

# SECOND ADVENT REVIEW, AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."

Vol. I.

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## 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. 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. And at midnight there was a cry made. Behold the bridegroom cometh, go ye 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 be not enough for us and you; but 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 Saviour 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 Saviour says, "THEN shall the kingdom," &c., 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 1260 years. Next the special signs of the Second Advent, the darkening of the sun 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 drunken, and was smiting "*his fellow-servants.*" Those who have had any experience in the Advent, know that two such classes of servants as are pointed out by Christ have appeared. The wise and faithful servants seeing by the prophetic periods, and the signs of the times, but especially 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 "*smite*" 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 drunken.

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 that both classes of servants had previously been united 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 doubt, 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," &c. Thus we are brought down into 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 that 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 as 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. Jesus is there giving the history of an eastern marriage. But Second Advent people were to experience 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 two histories, also 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, it 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 parable also apply? We ask, Why should the cry, 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 parts of the parable. 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, then 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, in the twinkling of an eye," and caught 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, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and 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 refers to the position of the lost, after they are apprised of their real condition, they are represented as hiding, fleeing, &c., from the presence of the Lord, instead of saying, "Lord, Lord, open to us." But this will be noticed hereafter. As we are convinced that we now occupy the time when Advent history was to be "likened" 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, yet they had what is well compared to a lamp. Says David, "Thy WORD is a LAMP unto my feet, and a light unto my path." Ps. cxix, 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 well be likened to the ten virgins going forth with their lamps. This movement is also symbolized by the angel of Rev. xiv, 6, 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, must not only cast aside 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 incorrect. 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 may be "likened" to the character and acts of the foolish and wise 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 that it might be so, but still loved this world too well to give it up, that they might obtain true faith. The tarrying of 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?

The first published time for the Second Advent was 1843, Jewish time. Cart-loads of books, written by Brn. Miller, Litch, Fitch, Storrs, Hale, Bliss, and many others, presenting the evidences that Christ would come in 1843, were scattered far and wide. And we had many reasons for supposing that these men fully believed what they taught. But the Advent people were to meet with a disappointment. The time passed, and they were humbled before the world. Some publicly renounced the doctrine, but the majority followed down the track of prophecy, where they saw a tarrying time. This tarry was taught in all the Advent papers in the land. Here we will give extracts from the "Advent Shield," No. 1, pages 122—124, published in May, 1844. This was a standard work for Advent believers, and presents the unanimous view taken of their true position at that time.

"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii, 1—3,) when he says, "I will stand upon my tower, and will watch to see what he will say unto me; and what I shall answer when I am reproved," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the seven times,] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry," [beyond their apparent termination,] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Hebrews x, 36—39. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarries—Matthew xxv, 5, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken."

That which was positively true, and acknowledged by the Advent body in 1844, has not become untrue by the passing of a few years.—We choose to stand on the "original faith." While the bridegroom in the parable tarried, the virgins all slumbered and slept. This strikingly represents the state of the Advent body after the first published time passed. It was clearly seen that we were in the tarrying time, but how long it would be no one knew. In this state of uncertainty, without definite time, the Advent people as a body sunk into a dormant state, fitly represented by slumbering and sleeping.

"And at midnight there was a cry made, Behold, the bridegroom cometh, go ye 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 be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

Says an objector, "I do not believe that the midnight cry has yet been given." Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matt. xxv, 6, "Behold the bridegroom cometh," is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the delay, and the slumbering and sleeping. This followed our delay, having been disappointed, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to search the Bible as never before, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that the prophetic periods reached to that time, therefore, the evidence that had been presented from the periods to prove that the Advent would be in 1843, proved that it would be in 1844. We then saw an error in that manner of reckoning which terminated the 2300 days in 1843. None of those who wrote against the Advent saw it. The hand of Providence covered the mistake until the time came for it to be seen. The error was in taking 457 full years from the 2300, which left 1843, without making

any account of the fraction of the year 457 B. C., that had passed, when the commandment went forth from which the 70 weeks are reckoned. As it takes 457 full years and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 2300 days in 1844. This point is made clear in the following testimony from the "Advent Herald" of Nov. 13, 1844.

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

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point."

The right application of Hab. 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 conclusion 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 2300 days; but that, as was clearly seen in 1844, was not the real date of their termination. Therefore the vision did not really tarry, but seemed to tarry. "Though it tarry, [beyond the period of expectation.] wait for it," for at the real point of time for the termination of the 2300 days, 1844, the vision "will speak, and not lie." It is said that the message of the 7th month, 1844, was a "lie," 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 evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month. The types 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 would 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 loth to believe that our heavenly Father gave us a "stone," or that he gave us a "scorpion" in 1844. And we fail to see how it was possible for the 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 spake. Let others call it "a lie." But we fully believe that then was experienced the fulfillment of the words of the Prophet "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 the Lord, and a fulfillment of Prophecy. Those that "cast their garments in the way," and cried "Hosanna to the Son of David," as Jesus rode into Jerusalem, entirely mistook 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, that if these should hold their peace, the stones would immediately cry out." If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it "Miserism." 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 very experience that called them 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. 13, 1844, J. V. Himes, S. Bliss, 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 soul-purifying work; and the children of God bowed themselves in his presence, and received blessings to their souls, unprecedented in the history of the Advent cause. 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 purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, 'yet forty days and Ninevah shall be overthrown.' Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the time of Ninevah's destruction? No; he had only preached the preaching that God had bid him."

"The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message as Jonah did when 'he rose up to flee unto Tarshish from the presence of the Lord;' that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed to the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, '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 not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. Had Abraham stepped to inquire if he

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

The "Herald" for Oct 30, says,—“At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that GOD WAS IN IT. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.

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

"In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins: for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time."

Says the "Voice of Truth," Nov. 7, 1844,—“We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not on that very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID."

"We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed."

Testimonies of this kind can be given to great length from the pens of Miller, Marsh, Cook, Brown, Mansfield, Fassett, Needham, Porter, Shipman and others; but what we have given shows the faith of the Advent body in the seventh month cry, a short time after the time passed. We do not, by any means, base our faith on their testimony; we give it only to show that our present position relative to the cry in the parable, is the same as was held by the entire body of Advent brethren when God was with them; when they were united, and manifested the spirit of the gospel.

Says the "Herald" for Nov. 6, 1844,—“Let each and all see to it that the lesson we have received be not lost upon us. Let us hold fast that unto which we have attained. Let none go back, nor look back—Remember Lot's wife. Keep low in the valley of humiliation, at the foot of the cross. Let no man draw back unto perdition. Now is the trying moment. Persevere a little longer and all will be gained. Go back now, and all is lost."

Such excellent advice as the above, cheered the drooping spirits of the disappointed, yet waiting saints who had consecrated all for the kingdom. Had the "Herald" continued to exhort the brethren to hold

fast and not loose the lesson received in the seventh month cry, thousands, doubtless, would have been kept from the spirit of the world, and would now have living faith in the coming of Christ, who have given up their hope. But when the "Herald," and "Voice of Truth," changed their position, gave up the past work of God, and many of the leaders pronounced the seventh month movement the result of "mesmerism," the Advent body was shaken well nigh to pieces. It was said at the Albany Conference in 1845, "The seventh month movement produced mesmerism seven feet deep!"

"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 asking 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, had none to spare. 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," &c. Here it may be asked if we believe that the bridegroom came in 1844. To this we answer, No, we do not. The coming of the bridegroom was in the history of the eastern marriage, which must be kept distinct from Advent history. But that an event connected with Advent history, which may be "likened" to the coming of the bridegroom in the parable has taken place, we will show.

The 2300 days was the main pillar of the Advent theory. At their termination the Sanctuary was to be cleansed. It was inferred that the cleansing of the Sanctuary was the burning of the world at the second coming of Christ. And we understood Dan. viii, 14, as though it read Unto 2300 days, then Christ will come, and at his coming the earth, Sanctuary, will be renovated and made new. That the 2300 days commenced B. C. 457, was made clear in 1843 & 1844, and has since been settled in the "Herald" of 1850 and 1851, beyond a doubt. It has been shown that Christ was crucified A. D. 31, in the midst [middle] of the 70th week, therefore the 70 weeks terminated in the autumn of A. D. 34, and the 2300 days consequently terminated in the autumn of 1844. See No. 2 of the "Review and Herald."

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 texts [Ex. xv, 17; Ps. lxxviii, 54; Isa. lxxiii, 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. R. L. Crosier, in the pamphlet, "Advent Review," pages 37—48, and No. 10 of the "Review and Herald."

As the 2300 days reach down into the gospel dispensation, we should seek 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 has 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 his epistle to the Hebrews.

"Then verily 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 shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; 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 shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first 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 we have spoken this is the sum: We have such an 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 and not man. . . . For if he were on earth, he should not be a priest. [Here is positive proof that Christ's priesthood was not fulfilled on earth at the time of the first advent, but,

that it was to be fulfilled in heaven, after his ascension,] seeing that there are priests that offer gifts according to the law. Who serve unto the example and shadow of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for he (saith he) that thou make all things according to the pattern shewed thee in the mount."—Chapter viii, 1—5.

The "pattern" that was shown to Moses in the Mount was the "True Tabernacle," or Sanctuary in heaven, of which Christ was to be a Minister or Priest in the gospel dispensation. Did Moses obey God and follow the "pattern?" If he did, then we have overwhelming evidence that the type is a perfect guide to the substance, the heavenly things themselves. It will lead us to a correct view of the priesthood of Christ in the heavenly Sanctuary.

The place for the "candlestick" in the typical Sanctuary was the Holy Place. See Heb. ix, 2. John had a view of Christ A. D. 96, a Priest in the Holy Place of the heavenly Sanctuary. He says:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; [“And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, &c.”—Ex. xxv, 37;] And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot.”—Rev. i, 12, 13.

The only place for the Ark of the covenant in the typical Sanctuary was in the Most Holy Place, within the second vail. This most sacred place is called the "tabernacle of the testimony." The Most Holy Place of the heavenly Sanctuary was to be opened under the sounding of the seventh angel, just before the Second Advent, and the Ark of the covenant was then to be seen by the church. The eleventh chapter of Revelation gives the events under the sounding of the seventh angel. One is as follows:

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."—Rev. ix, 19.

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."—Rev. xv, 5.

Thus we have sufficient proof that the distinct Holies, furniture and holy vessels of the heavenly Sanctuary exist, as really as did those of the earthly. When Moses received instructions how to make even the golden tongs and snuff-dishes, the Lord said to him, "And look that thou make them after their pattern, which was shown thee in the mount." Ex. xxv, 38—40.

The earthly Sanctuary was cleansed on the tenth day of the seventh month, at the end of 364 days. That cleansing was not because the Sanctuary of itself was unclean, but "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. xvi, 16. The heavenly Sanctuary, for the same reason, was to be cleansed at the end of the 2300 days. Says Paul,—

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. ix, 11, 23.

In the typical law there were two atonements. One was for the forgiveness of sins, while the priests only entered the Holy; and to make it, they could enter that apartment "always," or daily. The other was the yearly atonement for the cleansing of the Sanctuary, while the high priest alone entered the "Holiest of all." It was on the tenth day of the seventh month. On that day a change took place in the services of the Sanctuary. "The tabernacle of the testimony" of the earthly Sanctuary, that had been closed for 364 days, was on that day opened. While speaking of the priests who officiated in the worldly Sanctuary, the Apostle says:

"Who serve unto the EXAMPLE and SHADOW of HEAVENLY THINGS, as 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 shewed thee in the mount."—Heb. viii, 5.

Here let it be clearly understood that the services connected with the two atonements of the law, were an "example and shadow of heavenly things," that is, the heavenly things, or priesthood of Jesus Christ, the substance or body, cast its shadow back into the Jewish age. And to make it still more sure that the services of the earthly Sanctuary, the "shadow," were framed from the then future services of the heavenly Sanctuary, the "good things to come," the Apostle adds, that when Moses was about to make the tabernacle, he was charged to "make 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 those of the heavenly, but as nearly so as a shadow corresponds to the substance. There is this difference. The priests officiated in the daily ministration in the Holy, for 365 days, then a change took place in the services of the worldly Sanctuary. The high priest entered the Most Holy, on the tenth day of the seventh month, and on that day made an atonement 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, then shall the Sanctuary be cleansed," said the angel to Daniel. The slaying of beasts 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 atonement for the cleansing of the Sanctuary was introduced. But in the priesthood of Jesus Christ, his continual intercessions in the Holy Place 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 heavenly 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 mediation for all the world, must pass into the Most Holy Place, within the second vail, or into that apartment of the "Temple of God in heaven" called the "tabernacle of the testimony." "Testimony" here means the ten commandments, which in the typical Sanctuary were placed 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 clear.

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 Sanctuary in heaven, which is to be compared to the coming of the bridegroom in the marriage. This view is a perfect safeguard against spiritualism. We not only believe in a literal Jesus, who is a "Minister of the Sanctuary," but we also believe that the Sanctuary is literal.—And more, when John says that he saw "one like the Son of man" "in the midst of the seven 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 TESTAMENT." Rev. xi, 19. Also, "The tabernacle of the testimony 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 Sanctuary. 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, Adventists 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, and a literal door was shut. Not so in Advent history. Those therefore who contend that the going in must be literally fulfilled by the saints entering the New Jerusalem, or some other place, should also



make the lamps, 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 us up in sweet communion with Jesus. The thrilling testimonies of leading brethren, published after the tenth, and the experience of the entire body of Advent brethren establish this point. The church of Christ, since the day of pentecost, has not experienced so sudden and so great a change in labor and feeling, as Adventists experienced in 1844. A few days before the tenth of the seventh month, thousands were running to and fro, giving the cry, and papers containing the message were scattered everywhere, like the leaves of autumn. But about the tenth, every Advent paper was stopped, and the traveling brethren returned to their homes, feeling that they had given their last message to the world. The state of feeling throughout the entire body of Advent brethren can be accounted for in no other way, than that a change then took place in the position of the "vine," [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.

This well compares with the wise virgins in the parable going in to the marriage. We might here remark also that on the day of atonement for cleansing the earthly Sanctuary, the high priest bore into the Holiest, upon the breast-plate of judgment, the names of all Israel that could be benefited by the tenth day atonement. Thus our High Priest bore in, on the tenth day of the seventh month, 1844, all that had not rejected light and truth sufficient to be cut off from Israel. In this way the branches were borne in with the Vine.

"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 "Minister 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.

"And 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 Sardis, [nominal church,] neither to the Laodicean church; but to the Philadelphia, 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 Christ's coming. To this church, one door is opened, while another is shut. "Behold, I set before thee an open door." This door Christ opens, while he shuts another. As the Philadelphia church applies to no other period than the time of the termination of the 2300 days, when Christ closed his work for the world in the Holy, and opened the door of the "Holiest of all," the conclusion seems irresistible that the open and shut door of Rev. iii, 7, 8, refers to the change in the position and work of our Great High Priest in the heavenly Sanctuary. He then closed the work or "door" of the daily ministration in the Holy, and opened the door of the Most Holy. "The tabernacle of the testimony" was then opened; but before this could be done, the "door," or work of Christ's continual mediation in the Holy had to be closed. This may well be "likened" to the shut door in the parable.

The idea that the door of God's mercy is closed, or ever was to be closed to those who do not reject the offers of mercy, is not found in the Bible. No such door is mentioned in Scripture. But that there ever has been a point, beyond which men may go, where, according to the plan 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.

Says 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 stands 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 lead 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.

"Afterward come also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily, I say you, I know you not."

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. Our Saviour has shown us the application of this portion of the parable in the following text.

"When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, Saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."—Luke xiii, 25.

The foolish, in the parable, knocked at a literal door. Christ has shown us that the cry "Lord, Lord," after the Master of the house [Jesus] should rise up [from his mediation for the world in the Holy] is the event connected with Advent history, that may be "likened" unto it. 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. Those who say "Lord, Lord," and seek the presence and favor of God, after Jesus rises 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, such as ever have been necessary in the conversion of men from sin to holiness. It is evident that the knocking, after Jesus has risen up from his mediation in the Holy, is of the same nature. But those who thus "knock" and say, "Lord, Lord," and seek the favor of God, are evidently 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 reformations. 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 month 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 Minister in the Holy, where he is not. Therefore they will not find him, and his present intercessions in the Most Holy Place will not benefit them, any more than the blood of beasts, and the services of the priests in the wordy 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 they know that the door is shut. Their only desire and object will then be to flee and hide from his presence. Those who knock say, "Lord, Lord, OPEN UNTO US." They desire his presence. But when they are apprised of their real condition, their cry will be, "Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne, and from the wrath of the Lamb." Those who can make the words, "hide us from," &c. 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 us. 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 endowed 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 King of glory, "when he shall return from the wedding."

But it may be asserted that the church is the bride of Christ, and that the marriage cannot take place till Christ comes to earth to take his people to himself. We have not space to take up the subject of the bride at this time as we should be glad to, and answer every objection, but will present a very few ideas. Said the Angel to John, "Come hither, I will shew thee the bride, the Lamb's wife." Well, this is the very thing we wish to understand. The angel promised to show John the bride, and if he showed him the church, then it is forever settled that the church is the bride of Christ. One positive testimony is worth more on this point, or any other, than a hundred inferences. But what did the angel show to John in fulfillment of his promise that he would show him the bride? Let John answer.

"And he carried me away in the Spirit to a great and high mountain, and shewed me that Great City, the Holy Jerusalem, descending out of heaven from God." Rev. xxi, 9, 10.

Then instead of the bride being the church, it is the "Great City, the Holy Jerusalem." But, says an objector, "It will take a great deal to make me believe that a City, made of different kinds of stone is the bride of Christ. Let me say, my brother, your objection is against the plain testimony of the Bible. If you object to that, we can say nothing to help you. Do be reconciled with the word of God. But, really, is it not as easy to credit the testimony of the beloved disciple, when he testifies that the Holy Jerusalem is the bride of Christ, as that of Paul that the New Jerusalem is the mother of the church? Says Paul; "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. It may also be said, that it is hard to believe that a literal city of stones is the mother of the church. But Adventists should not be "slow of heart" to believe Bible testimony.

The principle Scripture brought to prove that the church is the bride of Christ, is Eph. v, 22—33. But it should first be particularly noticed, that Paul's subject is the duty of husband and wife. The union that should exist between them is strikingly illustrated by the union that exists between Christ and the church. But the Apostle does not intimate that the church is the bride of Christ. Those who use this text to prove that the church is the bride, infer that it is so, merely because Paul chose the union existing between Christ and the church, to show the duty of man and wife. Those who have had much to say upon the insufficiency of inferential reasoning should not rest their faith relative

to the bride, on such a weak inference, which contradicts the plain testimony of John. Rev. xxi, 9, 10.

Christ is the "everlasting Father" of his people, [Isa. ix, 6,] the New Jerusalem the mother, [Gal. iv, 26,] and the members of the church of Christ are the children. Soon the whole family in heaven and in earth will be gathered. The view that the church is the bride of Christ, not only unites by marriage, the father with the children, but the bridegroom with the guests. It should here be understood that the virgins in the parable were not the bride. They represent the church, while the bride represents the New Jerusalem, the Lamb's wife. This fact being understood, we may now see that the marriage of the Lamb takes place in heaven, where the bride is, before he comes to call forth the sleeping saints, and to change the living righteous. For when he comes, he does not come to the wedding, but returns from the wedding. Says Jesus:

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will RETURN FROM THE WEDDING." Luke xii, 35, 36.

The marriage of the king's son [Matt. xxii, 1—14,] was designed to illustrate the same as the parable of the ten virgins, though its application 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. Now this is an important portion of the parable, and has a direct application, as well as the other parts of it. But 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.

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 walk naked, and they see his shame." Rev. xv, 15. Those who have drawn "back," we fear "to perdition," have been improperly called foolish virgins. It seems evident that those who really believed the Lord's coming in 1844, and acted out their faith, are represented by the wise virgins. Such had their names borne in with Christ to the marriage. But their state is represented by the man destitute of a wedding garment. We must now leave this interesting subject for the present, and may God add his blessing.

We have hastily written out this subject, and doubtless our readers will discover many defects we shall, however, be happy to answer all reasonable objections and inquiries relative to it. W.

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, 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. x, 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 and read Rev. xi, 15—19, and it will be seen that there are four events to take place under the sounding of the seventh angel, and that three of them are prior to the Second Advent. First, "the great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord;" second, the "nations were angry;" third, "thy wrath is come;" and fourth, "the time of the dead that they should be judged," which event is introduced at the coming of Christ. Says the Apostle:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and kingdom."

The Second Advent introduces the judgment of quick and dead, which is the fourth event under the sounding of the seventh angel. Three events are therefore, then, in the past. The proclamation of the great voices in heaven is a symbol of the voice of the church on earth, the same as the angel with the everlasting gospel, [Rev. xiv, 6, 7.] flying through the midst of heaven, is a symbol of the Advent message, delivered by men. When Christ's universal kingdom is established, there will be but one kingdom existing; but there is a sense in which the kingdoms [plural] of this world are to be Christ's prior to the Second Advent.—"Ask of me," says the Father to his Son Jesus Christ, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii, 8, 9. He first asks, second, receives the kingdoms of the world, and third, dashes them in pieces. This will be more clearly seen by the following, from the Prophet:

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Dan. vii, 13, 14.

This text has usually been applied to the coming of Christ to this world, to set up his everlasting kingdom. But let it here be noticed that there is not a word said about his coming to the earth. His coming, in this text, is to the "Ancient of Days," God the Father. This was not fulfilled when Christ ascended to the Father, for these reasons. First, his ascension was not to receive a kingdom: but to be a Minister in the heavenly Sanctuary. Second, the fulfillment of this portion of Dan. vii, comes after the 1260 years of Papal rule have ended. Daniel saw the lion, Babylon, the bear, Media and Persia, the leopard, Grecia, and the beast, dreadful and terrible with ten horns, Rome. He saw three horns plucked up by the little horn, Papacy, which continued 1260 years. This brings us down the track of Prophecy, within fifty-three years of the present time. Daniel then sees one like the Son of man approaching the Ancient of days, to receive a kingdom. It will not do to apply this text to Christ's coming to this world, unless it can first be shown that this earth is the residence of the person of God the Father, or that he is to come to this world before the second coming of Christ. The Prophets of God have represented Jehovah as dwelling above the cherubim, in the heaven of heavens, and as looking down from between them. This is the position of the "Ancient of days" in the heavenly Sanctuary. Therefore, the symbol presented to Daniel in Chap. vii, 13, 14, must represent our Great High Priest entering the Most Holy Place, at the end of the 2300 days.

Christ's ascension was that he might be a compassionate priest in the True Tabernacle; his coming to earth again will be to gather his saints to himself, and to dash in pieces. But his coming to the "Ancient of days," at the end of the 2300 days, was to receive dominion, glory and a kingdom." He has asked for the territory of his kingdom, and it is his. He has claimed his long promised right to David's throne. And were it not for the four angels that were to hold the four winds, until the servants of God should be sealed, the nations would be ruled with a rod of iron, and dashed in pieces like a potter's vessel.

The voices in heaven, or the testimony of the church on earth, that the kingdoms of this world are Christ's, may have been fulfilled in part; and it will be wholly fulfilled before the third angel's message shall be finished. As this message closes, the nations will become angry; for the four winds will then be letting go. This will be immediately followed by the wrath of God, or the seven last plagues, which is the third event under the sounding of the seventh angel. This is the same unmingled cup of wrath mentioned in the solemn testimony of the third angel. The following text shows that it is the seven last plagues.

"And I saw another sign in heaven, great and marvellous; seven an-

gels having the seven last plagues; for in them is filled up the wrath of God." Rev. xv, 1.

The next event under the sounding of the seventh angel will be the judgment, which will occupy the period of 1000 years. Then the New Heavens and the New Earth will appear, and God's "servants, the Prophets," and "the saints" will receive their reward. Though the saints are made immortal at the coming of Christ, and reign in judgment with Christ 1000 years, yet they do not receive their full reward until the glories of the earth made new are spread out before them, and given them to possess. Glorious reward indeed. "Blessed are the meek, for they shall inherit the earth."

"And shouldest destroy them that destroy the earth." This will be accomplished at the end of the 1000 years, when "fire" shall come "down from God, out of heaven," and destroy the whole host of "Gog and Magog." Thus we see the events to occur under the sounding of the seventh angel extending quite through the 1000 years.

The second woe extended down to August 11, 1810, and the third woe immediately followed. "The second woe is past; and behold the third woe cometh quickly." Rev. xi, 14. We see no point from which to date the commencement of the seventh angel, only at the seventh month, 1814. There at the end of the 2300 days, Jesus entered the "Holiest of all" to enter upon the work of cleansing the Sanctuary, and to receive "dominion, glory and a kingdom."

**THE PAPER.** It seems duty to suspend the publication of the paper for a few weeks, to attend the Conferences at Camden, and Milton, (N. Y.) and visit other places as the way may open. But we are satisfied that we must have a paper, and we would now suggest, that it may be duty to have it published weekly. Does not the cause of truth require it? Our brethren are scattered in a wide field, and can be visited by the traveling brethren but seldom, and we think they need the weekly visits of a paper containing not only the evidences of our position, but the experience of those who are receiving the truth, and cheering accounts of the work in different parts of the field. Doubtless the brethren would be free to write, and thus contribute to the interest of the paper. Perhaps it should be published at a more central place, where the publications could be obtained with less expense, and where we could go out and spend the Sabbath with the brethren in different places.

We now ask the brethren to write freely relative to the above suggestions. Our Post Office address from the 18th to the 23d of June will be Camden N. Y. From the 25th to the 30th of June, West Milton, Saratogo Co. N. Y. After that our address will be Paris, Me. We hope the friends of the cause will write.

Bro. J. Lindsey of Melbourne, (C. E.) informs us that the Review and Herald has not been received there since No. 8. We have sent it regularly, and shall send No. 13, and a few of the back Numbers.

Bro. N. A. H. The paper is regularly sent to J. B. Bishop, and J. Ward, Dudswell, (C. E.) and the money is received in No. 9.

**DEAR BROTHER WHITE:**—We have recently been favored with a precious season of waiting on the Lord, in Conference. A goodly number of believers were present. The Lord was better to us than our fears. He condescended to grace with his own especial presence, the very first of the meeting, and was with us quite to the close. Brethren Ellis, Baker and Wheeler were present. The saving truths of the third angel's message, our past experience and present position, were clearly presented. We think it might almost be said, that on the holy Sabbath perfect union prevailed. A deep sense of the needed preparation seemed to possess each mind, and a willingness to move forward in the fear of God, was sweetly manifested. Truly, He was glorified in his saints. On the first day several came in to hear for themselves. A conviction of the truth was evidently felt. Some surprise was expressed to find the word preached so differently from the representations of it, by those who have the folly to judge a matter before they hear it. Our hearts are greatly encouraged concerning the dear tried ones in the region roundabout. We are confident in the Lord that the favor of this meeting will continue until our Great High Priest finishes the work now progressing in the hearts of his people. Three precious youth, who give good evidence that they not only love the coming kingdom, but "the way" to it, were baptized.—Others wept freely. Praise God for what he is doing for the children. The desire of our hearts is, that they may all be perfected in his truth and love, and be counted worthy to escape the things that are coming on the earth." We do feel, as expressed by brother Dan'l Philips, that "this message will go, for God is in it." Blessed be the Lord, we are no longer alone in this vicinity; but have stated meetings every Sabbath. We hope to be favored with the labors of those of like precious faith, who may find it convenient to call on us.

Yours, in love of the truth,

F. M. SHIMPER.

East Bethel, May 28, 1851,

**LETTERS RECEIVED SINCE JUNE 4.**—J. N. Andrews 2; S. W. Rhodes 2; David Arnold; S. T. Belden; S. R. Burgess; F. M. Shimper 2; H. O. Nichols; E. Harmon; J. Lindsey.

**RECEIPTS.**—Albert Belden \$5; Mary B. Cady \$3; T. B. Mead, Josiah Hart. \$2, each; John Jones 50 cents.