The Parable, Matthew XXV, 1-12.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Five of them were wise, and five foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. But at midnight there was a cry made, Behold, the bridegroom cometh; go out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered saying, Not so, lest there should not be enough for you and for us: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Many have desired to obtain a correct account of an eastern marriage that they might better understand this parable. But let it be distinctly understood that our Savior has here given us the desired history, and testifies that the kingdom of heaven shall be likened ["compared," Campbell's translation] unto it. But when shall the kingdom of heaven be likened, or compared to an eastern marriage? Our Savior says, "Then shall the kingdom," etc., showing beyond all doubt that there is some definite period in the history of the church where the parable may be applied. If the parable applies to a definite period, it is of the utmost importance that we understand what period it does apply to, so as to make a right application.

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. In this discourse our Lord has pointed out the most important events, with which the Christian church was to be connected, from the time of the First to the Second Advent. Such as the destruction of Jerusalem, and the Papal persecution of 1495 years. Next the special signs of the Second Advent, as the man and moon in 1780, and the falling stars in 1833. Our Lord next points out two classes of teachers. One class is represented by the "faithful and wise servant," who gave to his master's household "meat in due season." The other class of servants is represented by the "evil servant," who was saying in his heart, "My lord delayeth his coming, was eating and drinking with the drunkards, and was eating his fellow-servants." Those who have had any experience in the Advent, know that two such classes of servants are pointed out by Christ. The wise and faithful servants seeing by the prophetic periods, and the signs of the times, kept watch and was ready, so that when the day of the Lord was come, they were not surprised or taken unprepared. The foolish and wicked servants seeing by the prophetic periods the signs in the sun, moon and stars, that Christ was soon coming, gave the warning to the church and world. This warning message called out and manifested the other class of servants who first said in their heart, "The Lord is not so soon coming, then they began to "smile" those who were proclaiming the coming of the Lord, and by this time they were united with every class of wicked men on the earth—eating and drinking with the drunkards.

But does not this portion of our Lord's discourse have a still more close application? The "evil servant" smites his "fellow-servants," does not this show us that both classes of servants had previously been in proclaiming the coming of the Lord until they were disappointed? This seems necessary for them to be called "fellow-servants." One class "hold fast" the Advent, as proclaimed in its purity by all the servants united, and still follow down the track of prophecy, and receive the warning message of the third Angel. While the other class doubted, give up the past, fall into the spirit of the world, and say in their heart, My Lord delayeth his coming, &c. Thus closes the twenty-fourth chapter of Matthew. The twenty-fifth chapter commences thus; "Then shall the kingdom of heaven be likened unto ten virgins," etc. Thus we are brought down to the experience of those who have been connected with the Advent doctrine, and are shown where the parable applies. This conclusion is natural and irresistible.

But what shall we understand by the kingdom of heaven?—Certainly not all the component parts of the kingdom; for in our case the King, [Christ], the territory, [New Earth], and the subjects of the kingdom [the children of the resurrection] would all be represented as going forth, tarrying, sleeping, waking, and trimming lamps, &c. It is evident that the kingdom of heaven here can only mean what may be represented by the going forth, tarrying, &c., which must be the people of God who are interested in, and are looking for the coming and kingdom of Christ. The "kingdom of heaven" should be understood here, as it is generally used in the New Testament,—then we understand it to mean as taught by Bro. Miller and the Advent lecturers, with hardly an exception, and published in all the Advent papers till the Albany Conference in 1845, that the history or experience of the living people of God is to be likened, or compared, unto an eastern marriage. It has been said that the Second Advent people have literally fulfilled Matt. xxv. 1-12. It is not so. Second Advent people were not there giving the history of an eastern marriage. But Second Advent people have experienced a series of events which were to have a natural application to the events of the eastern marriage rehearsed by Christ. After the signs of Christ's coming should be preached, the two classes of servants should appear, "then" Second Advent history was not only to have a natural application, but was actually to be compared to the history of the eastern marriage found in Matt. xxv.

In order that the two histories may be likened or compared, some things are indispensable. First, both histories must be complete; all the events in both must be in the past. It is not possible to compare past history with what has not taken place. Second, after each event in Advent history has occurred, answering to each point in the history of the marriage, shut door, and knocking not excepted, there must be time to compare the events. Therefore those who will compare them. We say that this is a part of the work of the faithful and wise servant who is giving to the household meat in due season. Those who have given up the past Advent movement, as the work of man only, or of unclean spirits, choose to apply the parable to the future, to be fulfilled at the coming of the Lord. But if they would only carry out the natural and true position taken of it by Bro. Miller and the entire Advent host, with hardly an exception, up to 1845, it would lead them to acknowledge the work of God in the past, which would show them their present whereabouts, and give them living faith in the speedy coming of Christ. No one has yet shown how the events, represented by trimming lamps, asking for oil, going to buy, and the knocking of the foolish could be fulfilled at, and after the Second Advent. The cry, "Behold the bridegroom cometh," is made to apply by all classes of Advent believers, then why not let each part of the story be fulfilled? We ask, Why should the cry, in this one point in the parable, be made to cover all time to the resurrection, and the other parts not be suffered to have any application? Consistency becomes us on this subject, as well as on others.

Some seem to make every thing of the cry, "Behold the bridegroom cometh," but nothing of the other points. We think this is not the true application. By referring to the "Advent Herald" it will be seen that it is the editor's motto. If he is to give this cry till the coming of Christ, and the resurrection, the other points in the parable that follow must apply after the Second Advent. But we do
not hesitate to say that they will not then apply. No one will attempt to apply each event there.

The saints will be raised and the righteous changed in a moment, "the twinkling of an eye," and snatched away from the earth. The wicked who remain after the plagues, will be fleeing from the presence of the Lamb. None asking for oil, none knocking then. They will cry, but not "Lord, Lord, open unto us." No, no. They will flee from the burning glory of the Lamb, and their cry will be, "Woe, woe, woe unto them that are at ease in Zion, and the gladness of them that are at rest in the throne of the kingdom of heaven from the wrath of the Lamb. For the great day of his wrath is come." Rev. vi, 15—17. No one will say that there is anything in this like asking for oil, going to buy, or knocking. Wherever the Bible readers turn to the position of the lost, there they are impressed with their real condition, they are represented as hiding, fleeing, &c., from the presence of the Lord, instead of saying, "Lord, Lord, open unto us." But this will be noticed hereafter. As we are convinced that we now occupy the time when Advent history was to be like "a mirror" to the history of an eastern marriage, we will now compare them.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

Let the reader be sure to shun the common error of confounding Advent History, with that of the marriage. Keep both distinct, then they may both be compared. The ten virgins had literal lamps, and literally "went forth." Not so with Adventists, they yet had what is well compared to a lamp, represented by a LAMP in their hands, and a light unto my path." Ps. cxx, 105. Those looking for the second coming of Christ did not literally go forth, yet the great movement produced by the proclamation that Christ would come in 1843, may be likened to the ten virgins going forth with their lamps. This movement is also symbolized by the angel of Rev. xiv, 7. But it is said that this movement represented by the going forth of the ten virgins, commenced two hundred years ago.—To this we reply, that our Lord is giving in Matt. xxiv, and Chap. xxv, 1—12, a connected history of the most important events, with which the Christian Church was to be connected, down to the Second Advent. Therefore the special signs of Christ's coming, in the sun, moon, and stars, must first take place, and then be presented to the world, with other reasons, as evidences of the Advent near, before the movement represented by the going forth can take place. As the presentation of the signs, with other evidences, calls out the two classes of servants, and produces the movement, the going forth in the parable must of necessity be applied to a period of time after the fulfillment of the predicted signs. Those who go back two hundred years to commence the "midnight cry," as they call it, the angel with the everlasting gospel, and the going forth, amount to identifying the Advent movement with which we have been connected, but also the signs in the sun, moon and stars. Therefore it is evident that the parable applies to the Advent movement with which we have been connected. The taking of lamps, and going forth in the parable represents the effect that the judgment hour cry had on the Advent people, as they took to their Bibles, and with the blessed hope and joyful expectation of soon seeing the King of glory, were moved far out from the spirit and interests of this world.

"And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept."

Real believers, and those in the Advent ranks not having true faith, have been called wise and foolish virgins. This is in correct. Such terms are confined to the history of the marriage. But that there has been in the Advent movement two classes manifested, whose character and acts well compare, and who are represented to the Christian groups of the future as the wise and foolish virgins in the parable is evident. Those represented by the wise, fully believed that Christ would come, they desired his coming. The class represented by the foolish who took no oil with them, only thought he was coming, and some of them feared, but it fitted them, but still loved the world so well it gave it up, that they might obtain true faith. The taking of lamps by the bridegroom is also in the history of the marriage. We now inquire, Has there been anything in Advent history that can be compared to this tarry?
any account of the fraction of the year 457 a. c., that had passed, when the commandment went forth from which the 70 weeks are reckoned. As it takes 457 full years and 143, to make 2300, the fraction of the year 457 a. c., that had passed when the 70 weeks commenced, should be added to 143, or 2300, years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologists a. e. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting a. e. 677 from 2300 years there remain a. d. 1434. We, however, did not observe, as that it would require 677 full years a. c. and 1434 full years a. d. to complete 2300 years, that would also oblige us to extend this period as far into a. d. 1444, as it might have commenced after this beginning of a. d. 677. The same was also true of the other periods. The great jubilee of 4540 years, commencing with the captivity of Joshua a. c. 607, and the 2590 days, commencing with the 70 weeks a. c. 477, would respectively require 1843 full years after Christ added us as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date a. c. of its commencement, there would remain a. d. 1445, no remainder; but whatever was made of the fraction of the year 457 a. c., cases, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of a. d. 1443, as they respectively began after the commencement of the year 1444, as they were dated. While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.

The right application of Ex. ii, 2, 3, was seen clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called the old chart was a fulfillment of the words of the Prophets, "Write the vision and make it plain upon tables."—Reference to the different Advent papers published in 1844, will settle this point. As time is connected with the visions of Daniel and John, the comparison seems natural that their prophecies, were the subject matter to be made "plain on tables," which was to be for "an appointed time."

Though it tarry, wait for it; because it will surely come, it will not tarry. Here is a seeming contradiction, which can only be explained by facts in our Advent experience. The period, 1843, was written upon the chart, as the apparent time of the termination of the prophecy, as 3844, the tenth day of the seventh month, 1844, yet the vision did not occur, because Christ did not then come. True, the vision of 2300 days did not teach that Christ would then come, or that his coming would be at the end of the days; but we have the best of evidences that the days, then ended, as taught that they would end, by those who gave the message of the seventh month. The type of the law of Moses did not teach us that our Great High Priest would come out of the heavens, on the tenth day of the seventh month, 1844, yet they, in connection with the 2300 days, clearly prove that Christ did then enter upon the work of cleansing the Heavenly Sanctuary, shadowed forth by the tenth day atonement in the law. Such a change in the position of our Great High Priest, represented by the coming of the bridegroom in the parable, was very properly, heralded by those who gave the seventh month message. Neither did the parable teach that the Lord should come at the point in our history where the midnight cry applied. We now see points in the parable that apply later in our experience, yet before the Second Advent, such as the knocking. When giving the seventh month message the then future scenes of trial were sealed up to us, and for our lives we could not see any Prophecy to be fulfilled prior to the Advent.

The Advent people scripturally sought, and earnestly plead, for the "bread" of life in 1843, and we are told to believe that our heavenly bread must give us a "stone," or that he gave us a "scorpion" in 1844. And we are to see a first line to be Advent body to follow down the track of prophecy, without experiencing such a movement as that of the autumn of 1844. The vision that had seemed to tarry then spoke. Let others call it "a lie." But we fully believe that then was experienced the fulfillment of the words of the Prophet [as at the end of [the 2300 days] it shall speak, and NOT LIE. True we were disappointed, as to the event to take place, but that is no evidence that the movement was not in the order of Manifestation of Prophecy. Those that "cast their garments to the way," and "Hosanna to the Son of David," as Jesus rode into Jerusalem, entirely missetook the object of the first Advent, yet that display was all necessary to fulfill Zech. ix, 9. The Pharisees said, "Master, rebuke thy disciples." Jesus answered, "I tell you, if these should build their peace, the stones would immediately cry out." If such an exhibition should be made in our time, a thousand voices would be raised pronouncing it "Mazzareen." Our "mistake," as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent. No doubt but many who joined in the general shout of "Hosanna to the Son of David," were afterwards ashamed of it, and perhaps made their "confession" to the Pharisees. Adventists should not be ashamed of the movement, whether it be from the world and churches, and has made them Adventists. Consistency requires them to own their experience, or give up the Advent name.

Jesus did not rebuke the shouting multitude. He showed the necessity for their giving vent to their joy, yet they were not to realize their expectations. He did not rebuke us for giving the seventh month cry. He blessed us abundantly in proclaiming it, though we were to be disappointed. Here we will give extracts from the "Advent Herald" for Nov. 1, 1844, J. V. Himes, and A. Hale, Editors, which give the right view of the seventh month movement.

The alarm was everywhere made; the cry was every where given. And again we can see that God was with us. It was a naturally produced work; and the children of God bowed themselves in his presence, and received blessings to their souls, unprecedented in the history of the church. And yet we are disappointed—the day passed away and we were still here.

And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has punged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceptible, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord come—whether Christ would have exclaimed, as it is our Lord's own words, "This is my servant, in whom I will show my favor; I will give him a voice, and he will save us; or whether they would have called to rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. And if they believe, he has tested his people, has tried their faith, has punished them, and seen whether they would shrink, in the hour of trial, from the position in which he might so fit to place them; and whether they would be faithful, even with impiety, unworthiness, in the word of God. And we are as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day a journey, and cried, saying, 'Yet forty days and Nineveh shall be overthrown.' Nineveh was not then overthrown; nor has the Lord yet wrought deliverance in the church, or the inhabitants of the world. Iohn was a false prophet when he prophesied the time of Nineveh's destruction! No; he was only proclaimed the preaching that God had bid him."

The preaching of Joseph served as a test to the inhabitants of Nineveh. He accomplished God's purpose, as much as it would have done if we had not heard the city perished. So we believe that THIS LAST CRY HAS BERN A TEST; and that with our views of duty, we should as much stand against God, as did the Ninevites, if it would bring down the judgment of God as Jonah did when he ran over to flee unto Tarshish from the presence of the Lord; that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his coming to it, and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed to the Lord to take his life from him, because God had destroyed the great city; they may well ask, 'What if the Lord had asked Jonah, 'Dost thou well to be angry?' We thus have an instance on record where God has justified the preaching of time, although the event did not occur as predicted. We have, also, in the case of Abraham, when he withheld his only son, an instance where God allowed designed to try the faith of his servant. When he had commanded him to get him to Mount Moriah, and offer up Isaac as a sacrifice, he was led to obey the word of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day's journey, and cried, saying, 'Yet forty days and Nineveh shall be overthrown.' Nineveh was not then overthrown; nor has the Lord yet wrought deliverance in the church, or the inhabitants of the world. Jonah was a false prophet when he prophesied the time of Nineveh's destruction! No; he was only proclaimed the preaching that God had bid him."

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might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to do what he said, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having given him and proved his faith, spared him the offering; for, said God, 'now I know that thou fearest God, because thou hast not withheld thy son, thine only son.' No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the going forth of this last time for the purpose of respecting his children now, to test their faith.

The "Herald" for Oct. 30, says,—"At first the definite time was generally opposed; but there soon came a time when it was wanted in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. This was a clear exposition of the circumstances of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit, and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God? To us it has been shown independent of human agency, that we could but regard it as a fulfilment of the 'midnight cry.' After the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were so in a state of preparation for the Lord's coming."

In view of all the circumstances attending this movement, the blessed effect it produces on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 18th day; for all that time their lamps would burn. There must, therefore, be a passing by of that day; for the foolish to give up their faith, as most of 1843, for the teaching of the Alma Review."" says the "Voice of Truth," Nov. 7, 1844,—"We cheerfully admit that we have been mistaken in the nature of the event we expected; not in the day of the seventh month, but in the parable of the wise and foolish virgins. We admit that our Great High Priest did not on that very day, ACT OR ООМ PLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. NOVEMBER 1844."

"We think the parable of the ten virgins clearly tells where we are. The parable, we think represents the inquiries for light made by those who were half-hearted, and were moved with fear only at the proclamation of the seventh month message. But the five wise virgins, in the history of the marriage, came to have. They directed the foolish to go and buy. This strikingly illustrates our position, and the nature of our message in giving the cry. The time had then come when one could not depend upon another. Each of those who heard the cry must have a living experience of his own. "Go to God for yourself for light," was a common reply to those who asked for it.

"And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut." The foolish sitting for oil, when the midnight cry was given in the parable, we think represents the inquiries for light made by those who were half-hearted, and were moved with fear only at the proclamation of the seventh month message. But the five wise virgins, in the history of the marriage, came to have. They directed the foolish to go and buy. This strikingly illustrates our position, and the nature of our message in giving the cry. The time had then come when one could not depend upon another. Each of those who heard the cry must have a living experience of his own. "Go to God for yourself for light," was a common reply to those who asked for it.

But Christ did not come at the end of the days, and the earth remains unchanged. Therefore we shall do well to search more carefully, and see if the earth, or the land of Canaan is the Sanctuary. Only three ex [Ex. xv, 17; Ps. lxviii, 54; Isa. xiii, 18] have been quoted to prove that the earth, or the land of Canaan is the Sanctuary, and when they are compared with their connection, they really disprove the point they are said to prove. See No. 4 of the "Review and Herald." Also, the articles on the Sanctuary by O. L. Crouser, in the pamphlet, "Advent Review," pages 37-48, and No. 10 of the "Review and Herald." As the 2300 days reached down into the gospel dispensation, we should ask the signification of the Sanctuary to be cleansed at their end, from the New Testament. Paul has written a commentary upon the typical law, and has shown us clearly the true Sanctuary in heaven that was taken the place of the earthly, the only thing that can properly be called God's Sanctuary in the gospel dispensation. We will here quote from this epistle to the Hebrews.

"Then verify the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the show-bread; which called the sanctuary. And after the second veil, the tabernacle which called the holiest of all; which had the golden censer, and the ark of the covenant overalled round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus prepared, the priests went straight into the tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year—Chap. ix, 1-7.

"Now of the things which have been spoken in this manner: We have such a high priest; who is set on the right hand of the throne of the Majesty in the heavens: a minister of the Sanctuary, and of the true tabernacle which the Lord pitched, not man... For he is not without honor, as the firstborn, but he was not of the order of Aaron. [Here is positive proof that Christ's priesthood was not fulfilled on earth at the time of the first advent, but..."
in his temple the Ark of his testament."—Rev. ix. 19. 

Priest, is illustrated by, and may well be "make it still more sure that the services of the earthly Sanctuary, the

substance or body, cast its shadow back into the Jewish age. And to

ALL THINGS according to the pattern shewed to him "in the

mount."—Says Paul, "The law having a shadow of good things to

come, and not the very image of the things." It was not possible that

the services of the earthly Sanctuary should be the "very image" of

t hose of the heavenly, but as nearly as a shadow corresponds to the

substance. There is this difference. The priests officiated in the daily

ritual in the Holy in the Holy, for 365 days, the change took place in

the services of the worldy Sanctuary. The high priest entered the

Most Holy, on the tenth day of the seventh month, and on that day made an

attomation for the cleansing of the Sanctuary. This change was yearly.

but no such change was to take place in the services of the heavenly

Sanctuary until the end of 2300 prophetic days. "Unto 2300 days,

shall the Sanctuary be cleansed," said the angel to Daniel. The

saying of houses in the law was repeated daily and yearly; but Christ

was slain but once. The daily atonement was continued only 364 days

before the services of the earthly Sanctuary changed, and the tenth day

attomation for the cleansing of the Sanctuary was introduced. But

in the priesthood of Jesus Christ, his continual intercessions in the Holy

Sanctuary of the heavenly Sanctuary, were to continue more than 1800

years, down to the end of the 2300 days, (years,) which was the autumn

of 1844, when a change was to take place in his mediation. He could

no longer be a "Minister" in the Holy Place for all the world, as he

had been for more than 1800 years, for the time had come for the heav-

enly Sanctuary to be cleansed. Jesus, therefore, on the tenth day

of the seventh month 1844, at the end of the 2300 days, having closed his

meditation for all the world, must pass into the Most Holy Place, within

the second veil, or into that apartment of the "Temple of God in heav-

en" called the "tabernacle of the testimony."—Heb. viii, 5. "This

Tabernacle" here means the heavenly Sanctuary, while the typical Sanctuary was in the

"Holiest of all." This change in the position of our Great High

Priest is illustrated by, and may well be "likened" to the coming of

the bridegroom in the parable of the ten virgins. The priesthood

of Christ is "unchangeable" in this respect, it does not pass from him to

another as did the Levitical priesthood; but that a change was to take

place in his position and ministration, at the end of the 2300 days, is
dear.

It is said that the view that Adventists have fulfilled the parable of

Matt. xxv., 1—12, leads to spiritualism. This may be true; but take

notice, this is not our position. The coming of the bridegroom is in

the history of the marriage. Our position is, that a change has taken place

in the position and work of our literal High Priest in the literal Sancl-

tuary in heaven, which is to be compared to the coming of the bride-

groom in the marriage. This view is a perfect safeguard against spir-

itualism. We not only believe in a literal Jesus, who is a " Minister of the

Sanctuary," but we also believe that the Sanctuary was changed; the

change, when John says that he "saw" one like the Son of man "in

the midst of the seven golden candlesticks," that is, in the Holy Place, we

know not how to make the candlestick spiritual, and the Son of man

literal. We therefore believe that both are literal, and that John saw

Jesus while a "Minister" in the Holy Place. John also had a view of

another part of the Sanctuary, which view applies to the time of the

sounding of the seventh angel. He says, "The temple of God was

opened in heaven, and there was seen in his temple the ARK OF HIS

TENTAMENT." Rev. xvi, 19. Also, "The tabernacle of the testi-

mony was opened in heaven." Chap. xv, 5. This being an event to

take place under the sounding of the seventh angel, it could be fulfilled

at no other time than at the end of the 2300 days. The Most Holy,

containing the Ark of the ten commandments, was then opened for our

Great High Priest to enter to make atonement for the cleansing of the Sancl-

tuary. If we take the liberty to say there is not a literal Ark, containing

the ten commandments in heaven, we may go only a step further and

deny the literal City, and the literal Son of God. Certainly, Advent-

ists should not choose the spiritual view, rather than the one we have

presented. We see no middle ground to be taken.

"And they that were ready, went in with him to the marriage."—

The inquiry is often made, How did true believers go in with Christ to

the marriage in 1844? To this we reply, the going in, and shut door,

is in the history of the marriage. The ten virgins had literal lamps,

literally walked forth, and the wise went in with the bridegroom,
of a literal door was shut. Not so in Advent history. Those there-

who contend that the going in must be literally fulfilled by the

saints entering the New Jerusalem, or some other place, should also
make this days, going forth, and knocking, literal. At the seventh month, 1844, we were called out from the world. At the tenth, our sympathy was wholly with the expected Jesus. Previous to this, we were warning the world with tears to be ready for the Lord's coming; but on that day, or about that time, our labor for unbelievers rolled off from us, and an unseen hand drew us away from the world, and shut up in sweet communion with Jesus. This was then opened; but before this could be done, the "door," or work of our Great High Priest in the heavenly Sanctuary, was to be shut. "Behold, I set before thee an open door." The door Christ closed his work for the world in the Holy, and opened the door of the Most Holy. "The holy place, upon the breast-plate of judgment, the names of all Israel that had been accounted for in no other way, than that a change then took place in the position of the "euniks," [Jesus,] and the living "branches" felt it. And as he ceased to plead for the world, and moved within the second vail, the living branches were called away from the world, and their sympathy was with Jesus, and with each other.

"And the door was shut." This also was a literal door in the marriage, and was designed to illustrate an important event connected with Advent history, which we have already referred to in our remarks upon the coming of the bridegroom, and the going in with him to the marriage. Christ, the " Father of the Sanctuary, and of the True Tabernacle," was to officiate in the anti-typical daily ministration, until the termination of the 2300 days. Then that work for the world was to cease forever; and he was to pass within the second vail, and enter upon the work of cleansing the Sanctuary. This subject is made very clear by the following, addressed to the church of brotherly love.

"To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT; for thou hast a little strength, and hast kept my word, and hast not denied my name." This language is addressed to only one church of the seven. Adventists have agreed in applying them to seven periods, or states of the church. This language does not apply to the Jewish church, to the church of the Laodiceans, nor to any other church; but it applies to the Philadelphia church, to the church of Brotherly Love, that came out of the different sectarian bodies, and were united in the Advent faith in 1844. All denominational tenets were laid aside, and although the Advent brethren came out from the different sects, yet all were perfectly united on the great subject of salvation, the intercession of Christ could not benefit them, is evident. The Jewish church, having rejected and condemned Christ, could not be benefited by his mediation in the Holy. The nominal Gentile church, as a body, having rejected the Second Advent, cannot be benefited by his intercessions in the Most Holy.

"Said the objector, "I believe that Jesus is still on the mercy-seat." To this we reply, that Jesus never was on the mercy-seat, and never will be. The place for the mercy-seat is over the Ark containing the ten commandments, in the Most Holy Place. Jesus did not enter that apartment till the end of the 2300 days, much more, take his position upon the mercy-seat. This is one step further than we can possibly go. We do believe, however, that Jesus entered the "tabernacle of the testimony" at the end of the 2300 days, and now stands before the mercy-seat, pleading his blood before the Father, in our behalf. There he is an intercessor between the Father and the scattered members of his body, ready to pour salvation and mercy on those who zealously repent of their backslidings, turn to God with the whole heart, and receive the present truth. Oh, may God wake up the Laodiceans, and send them by the power of his Spirit and truth to the open door, which presents to our view Jesus in the Holiest, standing beside the Ark of the ten commandments. Amen.

"Amen."

The wise virgins in the history of the marriage, entered in, and a literal door was shut, and the foolish came to that shut door, fully expecting to enter. If not, they were indeed foolish to come and seek admission, when they knew they could not enter. These who say "Lord, Lord, and seek the presence and favor of God, after Jesus rose up from his mediation in the Holy Place, are laboring under a similar deception. This leads us to a brief examination of the nature of the knocking.—Said Jesus,—"Ask, and it shall be given you, seek, and ye shall find, KNOCK, and it shall be opened unto you. —Matt. vii, 7.

The word "knock," in this text represents earnest and urgent cries and entreaties for the presence and favor of God, and the attention of God to them. The knocking is the event connected with Advent history, that may be "knocked upon" in this way. It is evident that the five foolish, in the parable, fully expected to enter. If not, they were indeed foolish to come and seek admission, when they knew they could not enter. When these who say "Lord, Lord," and seek the favor of God, after Jesus rose up from his mediation in the Holy Place, are laboring under a similar deception to that of the five foolish, who expected admission after the door was shut not to be opened. If this position is correct, then the knocking will appear very much like the work of God in past time; therefore, we may expect to see what the churches and Adventists who have gone back with them, call reorganizations. This is strikingly taught in the following testimony from the Prophet:

"They shall go with their flocks and with their herds to seek the Lord; [a mediator for all the world, in the Holy] but they shall not find him; he hath withdrawn himself [to the Most Holy] from them. They have dealt treacherously against the Lord, for they have begotten strange children; [apparent converts,] now shall a mouth devour them with their portions."—Hosea v, 6, 7.

Those who refuse to follow down the track of Prophecy, so as to learn the present position and work of our Great High Priest, will "knock," or seek the Lord as a mediator in the Holy, where he is not. Therefore they will not find him, and his present intercessions in the Most Holy Place for them, will not benefit them, any more than the blood of beasts, and the services of the priests in the worldly Sanctuary benefited the Jewish nation, after Christ ascended on high, a Minister of the "True Tabernacle" in heaven. Had the Jews believed John and Christ, and then followed down the track of Prophecy to the day of Pentecost, they would have received the Holy Ghost, that was then poured out, which signified that the way of the heavenly Sanctuary was then opened.
But it may be said that those represented by the foolish virgins will not knock until Christ comes, or not until they know that the door is shut against them. To this we reply, that as the foolish in the parable expected admission, so will those who knock after the Master of the house is risen up. This seems very necessary that one should be "com­pared" with the other. Also, the Bible teaches that men will not say, "Lord, Lord, open unto us," when Christ comes, or when we know that the door is shut. Their only desire and object will then be to flee from his presence. Those who knock say, "Lord, Lord, open unto us." They desire his presence. But when they are approved of their real condition, their cry will be, "Mountains and rocks fall on us, and hide US FROM the face of him that seeth on the throne, and from the wrath of the Lamb." Those who can make the words, "hide us from," etc. mean "open unto us," will probably still apply the knocking to the future, after men know that they are lost.

But Scripture and reason teach that the knocking should be applied to the period of time beginning at the end of the 2300 days, in 1844, and closing in the great day of wrath, at the point of time when men will be made to know that the door is shut.

We have now gone through with the history of the marriage, and have seen that it compares well with Advent history. And that all the events in Advent history, that were to be "likened" to the corresponding events in the marriage, are in the past, excepting the knocking, which applies not only to the past and present, but more especially to Satan's last hour of deception and triumph, that is just before the time. We say, therefore, that the time has come for the fulfillment of our Saviour's words, "THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom," &c.

Now they can be compared, for the events of both are history.—May the servants of the Lord be endued with meekness and heavenly wisdom, so as to compare the two in such a manner that the scattered flock may see their present position, and be ready to hail with joy the Book of glory, "when he shall return from the wedding," and bring home to themselves the great truths that the parable contains. The parable interprets of what may be represented by a wedding garment, and have to be applied, to the preparatory scenes of the coming of the Son of man, and all is clearly understood.

As we are now in the time of the marriage, we may expect a message to be given, that will test and try those who have been called out from the world and churches, by those messages that brought them to the time of the marriage in 1844. The work of this message will compare with the examination of the guests in the marriage. And we believe that the third angel's message is just such a test, by which the guests are now being examined. If there had been no danger of some losing their garments in this trying time, in which the saints were to wait for the return of the Lord from the wedding, then there would have been no need of the caution. "Blessed is he that watcheth, and keepeth his garments, lest he be found naked, and be ashamed at his coming. " Then shall the King of glory, " when he shall return from the wedding," be gloriously revealed in his own kingdom, and the Lion of the tribe of Juda may embrace more. There was a period in the marriage of the king's son, when the king came in to examine the guests. He found one destitute of a wedding garment, who was bound hand and foot, and cast out into the darkness. But now it is perfectly impossible to make any application of it to the view of the marriage, that the church is the bride, and that the marriage takes place at, or after the Second Advent. For it cannot be supposed that Christ, at his second coming, would take any to himself, into the air, or into the City, who were unprepared, and upon examination would be found destitute of what may be represented by a wedding garment, and have to be cast out into the earth again. But apply the marriage where it should be applied, to the preparatory scenes of the coming of the Son of man, and all is clearly understood.

The Seventh Angel.—It is reasonable to believe that the three woe angels at least are all of the same nature. The fifth and sixth angels are understood to be symbols. The seventh is a symbol also, and not the literal trump that is to wake up the sleeping saints at the coming of Christ. When the trump of God is heard, the saints then come forth, and the living righteous are changed "in a moment, in the twinkling of an eye, to immortality;" the "Church," the "bride," the "New Jerusalem," the "wife of the Lamb," are changed to the "New Jerusalem the bride of Christ," and the church is said to be changed "from glory to glory." The "Lamb" is the "King of kings and Lord of lords." They are understood to be symbols. The seventh is a symbol also, and not the literal trumpet that is to wake up the sleeping saints at the coming of Christ. When the trump of God is heard, the saints then come forth, and the living righteous are changed "in a moment, in the twinkling of an eye, and are caught away from the earth." But the seventh angel is to sound for days, evidently years.

"But in the DAYS of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. xv. 7.

The sounding of the fifth angel occupied 150 years, and the sixth, 391 years and fifteen days. The sounding of the seventh angel is also to occupy a period of years. Under the fifth was a series of events which have transpired according to prophecy, also under the sixth. There is also a series of events, predicted to take place under the sounding of the
seventh angel, which we will now briefly examine. Let the reader turn to the book of Revelation and read Rev. xi, 15—19, and he will be struck with the wonder that there are four events to take place under the sounding of the seventh angel, and that these four events are prior to the Second Advent. First, the great voice in heaven, saying, the kings of this world are become the kingdom of our Lord; second, the nations were angry; third, they were judged, and were found worthy, and fourth, the time of the dead shall be judged. In the sounding of the seventh angel we have the seventh plague and the end of the world as we know it. Let the reader turn to the book of Revelation, Rev. xi, 15—19, and he will be struck with the wonder that there are four events to take place under the sounding of the seventh angel, and that these four events are prior to the Second Advent.

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