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“CALL TO REMEMBRANCE THE FORMER DAYS.”

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THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE.

BY J. B. COOK.

Jno. 17th, Jesus said, “Father the hour is come; glorify thy Son that thy Son may 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 hast sent.”

“The gift of God is eternal life through Jesus Christ our Lord.” This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the true God and his redeeming Son. For all such he prays.—Ver. 9: “I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine.” His ever 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 these alone, but for them also, which shall believe on me through their word.”

In this solemn supplication of our Saviour, there is no mention made of any who shall be saved, except those who believe the truth taught in his word. Our Lord presents his successful intercession for all who make a believing

application to his blood. These, and these alone, are characterized as the subjects of his prayer in parallel scriptures. Rom. viii, Heb. vii, 25. His prayer prevails for them all. “He is able to save *them* to the uttermost,”—to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people, the necessity of Divine guidance and succor. Even Peter would have perished, had not his Lord prayed for him, “that his faith fail not.” They were hated by the world, because “*chosen out of the world.*” Ver. 16: “They are not of the world, even as I am not of the world.” Let us notice the leading truths connected with the doctrine of divine guidance.

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 recognize 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 xiv to xvi chap. 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 forever.

II. These promises belong to His friends, John xv, 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 teach 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 God. John vii, 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 sought the "wisdom which cometh down from above." Consequently, the Lord was pledged to *teach them His way*. He has, if so, done it as certainly as he is the true God.

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 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 Saviour promises to "come again"—to send the Holy Ghost to "abide with them for ever," and then he prays for "*all who believe on Him* through" the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as *ours*, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If, therefore, they have failed us, we cannot claim any benefit from them in the future. To admit that they have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false.

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to sustain it in such circumstances; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If, for illustration, I had been supposed to have failed in my business engagements during a series of years, then all would suspect me.—They *could not confide* in me; but suppose further, that I could, by bringing forward the documents in the case, shew all who would listen, that I had done just what I had *agreed to do*. Then confidence would not only be restored, but greatly *confirmed*, as to my future engagements. Precisely so in regard to

our Saviour. If we imagine that His promises have not been fulfilled to His trusting, cross-bearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. xi, 1. Faith is the *substance* of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are *supposed* to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished,—allow what is true, that these events, in the preparatory scenes of the 2d Advent, have occurred just as God designed, then our ground of confidence remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "begone unbelief, our Saviour is near." He did teach us "*His way*," He led us at each point to do *His will*. Amen!

IV. Divine goodness does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly.—Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or that he employs his people to do his pleasure. It is bold infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme,—that God is *not* God.

V. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for Divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned to his people. In the plenitude of his mercy, He has provided that we "understand," so far as necessary to do His will—that we do "know of his doctrine," just as He has promised—as his servants have in all ages. They do not, as Satan said, "know as Gods," but as men. They do not understand as angels, but as *Christians*. While they know, only as christians do, they may for the time, misconceive their Lord's designs in the movements of his Spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to "perform all his pleasure;" yet

Cyrus had "*not known him.*" Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of "the little horn." Then he was laid aside as a thing of nought. God makes "the wrath of man to praise" Him, and the "remainder of wrath" will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Caesar or Cyrus, as the revolutions of earthly empire demand, can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them *notwithstanding their mistakes.* He verifies his promises to them, in spite of all their weaknesses, and gradually brings them to "understand," both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were "willing to do his will;" therefore they were guided "into all truth." They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry "Hosanna." Had they held their peace God would have put a tongue in the stones, and they "would have cried out." Do they, through fear, flee from the Lord, and leave him "alone;" it fulfills scripture. Does Judas sell and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should "begin at Jerusalem." So with the 2d Advent people, God has led them in "His way," at every turn, and in every trial 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."

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 behooved 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 trustworthy, notwithstanding their disappointment. They do not, dare not, deny his *promise*, or his *Providence*; but wait on God, as did Moses in his emergency—as did the disciples, before the Pentecost. This 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 purpose. God's "*counsel will stand* and *He will do all His pleasure!*" Hallelujah, Amen!

VI. To deny that God does thus guide his people is to deny God's agency in his own 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, cross-bearing people? Who would, or who *could* believe God, if in such a crisis as that just preceding "the consummation," He should fail to fulfill his word! "If the foundations be destroyed what can the righteous do?" "to ward trusting God?" The Lord is in his ho-

ly temple—His eyes behold, His eyelids try the children of men." (Ps. xi.) To deny the fulfillment of Divine promise, since '43, to those who look for and "love his appearing," is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin "which has no forgiveness." We "know how that afterward when Esau *would have inherited* the blessing he was rejected," Heb. xii, 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, steadfast 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 band, 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's aid? 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 away "the beginning of their confidence." These are holding it fast "steadfast unto the end." Amen!

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 "sealed," by his Spirit, or by his Providence, and joined the world (silently it may be) in denying that God's promised guidance had been granted them. Such not heeding the Spirit's message to the church of the Loadiceans will not be heard when they "knock."

This, if true, is a tremendous truth, and ought to be suppressed no more than the truth of Christ's coming. *It shows that the great event is just upon us.* Men cannot be converted by denying God—draw ng back to '43, and thus overlooking the chronology of Provi-

dence clear up to the coming of the Son of Man. I feel perfectly clear in preaching the judgment, right on men, when authorized from the word and Providence of God to believe that it is so. If there be any who are honest hearted—any who have not consented "to the counsel and deed of those who" deny the truth of Divine promise and Providence, they may be benefitted. It certainly can lull none to sleep; who "have an ear to hear," to be 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 servant gives "meat in *due season.*" The points in the parable having been passed,—the virgin band broken up,—the clamor about the door being heard, it proves that the season for this portion of meat is "*due.*" The promise and Providence of God, proving a fulfillment of this portion of the Parable, I dare not withhold the truth in its "*season.*" The responsibility of *believing* this truth is thought to be great, but is not the responsibility of *suppressing* truth, inconceivably greater?

VII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.

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

The facts preceding a marriage are employed for this purpose. All the action in the parable, *precedes* the nuptials and the marriage feast. *Is not this so?* If so, then, in the fulfillment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while *waiting and watching* for the coming of the Son of Man. It is not Judgment, but the scene preparatory to its execution. It begins at the house of God.

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth in view of the signs and periods, preached by the faithful servants—the tarrying—the midnight cry, the dispersion of the band when a part are losing their light—one part remain-

ing out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood,) the other making a subsequent clamor about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable. They represent the feeling and action of Adventists in view of their Lords coming. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," Mat. xiii, 13. The evidence of his coming is nearly all of this nature. It may be—it has been misapplied to the destruction of Jerusalem. If unbelief wants a 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 really as if he were so called in this parable. They may know, as nearly 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.

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?" Was not his answer pertinent?

2d. The parable represents the action of Adventists in view of his coming. Those who knock do it with the full conviction that they can and ought to enter. There had been no change externally.

3d. There is a different feeling and different action among the self-deceived after he comes; he "knows them not." They "wail," and he cuts them assunder.

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

The Advent cross was large—the tarrying cross was larger, because of the reproach which attached to faith after the time passed. The Midnight Cry was the largest and tallest of the whole. It bore us quite 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.

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, characterized 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 the "reproach" "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still this shut-door cross transcends all that have gone before it. The world, the flesh and the devil will not consent to the door's being shut. It brings JUDGMENT TOO NEAR; makes it too CERTAIN.

Mark! None can deny that there is a shut door in the Advent prophecy—that Jesus is answering the inquiry, "What shall be the sign of thy coming?" None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the 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. x, 29. If so, then the Advent cause is the cause of God, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will

say, "I know you not." This will lead to the "wail" of the wicked; Matt. xxiv: 30.

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 xiii); 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.

To them the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!!! Instead of confessing the spirit and providence of God in the past and present state of the once virgin band, they confess to the world—"draw back" from the "present truth," and yet will have it believed that "the door" is open still! The clamor about the door has occurred since the cry, in 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 sway!!!

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 cause 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?" &c.—Thus he reproved some of the most believing. Now he characterizes 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.

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.

VIII. 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.

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. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos, iv, 17. Heb. xii, 17; Rev. xxii, 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 apply "too late," "Indeed I do not know you."

Let those who *suspect* the promise and Providence of God in the fulfillment of Advent prophecy, read Acts xiii, 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.

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.'

The points of the parable have been by Providence verified down through the *shut-door to the clamor of those whose light of faith failed 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 deny him, he CANNOT DENY HIMSELF.'

To present the necessity 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 not to suspect it. It would 'deceive, if possible, the elect;' and no marvel, for Satan himself is, transformed into an angel of light."

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfailling 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.

A distinguished lecturer is understood to have said, "The 10th day movement was a lie, 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."

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. xxii, 14.

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.

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.

THE BAPTISM OF JOHN.

Whence was it, from Heaven or of men? Mat. xxi, 23-32. From Heaven, because, 1. He bore the Divine credentials. He came to them in 'the way of righteousness;' sought not his own glory. John vii, 18. 2. The

fruits of his labor were, as far as they could extend, most beneficent: bad men became good. Mat. vii, 20. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, 'a voice crying in the wilderness, prepare ye the way of the Lord.' Isa. xl; Mal. iii.—4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit "voice in the wilderness," or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it convenient not to know—to lie, rather than be cornered in argument. They were reputed wise and devout, yet their case was more hopeless than that of 'publicans and harlots.' They having rejected John and his ministry, could not now believe till they had *repented* of that sin. Having thus disobeyed God, they could not obey without repenting. But as repentance is the result of conviction, as conviction of guilt is produced by an admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was *no hope for them*. They could not receive Messiah till they had believed in John's baptism, because, in God's revealed plan, that 'voice' was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age.—Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. Mat. xi, 3: Being *disappointed*, he *doubted*.

Let me change the form of inquiry. *The Advent Movement, is it from HEAVEN or of men?*

With all the assurance of my soul, I answer, from Heaven.

1. Because the Second Advent is the crowning doctrine of Revelation. Those who

announced it, bore the Divine credentials.—John vii, 17, 18.

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world.

3. There was to be a movement like this, to introduce the Second Advent, as John's ministry prepared the way at the first. Mat. xxiv, 46-50; Rev. xiv, 6, 7; Hab. ii, 1-4; Mat. xxv, 1-13.

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be *counterfeited*, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent. It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited.

Come now, don't be afraid, tell us whether the writing out of the vision, the annunciation of the Judgement, the going out of the most spiritually minded, the tarrying, the Midnight Cry, the dispersion of the virgin band, and the clamor about the door, is of 'Heaven,' or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you 'cannot tell;' but be honest.

If it be 'from Heaven,' then the Judgment is right on us. If so, then none of those who have refused faith and obedience *can believe* till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light.

DOUBTING.

"*Whatsoever is not of faith, is sin.* — Was it well for Noah to *doubt* after the creatures came into the Ark, and he had in that witnessed Divine interposition? Was it right for Joseph to doubt his dreams when he saw his brethren (after all the preparatory events that had been brought out by Providence,) coming for corn? Could Moses find a good reason to doubt that God would fulfill his promise when he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence in his guidance, when, after the events preparatory had occurred, Abner made overtures to bring all Israel to crown him King? Was it right for the discipline to doubt just prior to the reception of "the promise of the Father" at the Pentecost, after all the wonders they had witnessed in the fulfillment of prophecy?—Then it may be *right* and safe for us to *doubt*

Divine direction amid the preparatory scenes of the Second Advent. If we "doubt," while professedly maintaining the Advent cause "we are damned." If we maintain it without *faith*, it is to us, a sin. If it be "of men" give it up at once.

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

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

"Jesus my all to heaven is gone,
He whom I fix my faith upon.

Jesus says he will be with us to the end;
For He HAS BEEN with us—still is with us,
And He's *promised* to be with us, to the end."

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

OBEDIENCE.

Abraham was distinguished as "the friend of God." Would you enjoy a like distinction? Hear the testimony of our blessed Saviour: "Ye are *my FRIENDS* if ye do whatsoever I command you." Thus we may be true children of the true God.

Would you be brother, or sister, or mother to the Son of God: "Whoever shall do the will of my Father, in heaven, the same," said he, "is my *brother, and sister, and mother*."

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

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

The Apostle Paul names as a mark of piety, in a widow, "if she have washed the saints feet." Jesus, the adored of angels, gave the example and the command enjoining it more solemnly than he did any other act of his life. "The Friend of God" served thus before angels. Gen. xviii. But, notwithstanding all this, in these days of degeneracy, it is regarded as an "offence, to be punished by the" priest. It is said to be "earthly, sensual and devilish!" He who does it, though with all reverence, is denominated a "demon."

The recording angel has noted this language from the lips of leading Adventists and others. It seems a deliberate charge on our Lord, and Lawgiver. It ascribes the most profound and most solemn injunction of humility, given by incarnate Deity, to the Devil. The language of the Adventist, Elder ———, was 'it is all of the Devil.' You will hear of that again, sir! Jesus heard you.

When a man becomes too wise, or too proud, or too pure to follow his Lord, 'without the camp, *bearing his reproach*,' he should leave the Advent and renounce the name of Christian. WHY BE A HYPOCRITE! Why profess to know Christ, while denying Him, in his Holy example and most urgent requirement.

It was apostolic, nay, Divine, in the era of the first Advent. Who but those, who would reduce all things to their own level, now call it devilish? 'To the pure, all things are pure; but to them that are defiled, is *NOTHING pure!*' No, not even the institutions of Heaven!

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

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

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

But the Elder affirms, with great asperity, 'that it was never done in creation,' till now! Yes it has been. 'No, I say it has not been, *neither in creation!*' You are, my dear sir, uninformed on that point. Our Lord's command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord's Supper. The Pope himself observes it. You are not, I hope, prouder than the Pope; if 'greater' in this, than your Lord! The Papacy has corrupted all the ordinances; but it furnishes historic *testimony*, to prove their perpetuity, and their observance down to the present period. Those who deny the historic and scriptural testimony, on this point, should read Jesus's solemn *assertion*.—'The Father, who sent me, gave me a commandment—and I know that his *commandment*

is *life everlasting* ;' but those who 'love and make a lie'—an ingenious falsehood, to get round the cross, connected with the commandment, shall be found outside the city among 'whoremongers, murderers, and idolaters.' Those only who do his commandments, shall be blessed—'have *right* to the tree of life, and enter in through the gates into the city.

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

[Advent Testimony.]

EXTRACTS FROM MILNER'S END OF CONTROVERSY, A CATHOLIC WORK ; PAGES 89, 90.

A CUTTING REPROOF.

The first precept in the Bible is that of sanctifying the seventh day ; God blessed it the SEVENTH D. Y. and sanctified it. Gen. ii, 3. This precept was confirmed by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy. The SEVENTH DAY is the Sabbath of the Lord thy God, Exod. xx.* On the other hand, Christ declares that he is *not come to destroy the law, but to fulfill it.* Mat. v, 17. He himself observed the Sabbath ; and *as his custom was, he went into the Synagogue on the Sabbath day.* Luke iv, 16. His disciples likewise observed it after his death: *They rested on the Sabbath day according to the commandment.* Luke xxiii, 56. Yet with all this weight of scripture authority for keeping the *Sabbath or seventh day* holy, Protestants, of all denominations, make this a *profane day*, and transfer the obligation of it to the *first day of the week*, the Sunday. Now what authority have they for doing this? None at all, but the *unwritten Word or tradition* of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week.

I will confine myself to one more instance of Protestants abandoning *their own rule*, that of scripture alone, to follow *our's*, of scripture explained by tradition. If any intelligent Pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined? I make no doubt but he would answer, *The washing of feet.* To convince yourself of this, be pleased to read the first seventeen verses of St. John, Ch. xiii. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his "love for his disciples;" next *the time* of his performing it; namely, when he was about to depart out of this world; then *the stress* he lays upon it, in what he said to Peter, *If I wash thee not, thou hast no part with me*; finally, *his injunction*, at the conclusion of it, *If I your Lord and master have washed your feet, ye also ought to wash one another's feet.* I now ask, on what pretence can those who profess to make *scripture alone* the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other protestants began to dogmatize, there is no doubt but they would have retained it; but having learnt from her [Catholic Church] that it was only *figurative*, they acquiesced in this decision, contrary to what appears to be the plain sense of scripture.

THE SANCTUARY.

BY O. R. L. CROSIER.

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the O. T., neither did the Wonderful Numberer, tell Daniel *what* Sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the sanctuary is, our only safety lies in seeking from the N. T. the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (ch. xiii, 11.) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shewbread; which is called [Hagia] Holy. And after the second vail, the tabernacle which is called the [Hagia Hagion] Holy of Holies; which had the golden censer, and the ark of the covenant, overlaid 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 overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Ex. xxv, 8, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" verse 9. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. The priests entered the "figures" or "paterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself;" vers, 23, 24. When he ascended to the right hand of the Father, "in the heavens," he became "A Minister of the

Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" ch. viii, 1 2. That is the Sanctuary of the "better (the new) covenant;" verse 6. The Sanctuary to be cleansed at the end of 2300 days is also *the Sanctuary* of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; Ex. xxv, 8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Heb. xi, 10. What is its name? "The heavenly Jerusalem;" ch. xii, 22; Rev. xxi. "A building of God, an house not made with hands eternal in the heavens"; ii Cor. v, 1. "My Father's house of many mansions;" Jno. xiv, 2. When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down": Matt. xxiv, 1, 2. That temple was their Sanctuary; i Ch. ch. xxii, 17-19; xxviii, 9-13. ii Ch. xxix, 5, 21; xxxvi, 14, 17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "*In my Father's house are many mansions*"; Jno. xiv, 1-3. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, *and these only*, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I

can find *none*. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, *No!* Was Daniel so taught? Look at his vision. "And the place of his Sanctuary was cast down"; Dan. viii, 11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

The Sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, Daniel xi, 30, 31, "For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation [the staff to chastise] against the holy covenant [Christianity,] so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they [Rome and those that forsake the holy covenant] shall pollute the Sanctuary of strength." What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the "holy covenant," and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer. xxxiv, 16; Ezek. xx; Mal. i, 7. This was the same as profaning or blaspheming His name. In this sense this "politico-religious" beast polluted the Sanctuary, (Rev. xiii, 6,) and cast it down from its place in heaven, (Ps. cii, 19; Jer. xvii, 12; Heb. viii, 1, 2) when they called Rome the holy city, (Rev. xxi, 2) and installed the Pope there with the titles, "Lord God the Pope," "Holy Father," "Head of the Church," &c., and there, in the counterfeit "temple of God," he professes to do what Jesus actually does in his Sanctuary; ii Thess. ii, 1-8. The Sanctuary has been trodden under foot (Dan. viii, 13,) the same as the Son of God has; Heb. x, 29.

Daniel prayed "Cause thy face to shine upon thy Sanctuary which is desolate;" ch. ix, 17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning"; Wis. Sol., ix, 8; i Ch. xxviii, 10-13. It had shar-

Ps. lxxviii, 60. The Lord forsook it when the Philistines took the Ark (i Sam. iv, 3-11) and delivered his strength into captivity, and his glory into the enemy's hand; ver. 21. ed in the seventy years desolations of Jerusalem; Dan. ix, 2; ii Ch. xxxvi, 14-21. It was rebuilt after the captivity; Ne. x, 39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superceded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, &c., "by the Spirit;" i Ch. xxviii, 10-13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon's, the Ark was borne from the former to the latter; ii Ch. v, 2-8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Num. iii, 29-31; x, 17, 21. So the court in which the Temple stood was properly called the Sanctuary.—*Prideaux*. We learn the same from ii Ch. xxix, 18, 21. "We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in ver. 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex. xv, 17.—"Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" Heb. xi, 10; a "Tabernacle," ch. viii, 2; "A Building in the heavens;" ii Cor. v, 1. And the Lord has chosen Mount Zion in Palestine for the place of its final location; Ps. cxxxii, 13, 14. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (Ps. lxxviii, 54,) which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text

in which the word occurs will show: "Let them make me a Sanctuary;" (Ex. xxv, 9. "The shekel of the Sanctuary," Ex. xxx, 13) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" Ezk. xxvi, 1-6. "Before the veil of the Sanctuary," Lev. iv, 6. "Carry your brethren from before the Sanctuary;" Lev. x, 4. "Nor come into the Sanctuary;" Lev. xii, 4. "He shall make atonement for the holy Sanctuary;" Lev. xvi, 33. "Reverence my Sanctuary;" Lev. xi, 30; xxvi, 2. "Nor profane the Sanctuary of his God;" Lev. xxi, 12. "Vessels of the Sanctuary;" Num. iii, 31. "Charge of the Sanctuary;" Num. iii, 32, 38. "They minister in the Sanctuary;" Ch. iv, 12. "In the Sanctuary and the vessels thereof;" ver. 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" ch. iv, 15; vii, 9; x, 21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Ch. viii, 19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Ch. xviii, 1. "He hath defiled the Sanctuary of his God;" Ch. xix, 20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord;" Jos. xxiv, 26. "All the instruments of the Sanctuary;" i Ch. ix, 29. "Build ye the Sanctuary;" Ch. xxii, 19.—"Governors of the Sanctuary;" Ch. xxiv, 5. "The Lord hath chosen thee to build an house for the Sanctuary;" Ch. xxviii, 10; ii Ch. xx, 8. "Go out of the Sanctuary;" Ch. xxvi, 18; xxix, 21; xxx, 8. "Purification of the Sanctuary;" Ch. xxx, 19; xxxvi, 17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Ju. xviii, 31; i Sam. i, 9-24,) and was pitched at the city of Shiloh at the time of dividing the land; xviii, 1, 10; hence it was called the "Tabernacle of Shiloh," (safety and happiness.)

It was brought back to Kirjath-jearim, (i Sam. vii, 1, 2) thence to the house of Obed-edom, thence to the city of David which is

Zion, (ii Sam. vi, 1-19; v, 9,) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple, (i Kg. viii, 1-6,) which was built in Mount Moriah near Mount Zion; ii Ch. iii, 1. The Lord has chosen Zion to dwell in at rest forever; (Ps. cxxxii, 13, 14) but as yet he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (Ps. cii; Is. xxxiii, 20. And then "the people shall dwell in Zion at Jerusalem"; ver. 18, 19. The Song of Moses (Ex. 15;) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in *their midst*, and is built and forms a part of the city whose name is, "The Lord is there."

THE PRIESTHOOD OF CHRIST.

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. *He fulfills both the Priesthood of Melchisedec and Aaron.* In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. 1. He was "made an High Priest forever, after the order of Melchisedec." *Taxis*, rendered order, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree; Heb. vii, 3 (margin) i. e. he never followed nor will have a successor in office; and "because he continueth ever, hath an unchangeable Priesthood," (which passeth not from one to another; *margin*) ver. 24.

The Priesthood of Levi to be continuous had many and a succession of priests, "because they were not suffered to continue by reason of death;" ver. 23. 2. Being after the order of Melchisedec, he is superior to the Sons of Levi; because he blessed and received tithes from them in Abraham; vs. 1, 7, 9, 10. 3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; vs. 14, 21. 4. Being himself perfect, and his priesthood unending, he is able to "perfect forever" and "save them to the uttermost that come unto God by him, seeing he ever live to make intercession for them." He was not

called after the *order* of Aaron; i. e. not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is.

1. After calling upon us to "consider the Apostle and High Priest of our profession (or religion.) Christ Jesus," he lays the foundation of the investigation by drawing the analogy between Moses over his house [*oikos*, people] and Christ over his, (Heb. iii, 1-6) and says: "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest "as was Aaron;" Ch. v, 1-5. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" Chs. ii, iv. 5. Both were ordained for men in things pertaining to God: that (they might) offer both gifts and sacrifices for sins;" Ch. v, 1; viii, 3.— 6. Paul evidently considered the Levitical priesthood typical of Christ's from the pains he takes to explain the analogies and contrasts between them; as, 7, "And they truly were many priests, because they were not suffered to continue by reason of death: *but this man*, because he continueth *ever*, hath an unchangeable priesthood." 8. "Who needeth not *daily*, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for *this* he did *once* when he offered up himself." 9. "For the law maketh *men* high priests which have infirmity; but the word of the oath which was since the law, maketh the *Son* who is consecrated [perfected, *margin*,] for evermore;" Ch. vi, 23-28. 10. "But now hath he obtained a more excellent ministry" than theirs; Ch. viii, 6. 11. "By how much also he is the mediator of a *better* covenant" than theirs; Ch. viii, 6. 12. "But Christ being come an High Priest of good things to come, by a *greater* and *more perfect* tabernacle" than theirs; Ch. ix, 11.— 13. "Neither by the blood of goats and calves, *but by his own blood*, he entered in once into the holy place," ver. 12. 14. "For if the *blood* of *bulls* and of *goats* and the ashes of an *heifer* sprinkling the unclean sanctifieth to the purifying of the *flesh*; *how much more shall the blood of Christ*, who,

through the eternal spirit offered himself without spot to God purge your *conscience*;" ver. 13, 14. 15. "For Christ is not entered into the holy places *made with hands*, which are the *figures of the true*; but into *heaven itself*;" ver. 24. 16. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;" but now *once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself;" vs. 25, 26. 17. "And as it is appointed unto [the] men [priests] once to die, but after this the judgment: *so Christ* was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," vs. 27, 28. 18. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one offering *he* hath perfected forever them that are sanctified;" Ch. x, 1, 14. 19. "It is not possible that the *blood of bulls* and of *goats* should take away sins;" "but a *body* hast thou prepared me;" vs. 4, 5. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's.—I add one more. Ch. viii, 4, 5. "For if he were on earth he should not be a priest, seeing that there (*margin*, they) are priests that offer gifts according to the law: Who *serve* unto the *example* and *shadow* of heavenly things."

The features of the substance always bears a resemblance to those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "in the heavens" (vs. 1, 2.) performed by our high priest in his Sanctuary; for if the *shadow is service*, the substance is service also.

As the priests of the law served unto the example and shadow of the heavenly service we can from their service learn something of the nature of the heavenly service. "Moses was admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make *all things according to the pattern* showed to thee in the Mount."

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things, Ch. ix, 23. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import

of the priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.

"Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went always [daily, Ch. vii, 27; x, 11] into the first tabernacle, accomplishing the service of God; but in the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of his people." Ch. ix, 6, 7. Here Paul divides the services of the Levitical priesthood into two classes—one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; Ex. xxix, 38-42; Num. xxviii, 3-8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Ex. xxx, 34-38; xxxi, 11; xxx, 7-9. The same was afterwards done at the Temple. i Ch. xvi, 37-40; ii Ch. ii, 4; xiii, 4-12; xiii, 2; Ez. iii, 3.

This did *not atone for sins* either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment.

Examples.—The italicised words are, in the text, synonymous with atone or atonement. Ex. xxix, 36; "Thou shalt *cleanse* the altar when thou has made an atonement for it."—Lev. xii, 8; "The priest shall make an atonement for her and she shall be *clean*." Lev. xiv, 2; "This shall be the law of the leper in the day of his *cleansing*." Ver. 21; "The priest shall make an atonement for him and he shall be *clean*." The atonement could

not be made for him till after he was healed of the leprosy, Ch. xiii, 45, 46. Till he was healed, he had to dwell alone without the camp. Then, Ch. xiv, 3, 4; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest command to take for him that is *to be cleansed* two birds alive and clean," &c. The law was the same in cleansing a house from the leprosy. Ver. 33-57; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Ver. 48; "And he shall take *to cleanse* the house two birds" &c.—Ver. 49; "And he shall cleanse the house with the blood of the birds" &c. Ver. 52, 53; "And make an atonement for the house, and it shall be *clean*." Ch. xvi, 18, 19; "And he shall go out unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." Ch. viii, 15; "And Moses took the blood, and put it upon the horns of the altar round about with his fingers and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it," ii Ch. xxix, 29; "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel," Jer. xxxiii, 8; "I will cleanse them from all their iniquities," "and I will pardon all their iniquities." Rom. v, 9-11; "Being now justified by his blood," "by whom we have now received the atonement," ii Cor. v, 17-9; "Who hath reconciled us to himself by Jesus Christ," Eph. ii, 16; "And that he might reconcile both unto God," Heb. ix, 13, 14; "The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works." He is the Mediator for the "redemption of the transgression," and to "perfect forever them that are sanctified," Ch. x, 14; Eph. i, 7; "In whom we have redemption through his blood, the forgiveness of our sins," Acts iii, 19; "Be converted that your sins may be blotted out."

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz., bringing into fa-

vor with God; and in all cases *blood* is the means, and sometimes blood and water.—The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministrations was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of Israel collectively—the former was made for the *forgiveness of sins*, the latter for *blotting them out*—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

(Conclusion in our next.)

EXTRACTS OF LETTERS.

Bro. Nichols, of Dorchester, Mass., Aug. 21, writes:—Last evening I received the "Advent Review" No. 1, which I read with much interest.

"The re-publishment of the testimonies of the leading Advent preachers after the 7th month, '44 and '45, is seasonable, and it will have a salutary effect in reviving the hearts of those who hold sacred the 7th mo. cry, and lead them to a deeper examination of the present truth—the shut-door and the commandments of God.

"I think the "Review" will be read with considerable feeling by all classes of Adventists, and by the honest seekers after the truth with profit, and it is at this time, the best thing that can be published.

"It seems to me it is now time for God's *called* servants to put forth their energy in getting the sanctifying truth established every where; and it is the duty of those who have money to spare, to help sustain the cause either in publishing a paper, or in preaching from place to place, as duty calls them. But let them take *heed what they preach*. The "testimony" to the world was *bound up* in 1844, and since that is the *sealing* of the law of God upon the disciples who hold fast the testimony. As the *law* of God is the *seal* of the living God, of which the Sabbath is the crowning testimony, the law of the living God must be *preached* before it can be received; and

when it is believed from the heart the *Holy Spirit stamps the impression of the seal* upon the heart and mind, or "forehead," for the forehead is the seat of the mind, and what is openly manifested in the mind proceedeth from the heart. Mat. xv; 18-19. The "seal" and sealing in the New Testament are figurative language to represent the Divine testimonies, and their effects upon the heart, after the similitude of a *literal seal*, (which is an instrument well known in all ages,) and the *impression of a seal upon the wax and its ratifying effects*. The sealing operation is the receiving the *impression of the seal* upon whatever it is applied. To receive the impression of the "seal of the living God," requires faith, love, and obedience to the whole law; then the Holy Spirit makes an impression of the seal, or "writes it upon the heart." "After ye believed ye were sealed with the Holy Spirit," Eph. ii, 13; here the *gospel testimony was the seal and the Holy Spirit the sealer*. The testimony must first be *preached*, and then *believed*, before the Holy Spirit can seal us with the truth. Some have thought from Eph. iv, 30, that when they were *sealed* they could not fall away afterwards, but this is a mistake. A sealed letter is considered secured, hence money enclosed in the letter is regarded safe; yet wicked men may break the seal and rob the money. So it is with those sealed with the Divine testimony, by the Holy Spirit; it is impressed upon the heart, and they become new creatures, happy and holy, yet the Devil may lead them into temptation and transgression. Then the seal is broken, and by yielding to temptation the impression of the seal is erased from the heart. "Watch and pray lest ye enter into temptation." It is a great thing to be sealed by the Holy Spirit, and then keep the seal unbroken "until the day of redemption."

OTIS NICHOLS.

Bro. Rhodes writes from Michigan, Aug. 22, —I was glad to hear that you, your's and the family where you are, are so well, and that you have the victory through faith in the Lord Jesus Christ. I would be glad to say many things to you all, but can find time to write but little.

I started Tuesday after the meeting at Jackson, and after traveling two days over loose rails, rough log-ways and through the mud, I found the North Plains about seventy-five miles north of Jackson. I found dear Bro. Case at work in his shop. He seemed very glad to see me. We went to the meeting Thursday, where about a dozen met together in the afternoon, in a barn—not much

said or done. Bro. Case told them that he wanted to have my views presented, and that I might use what time would fall to him. We proposed a Bible class the next forenoon, and about a dozen met. I took up Rev. x, 1-7, and xiv, 6-7, which they confessed to be the Advent doctrine. I then took up Rev. xviii, and xvii, 1-8, and compared them with Isa. xxi, and Rev. xiv, 8, showing the two cries in our past experience. Clark, seeing by this time about where he would have to come, in following along through the third Angel's message, thought best to turn and fight the truth from this time onward, through the meeting. Bro. Case's eyes were opened wide by the Bible class.

Friday afternoon I had the time to talk, and spoke on the 2,300 days. Bro. Case saw their end, the Sanctuary in Heaven and the shut-door clearly, and finally has come into all the present truth, strong and understandingly, and is able to defend his position. I attended the meeting, Sabbath, E. Miller preached on the sleep of the dead, (it seems that many know but little else.) After he got through his discourse, I felt it duty to expose the nakedness of those who think they are rich and increased in goods, and while I was talking, Alva Seymour tried the art of the sons of Balaam, (Jannes and Jambres, see Tim. iii, 8,) on me. Many of the people noticed his serpentine look, but knew not what he was trying to do till the Lord shewed him to me, when he was exposed and thrown into confusion. Sunday noon Bro. Case and myself left the meeting, and examined more fully the Sabbath, shut-door, day of the Lord in the future, the seven last plagues, &c. We went Monday to see B. B. Brigham, the principal one among those who profess to believe in the Advent. I think there is but little doubt but that he will, with his wife and son, come into the truth.

Tuesday morning, by Bro. Case's request, I went with him down into the woods—we knelt by the side of a beautiful stream of water, where we prayed for the Spirit to come upon us. The Lord heard and answered. Bro. Case was there buried with Christ in baptism. I think he will yet go into the field, when the way shall open. S. W. RHODES.

Be sure and see that your Letters are received.

Letters received, at Port Byron up to September 2: —S. W. Rhodes, 3, G. W. Holt, S. Howland, Otis Nichols 2, J. N. Andrews, Albert Beiden, A. Abbey, P. D. Lawrence, Joseph Bates 2, E. L. H. Chamberlain, R. R. Chapin, Frances M. Shimper, Leonard Hastings, N. A. Hollis.