all "forsook him and fled; yet even in that they fulfilled, Zech. 13:7. They had inadequate conceptions of God's revealed plan, Luke 18:31-34, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the manner in which, he would accomplish them. Then to maintain that we have been wiser in this respect than all the divinely instructed of other ages, after **God's Providence** has proved as not so, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall." {March 1846 JBCe, ADTE 5.3}

8. **In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. His plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy.** The scene changes,--the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for **Providence is the Master of ceremonies**. The preparatory scenes having been acted, the finale, will soon open, on our astonished, or enraptured vision. "The righteous will be saved. The wicked will be damned, and **God's eternal Providence** approved." Amen and Amen. {March 1846 JBCe, ADTE 5.4}

O Lord give us grace and we will "confess thee before men." Be "witness" for thee,--**that thou "hast set in order" from ancient time**, and declared it! No agency can defeat or derange the "order" which thou has declared. **When the**

**predicted events occur in the prescribed "order" we confess the truth of Jesus.** It does 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 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! {March 1846 JBCe, ADTE 5.5}

**My "confession" is not then an "apology" to the world but a continued acknowledgement of Christ.** This is the word of my testimony. **We overcome by the blood of the Lamb and the word of our testimony.** {March 1846 JBCe, ADTE 5.6}

9. Finally, as Noah knew that God was with him, when he saw the creatures coming, "two and two" unto the Ark. As Joseph knew his vision to be from God when his brethren were bowing before him. As Moses' mother and David's friends knew that God was with them by a fulfillment of his word. As the apostles knew Jesus to be the Messiah, by events, and his works, according to scripture: **so we know, without a doubt, that the Advent movement is Divine in its origin. Divine in its progress. Divinely glorious will it be in its results. Amen!** {March 1846 JBCe, ADTE 5.7}

## THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE

Jno. 17th, Jesus said, "Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou has sent." {March 1846 JBCe, ADTE 5.8}

"The gift of God is eternal life through Jesus Christ our Lord." This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the True God and his redeeming Son. For all such he prays. Ver. 9: "I pray for them, I pray not for the world, but for them who thou hast given me; for they are thine." His ever prevalent prayer was, that they might be kept "from the evil" that is in the world, and sanctified "through the truth." It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated soul, body and spirit, to the Lord. Ver. 20: "Neither pray I for those alone, but for them also, who shall believe on me through their word." {March 1846 JBCe, ADTE 5.9}

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 this word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterised as the subjects of his prayer in parallel scriptures. Rom. 8: Heb. 7:25. His prayer prevails for them all, "He is able to save them to the uttermost."--to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people the necessity of Divine guidance and succour. Even Peter would have perished had not his Lord prayed for him, "that his faith fail not." They were hated by the world because, "chosen out of the world." Ver. 16: "They are not of the world, even as I am not of the world." Let us notice the leading truths connected with the doctrine of Divine guidance. {March 1846 JBCe, ADTE 5.10}

I. Seeing God's people are thus hated by this fallen world, are so frail that they could not walk, stand, or even "live" but by "faith," they need definite pledges of Divine "help in time of need." All the promises recognise our dependance, and the necessity of Divine guidance. We cannot go alone, were it right for us to make the endeavor; therefore it is written, "Trust in the Lord with all thine heart and lean not to thine own understanding." "If any of you lack wisdom let him ask of God, and it shall be given him." The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. John 14th to 16th ch. This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy His indwelling energy by receiving and obeying the truth, is to be His temple--Vessels unto honor, meet for the Master's use. To all such this heavenly guide is pledged for ever. {March 1846 JBCe, ADTE 5.11}

II. These promises belong to His friends, John 15:14:--to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will he guide in judgment, the meek will he track his way." "The wise shall understand." "if any will, (is willing to) do his will, he shall know of the doctrine, whether it be of good. John 7:17: It is mere history to state that the Advent people were willing to know and to do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home, or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all

"who believe." The Adventists believed, nay well nigh devoured their Bibles. They trembled at the word of the Lord. They had "the beginning of wisdom." They meekly, diligently, prayerfully, the Lord was pledged to teach them His way. He has, if so, done it as certainly as he is the true God. {March 1846 JBCe, ADTE 5.12}

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with "their loins girt and their lights burning," waiting for Jesus. Such are "blessed. They look for" and "love His appearing. They are "led by the Spirit of God," and having "the first fruits of the Spirit, they groan within themselves, "waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Savior promises to "come again"--to send the Holy Ghost to "abide with them for ever," and then he prays for "all who believe on Him through" the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as ours, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If, therefore, they have failed us, we can not claim any benefit from them in the future. To admit that have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promise as false. {March 1846 JBCe, ADTE 6.1}

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, show all who would listen, that I had done just what I had agreed to do. Then confidence would not only be restored, but greatly confirmed, as to my future engagements. Precisely so in regard to our Savior. If we imagine that His promises have not been fulfilled to his trusting, crossbearing, devoted children, it is, vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. 11, 1. Faith is the substance of things hoped for, and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are supposed to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished;--allow what is true, that these events, in the preparatory scenes of the 2nd 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 "be gone unbelief, our Savior is near." He did teach us "His way," He led us at each point to do His will, Amen {March 1846 JBCe, ADTE 6.2}

V. Divine goodness does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his **Providence**, as to carry out his revealed purpose; or that he employs his people to do his pleasure. It is 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. {March 1846 JBCe, ADTE 6.3}

VI. 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 plentitude 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 naught. God makes "the wrath of man to praise Him, and "the remainder of wrath" will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Caesar or Cyrus as the revolutions of earthly empire demand can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them, notwithstanding their mistakes. He verifies his promises to them in spite of all their weaknesses, and gradually brings them to "understand," **both his word and Providence**. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of

Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were "willing to do his will;" therefore they were guided "into all truth." They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry "Hosanna." Had they held their peace God would have put a tongue in the stones, and leave him "alone"; it fulfills scripture. Dose Judas sell, and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should "begin at Jerusalem." So with the 2nd Advent people, God has led them in "His way," at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 10th day. This nerved them to do God's will. Those who are willing to "do His will" despite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are like the apostles, under a blessed necessity to fulfill His purpose. In doing it voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, trembles and loves." I am a worm and no man," before this wonder working God! {March 1846 JBCe, ADTE 6.4}

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning Him. Like that resting on our Saviour. "Thus it beloved Christ to suffer." "A bone of Him" could "not be broken" by the executioners; because the scripture type, the passover could not fail of a fulfillment. The necessity for Jesus sufferings was a dreadful necessity; so in the revealed "fiery trial"--the "fuller's soap," and the "refiner's fire" must do its work--on and in his people. Character must be developed. Those who have not "oil in their vessels," i.e., grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known God never intended that the whole and apparently happy "ten" should enter the kingdom--no more, than He intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five of that virgin band had not oil in their vessels." Such would want "the door" open after it was too late." The necessity for this development is indeed, dreadful; yet there is this necessity. Thus it is written: "the scripture must be fulfilled." Those only, who have "oil in their vessels," with their lamps in their hands, can "stand before the Son of Man." They have grace reigning within. They know that God is true and trust worthy, not withstanding their disappointment. They do not, dare not, deny his promise or his **Providence**; but wait on God, as did Moses in his emergency--as did the disciples, before the Pentecost. This confidence urges them with more importunity to his throne. He gives them increasing light, in which they see the **Providence of God**, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the weakness of his obedient children nor "the wrath" of their foes, can defer, or defeat the Divine propose. God's "counsel will stand and He will do all his pleasure! Hallelujah, Amen! {March 1846 JBCe, ADTE 6.5}

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

stronger. Those cast way "the beginning of their confidence." These are holding it fast "stedfast unto the end." Amen! {March 1846 JBCe, ADTE 6.6}

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of kings,--to bear "their cross daily, "till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go "the beginning of their confidence," draw back from much that God had "scaled" 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." {March 1846 JBCe, ADTE 6.7}

This, if true, is a tremendous truth, and ought to be suppressed, no more, than the truth of the Christ coming. It she as that the great event is just upon us. Men cannot be converted by denying God--drawing back to '43, and thus overlooking the **chronology of Providence** clear up to the coming of the Son of Man. I feel perfectly clear in preaching the Judgment, right on men, when authorised 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 these who" deny the truth of **Divine promise and Providence**, they may be benefitted. It certainly can lull none sleep; who "have an ear to hear," to be assured that the burning splendor of the day of God, is just opening on the world!! It 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 servants 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? {March 1846 JBCe, ADTE 6.8}

VIII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance. {March 1846 JBCe, ADTE 6.9}

The parable of Mat. 24:45-49, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43. Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I know you not." {March 1846 JBCe, ADTE 6.10}

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 [original illegible], 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. {March 1846 JBCe, ADTE 6.11}

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth, in view of the signs and periods, preached by the faithful servants--the tarrying--the midnight cry, the dispersion of the band when a part are losing their light--one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood,) the other making a subsequent clamour about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable. They represent the feeling and action of adventists in view of their Lord's coming. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had. {March 1846 JBCe, ADTE 7.1}

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," Mat. 13:13. The evidence of his coming is nearly all of this nature. It may be--it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches, against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as unbelief can know, that if the Son of Man should come at any one point in the parable prior to the end, the rest would remain unfulfilled. Those "jots" would so far fail. {March 1846 JBCe, ADTE 7.2}

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?" Was not his answer pertinent? {March 1846 JBCe, ADTE 7.3}

2nd. 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. {March 1846 JBCe, ADTE 7.4}

3rd. There is a different feeling and different action among the self-deceived after he comes; he "knows them not." They "wail," and he cuts them asunder. {March 1846 JBCe, ADTE 7.5}

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our christian course; but Jesus, standing very near, cries, "Whosoever doth not bear his cross and come after me, cannot be my disciple." {March 1846 JBCe, ADTE 7.6}

The Advent cross was large--the tarrying cross was larger, because of the reproach which attached to faith "after the time passed." The Midnight Cry was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed "too bad" for us to confess the truth of divine promise, and the interposition of **divine Providence** amid our disappointments, it brings a cross. {March 1846 JBCe, ADTE 7.7}

Some Advent preachers and papers have united to cast contempt on those who would not "confess" and "draw back." to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach--many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmeric sorcery had guided those who are in Scripture, characterised as God's people. We are the "offscouring" of the Advent band--the recently despised expectants of glory, for confessing the word of **Jesus and the providence of God** in setting "a snare" for the world. Still we have nothing to glory in, save the cross, for necessity is laid on us--"yea, woe is unto" us if we "preach not" the truth of divine guidance. There is a moral necessity that those who share the grace should bear "the reproach of Christ." Those who will wear the crown, must bear the cross. The necessity which existed for Jesus to "endure the shame" resulting from disappointed public expectation, still exists, but glory be to his dear name, he makes his "reproach" "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds--still the shut-door cross transcends all that have gone before it. It brings judgment too near, makes it too certain. {March 1846 JBCe, ADTE 7.8}

Mark! None can deny that there is a shut-door in the Advent prophecy--that Jesus is answering the inquiry, "What shall be the sign of thy coming. None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. Can any but Infidels deny that they have occurred by the **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 Father;" Matt. 10:29. If so, then the Advent cause is the cause of God, and must be confessed before men--quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say, "I know you not." This will lead to the "wail" of the wicked; Mat. 24:30. {March 1846 JBCe, ADTE 7.9}

The shut door and the knocking must of necessity precede this answer of our Lord--must be before the actual revelation of the Son of Man. The entire action of the virgin band in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place in view of his coming, before he discards the foolish, and consequently, before he damns them. This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this "cross" that it brings with it a "will" to bear the "New Commandment" cross; (John 13); also that which 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 in Jesus, except we take the cross too. Those who will not "confess Christ" in the shut-door, dare not in the "New Commandment." They are on the popular side, avoiding the cross in these points; and justifying, so far, the disobedience and unbelief of the church and world. {March 1846 JBCe, ADTE 7.10}

To them the cross of Christ has become [original illegible]. They have believed and obeyed and borne the cross [original illegible] enough!!! Instead of **confessing the spirit and providence of God** in the past and present stand of the once Virgin band, they confess to the world--"draw back" from "present truth," and yet will have it believed that "the door" is open still!! The clamor about the door has occurred since the cry is the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired, and gone away from the closing scene of strife--has left his trusting people to chance, "doubtful chronology," "mesmerism," or Satan's away!!! {March 1846 JBCe, ADTE 7.11}

It looks like admitting the Divine, mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his dense was abandoned to the Devil. "O fools and slow of heart to believe all that the prophets have spoken--ought not Christ to have suffered?" etc. Thus

he reproved some of the most believing. Now he characterises those whose faith fails, as "foolish;" for "thus it is written, and thus it behooved" the Advent people to break up after the cry. "Thus it is written, and thus it must be," that one part would wish the door open after it was "shut." "The scripture cannot be broken," therefore all must take place before the Lord answers them, "I know you not." How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent. {March 1846 JBCe, ADTE 7.12}

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, **the providence**, and the promised guidance of our covenant keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable--that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, "HIS WONDROUS WORKS DECLARE." Amen. Deity must be dethroned, ere He would withdraw his hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son. {March 1846 JBCe, ADTE 7.13}

IX. There is finally, a necessity for the experience connected with the shut-door. There is need for the shut-door to separate us finally and forever from the world, preparatory to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there is a shut-door in the same discourse; in Jesus, reply to the same inquiry, "What shall be the sign of thy coming." Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom, Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are "foolish." They must be detected before being rejected. "REMEMBER LOT'S WIFE." said he, as we left the world. Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead **of divine promise and Providence** for a pillar of cloud. "what is the chaff to the wheat, saith the Lord?" Doubtful chronology is sliding sand, God's promise is an everlasting rock. {March 1846 JBCe, ADTE 7.14}

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. "The stone" was "cut out" from its parent mountain, not left in it; and does not this include the living saints? Those who "sleep," are already out of reach of worldly influence; but those who are alive need to be separate from sin and sinners. The stone must be "cut out" before the kingdom can be "set up." The principle pervades revelation; Luke 10:10, 16. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos. 4:17; Heb. 17:17; Rev. 22:10, 12. This principle and the above facts sustain the shut-door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who applied "too late," "Indeed I do not know you." {March 1846 JBCe, ADTE 7.15}

Let those who suspect the **promise and providence of God in the fulfillment of Advent prophecy**, read Acts 13:40; 'Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE believe, though a man declare it unto you.' In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of present truth, you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world you condemn God, and must perish beneath his frown. {March 1846 JBCe, ADTE 7.16}

In conclusion, I remark that this view is sustained by the faith of christians in christian experience. Bro. Miller said March 20th, of the 7th month, 'If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then.' This is the doctrine of this discourse. We had better rush on forked lightning, than 'deny' the Holy Ghost in the Advent experience--better be plunged into a fiery furnace, than deny God who is a consuming fire. {March 1846 JBCe, ADTE 7.17}

The **points of the parable have been by Providence**, verified down through the shut-door to the clamor of those whose light of faith them. As a sparrow does not fall 'without our Father, this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. 'If we him, he CANNOT DENY HIMSELF. {March 1846 JBCe, ADTE 7.18}

To present the necessary of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to doubt, and they dare not, cannot trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We 'walk by faith,' not by doubt--by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect 'slough of despond,' in which I see that untold numbers are sinking

to perdition. It is so plausible that many seem to suspect it. It would 'deceive, if possible, the elect'; and no marvel, for Satan himself is transformed into an angel of light. {March 1846 JBCe, ADTE 7.19}

In strong contrast we have from the lips of Jesus his ever present prayer and unfailing promise of guidance. He says, 'My sheep hear, my voice and they FOLLOW ME.' His doctrine of **Divine Providence** is certainly a very different compound to feed the 'little flock' from than that of doubtful chronology or mesmerism. One is 'from Heaven' the other from men. {March 1846 JBCe, ADTE 7.20}

A distinguished lecturer is understood to have said, "The 10th day movement was a he, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan 28, '46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Lord." {March 1846 JBCe, ADTE 8.1}

This is a virtual denial of the promise of Divine guidance, and the **providence of God**, which Jesus taught. His "guiding spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving. "his appearing." True he led Israel and his first disciples "by a way they knew not," yet he guided them in "his way." Amen. This is all that is claimed in relation to the Advent movement. God has guided us to do his will infallibly. He overrules alike "the wrath" of foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered--now he is coming himself to reign--and I must confess him in all his truth--in all his commandments; Rev. 22:14. {March 1846 JBCe, ADTE 8.2}

The falling away of the foolish, and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen. {March 1846 JBCe, ADTE 8.3}

One word to those who say that they cannot see; rather for the instruction of those who can see. Those who were unwilling to admit the truth of Christ's Messiahship found an excuse--those not willing to see the Second Advent at hand in '43 found a reason--those not willing to take the cross of the "New Commandment," explain its binding authority away, as easily as does the Infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord"--Sovereign of our whole being--our faith and our worship. Then we can see, then we can take up his cross--"follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "glory, honor, and IMMORTALITY." Amen. {March 1846 JBCe, ADTE 8.4}

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"God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church while the church--Christ's body--is left in darkness. **In His providence** He places His servants in close connection with His church in order that they may have less confidence in themselves and greater confidence in others whom He is leading out to advance His work." {AA 163.1}

"Patience as well as courage has its victories. By meekness under trial, no less than by boldness in enterprise, souls may be won to Christ. The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets even death itself with the peace and calmness of an unwavering faith, may accomplish for the gospel more than he could have effected by a long life of faithful labor. Often when the servant of God is withdrawn from active duty, **the mysterious providence** which our shortsighted vision would lament is designed by God to accomplish a work that otherwise would never have been done." {AA 465.1}

"The work of God calls for men of high moral powers to engage in its promulgation. Men are wanted whose hearts are nerved with holy fervor, men of strong purpose who are not easily moved, who can lay down every selfish interest and give all for the cross and the crown. The cause of present truth is suffering for men who are loyal to a sense of right and duty, whose moral integrity is firm and whose energy is equal to the opening providence of God. Such qualifications as these are of more value than untold wealth invested in the work and cause of God. Energy, moral integrity, and strong purpose for the right are qualities that cannot be supplied with any amount of gold. Men possessing these qualifications will have influence everywhere. Their lives will be more powerful than lofty eloquence. God calls for men of heart, men of mind, men of moral integrity, whom He can make the depositories of His truth, and who will correctly represent its sacred principles in their daily life." {Testimonies for the Church 3:23. ChL 17.1}

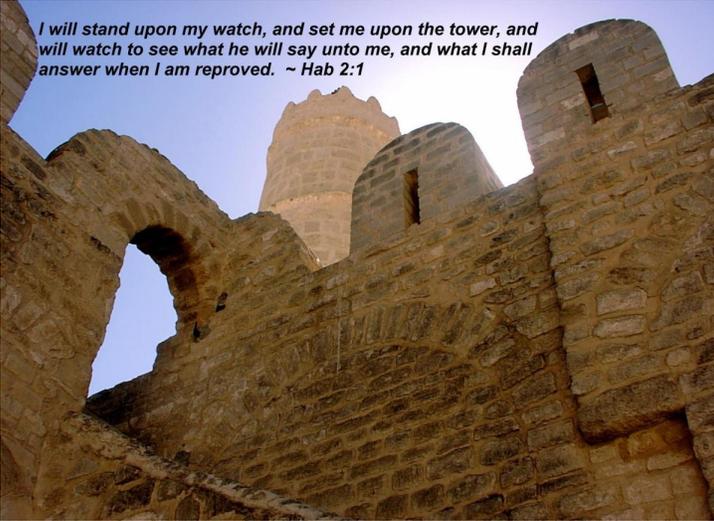
“We need divine wisdom and skill that we may improve every opportunity that **the providence of God** shall prepare for the presentation of truth. While Satan will make masterly efforts to suppress truth, we must stand firm to our principles, reflecting light to the world. We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal. {RH February 7, 1893, par. 11}

“**In the providence of God**, a voice has proclaimed his truth in every age. And in this age faithful workers are unitedly to proclaim with no uncertain voice to the world the special message of truth for this time. They are to proclaim this message in accordance with God's plans, not in accordance with human suggestions.” {RH June 23, 1903, Art. A, par. 2}

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“Among these prophecies was that of Habakkuk 2:1-4: “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am **reproved**. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” GC88 391.3

“Those who were privileged with being with Christ when he walked a man among men, and listened to his divine teachings under a variety of circumstances while preaching in the temple—walking in the streets, teaching the multitudes by the way side, and in the open air by the sea-side, and while an invited guest **seated at the table**, ever giving words of instruction to meet the cases of all who needed his help; healing, comforting, and **reproving**, as circumstances required—were more exalted than John the Baptist.” {RH April 8, 1873, par. 19}



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