

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 11^a Boston, Wednesday, October 16, 1844. WHOLE NO. 181.

Note the date

THE ADVENT HERALD

As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith,—by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, and at the very point when all the periods, according to our chronology and date of their commencement, terminate—we feel called upon to suspend our labors and await the result. Behold, the Bridegroom cometh; go ye out to meet him! is the cry that is being sounded in our ears; and may we all, with our lamps trimmed and burning, be prepared for His glorious appearing. J. V. HINES.

Oct. 8.

Second Edition.

Bro. Litch on the seventh Month.

DEAR BRO. HINES:—I wish to say to my dear brethren and sisters who are looking for the coming of the Lord on the tenth day of the seventh month, and especially to those who have hesitated on the question—that the strong objections which have existed in my mind against it, are passed away, and I am now convinced that the types, together with the signs of the times, are sufficient authority for believing in the Lord's coming at that time; and henceforth I shall look to that day with the expectation of awaiting the King in his beauty. I bless the name of the Lord, for sending this midnight cry to arouse us, to go out to meet the Bridegroom. May the Lord make us meet for the inheritance of the saints.

J. LITCH.

Boston, Oct. 11th, 1844.

Letter to N. N. Whiting.

AND TO EVERY ONE WHO READETH
ON THE TIME—THE DAY—OF THE ADVENT.

The knowledge of the day is in accordance with analogous cases, the Flood and the deliverance from Egypt—indicated by the fulfillment of the seventy weeks.—Paul's argument in the Epistle to the Hebrews, shows that the unfulfilled type points to a distinct part of the work of Christ, the author and finisher of our faith—that work to be performed at his second appearing—the type points to the tenth day of the seventh month.

DEAR BROTHER:—I am informed that you still doubt that we are ever to understand anything definite about the time of the coming of the Son of Man, than can be obtained from the prophetic periods of Daniel; and as I have all within a very few days, stood in the same position, allow me to call your attention to the considerations which have induced me to take a different one, viz: that was intended by the great Author and Finisher of our faith, that we should know the time—the day—in which the second advent is to take place.

1. It is in accordance with other cases, to which we are repeatedly referred as analogous, that the finite time—the day—should be ultimately known. As it was in the days of Noah, even thus shall it be in the day when the Son of Man is revealed.—“that case the time, in years, was made known a hundred and twenty years” before the event, and during that time “the long-suffering of God

waited, while the ark was a preparing.” But when that period drew to a close, the day was pointed out. “And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation: for yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And it came to pass after seven days, (Margin, in the seventh day) that the waters of the flood were upon the earth.” Here the particular time—the day—was unknown till the event was at the door; then it was made known, and so the event took place.

So also, in the deliverance from Egypt, the time, as to the year, was predicted to be 430 years from one point, 400 from another, before the event. Moses evidently understood it, for we are told that “when the time of the promise drew nigh, which God had sworn unto Abraham”—“Moses was born,” and when he was “forty years old” he visited the Israelites—for he supposed his brethren would have understood how that God, by his hand, would deliver them; but they understood not.” Forty years after that, God appeared to him to prepare him for his mission. But nothing was said of the day, till the contest between God and idols—the rights of man and oppression—had continued, down to the last miracle, and the last plague, in the month in which the promise was fulfilled. Then a new revelation was made upon the time:—

“And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; and ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it; and they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover: for I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the Lord.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Thus did all the children of Israel; as the Lord commanded Moses and Aaron so did they. And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.”—Ex. xii.

In these two analogous cases, expressly pointed out, as such, the day was ultimately made known. God required faith in the day, and singular as must have been the spectacle exhibited to an unbelieving world, God honored the faith of his servants, which they evidenced by performing what he required.

And why should we not expect a similar designation of the time, in reference to the Advent, the end of man's probationary state. You will not contend that there is anything in the word of God which forbids it. But if the day is made known, it must be done by a new revelation from God, or by his di-

recting his people to some portion of the revelation we already have, which is adapted and designed to give that information.

A new revelation we have no reason to expect. And if that knowledge of the time is found in the word of God, must it not be in the types which point to months and days?

2. We have allowed that the fulfillment of the seventy weeks sealed or made sure, the remainder of the vision, from which they were cut off. It illustrated the manner of time expressed. Now nothing was said by Daniel of the month or day, when Messiah should be cut off. He gave the year only; but when Christ came, and entered upon his work, and the malice of his enemies plotted his death, for a considerable length of time we are told, that they could not effect it, because “his hour was not yet come.” But when the day of his crucifixion arrived, we are told that “when Jesus knew that his hour was come,” he ate the last supper with his disciples, washed their feet, and repaired to the garden to prepare for the painful scene before him.

Here let us ask—how was the more definite time—the hour—designated? Not by the seventy weeks, but by the types, the passover. And if this was one of the “things” which was “written” by Moses concerning him, has not the Father thus intimated to us, that by the types, He designed to “make known” the day when the Son of Man is to be revealed? And should we not receive the evidence from this source as sufficient, if it harmonizes with that from other forms of prophecy? Nay, is it not the only evidence which the nature of the case admits of? Shall we, then, be “slow of heart to believe all that the prophets have spoken?” It would seem from Isaiah (viii. 16—20) that the law as well as the testimony of the Lord, was to be shut up till his “disciples should look for him;” and as it was left “to the time of the end for the Father” to make known “the times and seasons” of the prophets, which he had “reserved in his own power,” should we not expect, that he would also unseal the law, so far as it refers to these times and seasons, before the times run out?

In the case of the prophetic periods of Daniel, as soon as their bearing upon the end was pointed out, it was so obvious, that no man has been able to gainsay it, without showing his ignorance or disregard of the truth; and the truth has so far triumphed by observing the prophet's maxim: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” We may expect it will be the same in the case of the types, as to their bearing upon the time of the Advent.

If one who has stood on both sides of the question may be allowed to decide, it is even so!

3. If such a bearing of the types may be found in the word of God, we should expect it would be found in the epistle of Paul to the Hebrews; for nothing is more evident than that his design, in this epistle, was to show the relation of former dispensations to the Christian dispensation.

He begins by shewing that the word spoken by the Apostle and High Priest of our profession, Christ Jesus, was from the same God, who had spoken of old unto the fathers by the prophets;—“God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, both in these last days spoken unto us by His Son.”—Heb. i. 1, 2.

He shows that the former dispensations were incomplete of themselves, and that they looked forward to that of Christ; and, as the interpreter of the Infinite Mind, which had spoken in all the former communications of divine truth, he puts his finger upon those communications, and then points out their application to the future—to the person,

the work & the kingdom of Christ. He quotes, in particular, from Moses, Samuel, David, Isaiah, Jeremiah, Habakkuk, and Haggai.

He shows that the great personages, institutions and transactions of former times, referred to Christ and future times. Melchizedec, Moses, Aaron, Joshua, David, and Solomon (for the quotations in the first chapter which referred to David and Solomon primarily, are, by Paul applied to Christ,) all exhibited, typically, something which pertained to Christ.

But it was Paul's particular aim to show, that the law, the first covenant, was a miniature of the second or Christian covenant. The first exhibited "the patterns of heavenly things," the second brings to view "the heavenly things themselves." Moses was the apostle, the minister, and mediator of the first; Christ, the Lord from heaven, "hath obtained a more excellent ministry," as he is the apostle and "mediator of a better covenant."—The subjects of the first were the seed of Abraham according to the flesh, the subjects of the second are all who are of Abraham's faith. The inheritance of the first was "all the land of Canaan," that of the second is "an eternal inheritance," "an heavenly country," the world to come, of which Christ is "the appointed heir," and over which he is to reign: "For unto the angels hath he not put in subjection the world to come whereof we speak," but of Jesus it is said, "Thou hast put all things in subjection under his feet."

The first covenant had its tabernacle, made with hands, that of the second is the true tabernacle which the Lord pitched and not man, into which Christ has entered, and which is to come down from God out of heaven in due time, when "the tabernacle of God shall be with men." The first had its priests and offerings—Christ is the great High Priest over the house of God, under the second; and by the offering of his body once for all, he hath perfected for ever them that are sanctified. The first had its penalties, so has the second:—"He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?"

The first covenant had its eras, as well as its stated times, for the great transactions which conferred its blessings:—Moses received the statutes of the first covenant partly in Horeb, and partly in the plains of Moab; (Deut. xxix. 1.) Joshua brought the people into their inheritance, and conquered most of their enemies;—David brought all into subjection, and settled the affairs of state; and Solomon displayed its full glory, by the erection of the temple, an admitted type of the work of Christ "as a son over his own house," in preparing a habitation of God through the Spirit. When God spake to David of Solomon, He said, "He shall build an house for my name, and I will establish the throne of his kingdom for ever; I will be his father, and he shall be my son." 2 Sam. vii. 13, 14. Paul shows that the words referred also to Christ, Heb. i. 5. Solomon began the temple "in the second month," 1 Kings vii. 1, the month in which our Lord ascended to heaven; he dedicated the temple "in the seventh month," 1 Kings viii. 2. May it not be that all the "lively stones" will be "built up a spiritual house," and the topstone be brought forward with shoutings of "grace! grace! unto it," by "a greater than Solomon," in the same month?

The second covenant is equally distinguished by the times for its great transactions, and the realization of its blessings. "But has not the second covenant been fully established?" "Are not its blessings now fully realized?" By no means. The inheritance is yet in the hands of usurpers, its King is absent; its subjects are either under the power of death, or fighting the battles of their Lord. Their present position is like that of the Israelites in the wilderness, and we are warned by their fate, to fear "lest a promise being left us of entering into his rest," any of us fall "after the same example of unbelief," and so come "short of it;" "for we are made partakers of," or with "Christ, if we hold fast the beginning of our confidence steadfast unto the end." All that Christ has spoken; our profession of faith in what he has spoken; all the warnings, promises and exhortations; and the great work which confers the full blessings of the second covenant, look to the future, to the end, the appearing of Christ. True, the

Apostle of our profession, the Mediator of the new covenant, has given us the statutes; the covenant has been confirmed, "God bearing witness, by the gifts of the Holy Ghost," which were communicated to "all flesh" on the day of Pentecost, (and thus we have a sample of what is to make up the future kingdom) that day so noted among the days under the law; as Christ our passover, was sacrificed for us, on another, when the offering of our High Priest was made; and as he rose from the dead on a third, "the first fruits of them that slept."

But Paul repeatedly asserts, and proves, that the second covenant contemplates a state of things which never could be realized under the law, and has not yet been realized, when sin shall be taken away, and remembered no more! He shows us by what transaction that state of things is to be introduced, and that the time for it is appointed, and we shall see if the law affords any clue to the day when it is to take place. Let us hear him.—After quoting the words of Jeremiah, (Heb. viii. 8—12,) to show that God designed that the first should be followed by a better covenant; he repeats a part of the quotation in the tenth chapter as follows:—"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; (Margin, Then he said,) And their sins and iniquities will I remember no more."

In a previous part of his argument (x. i.) he had stated, that "the law can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" here, he shows, that so far as offerings are needed, Christ, by one offering hath perfected forever them that are sanctified." Of this "the Holy Ghost is a witness;" for it shall be realized after those days when the Lord shall write his law in their hearts, and in their minds, and shall take away their sins and iniquities, so that they shall be remembered no more!

Having settled this point he proceeds to the application of his argument, by encouragements, warnings and exhortations, just as if he were addressing the Adventists of our day: "Let us hold fast the profession of our faith without wavering; for he is faithful that has promised. Cast not away therefore your confidence, which hath great recompense of reward. 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." A few remarks will make all plain.

1. What is the transaction which introduces the "great reward," the "perfect" state of things "promised?" Answer. The making of the foes of Christ his footstool. When is that to be done? for says Paul, "now we see not yet all things put under him. Answer. "At his coming. Then cometh the end, when he shall have delivered up (brought back, or restored) the kingdom to God, even the Father; when he (the Father) shall have put down all rule, and all authority, and power. For he (the Father) must reign, till he (the Father) hath put all enemies under his (the Son's) feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet." At the coming of Christ, then, this perfect state of things is to be introduced.

2. Does Paul show us that his coming is connected with any chronological arrangement? Answer. By quoting from the prophet Habakkuk, (ii. 3, 4,) he shows that what God spoke by that prophet, of "the vision" which is "for an appointed time," relates to the coming of Christ. The prophet says, "Though it, (the vision) tarry, wait for it; because it will surely come, it will not tarry." Paul says, "He that shall come will come, and will not tarry." The prophet says, "The just shall live by his faith." Paul says, "Now the just shall live by faith." They shall receive the promise—the saving of the soul. To draw back is perdition!

Again, then, we remark, the coming of Christ takes place when the vision, which is for an appointed time, is fulfilled. And there is no appointed time for any vision which we believe can extend beyond the present autumn!

3. To what time of the autumn would the types point us as the time—the day—for the appearing of our great High Priest after the order of Melchizedec, who, like him, is "king of righteousness, and king of peace,"—and for the perfecting of his work—the salvation of them that look for him? To the work of the high priest under the law, there were two important parts. The first was to make an atonement, the second was to cause the scape-goat to "bear away the sins of the people," into a land not inhabited." The first was done by the sacrifice and blood of slain beasts, the second was done by a living beast.

Paul assures us that Christ has done the first by "the offering of his body once for all." And he as fully assures us that the last remains to be done. But let us turn to the type:—

"Thus shall Aaron come into the holy place with a young bullock for a sin-offering, and a ram for a burnt-offering. . . . And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat upon which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. . . . And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev. xvi.

Upon this typical transaction we remark, 1. That the whole work of Christ could not be exhibited by one kid of the goats. He was to atone for sin, and to remove or take away sin in all its consequences, so that it should be remembered no more.

2. The kid on whom the people's lot fell, and who was to bear away their sins, is called, (margin,) "AZAZEL." And I need not remind you of the import of that word. Azazel, a goat. El, God. i. e. God's kid of the goats. And when we recollect that lambs and kids appear to have been the same, in the ceremonies of the law, can there be any misapprehension of the testimony of John, when he pointed to Christ, saying, "Behold the Lamb of God, that TAKETH (margin, BEAETH) AWAY the sins of the world?"

3. The time, in the order of the ceremony, is significant: "and when he hath made AN END of reconciling the holy place, &c., he shall bring the live goat, and the goat shall bear upon him all their iniquities into a land not inhabited, (margin, of separation).

Now Paul assures us that Christ is to do that work for us. So that we may sing with David, when he looked to the same time, "As far as the east is from the west, so far hath he removed our transgressions from us!"—He will begin it by "swallowing up death in victory." "For the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." "The wicked shall be driven away in their wickedness." He will also destroy him that hath the power of death, that is, the devil. And he will finish it by making all things new, so that "there shall be no more curse." "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

To this perfect state the "great cloud of witnesses," who have died in faith, looked, while they were, like us, pilgrims and strangers on the earth. They saw it "afar off," and after counting the cost, "were persuaded" of its value, "embraced" it as their portion, and their "confession" followed. But "they received not the promise," its fulfillment: God having provided some better thing for us all, by which they with us shall be made perfect. And then our faith, of which Jesus is "the author," (margin, beginner,) will be finished. The full blessings of his "promise" will have been received. What he has spoken in the past will have given place

to what "he speaketh from heaven." For "his voice once shook the earth," accompanied with "the sound of a trumpet," at the giving of the law; but now he hath promised, saying, "Yet once more I shake not the earth only, but also heaven. And this word, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."—Heb. xii. 26—28.

Paul is very exact in pointing out "the mind of the spirit." There is to be but *one more* shaking, that is to "remove" the things that are shaken, "the heavens and the earth," and is to be followed by "those things" which shall no more "be shaken"—the eternal inheritance—the new heavens and new earth—a kingdom which cannot be moved! Then "the powers of heaven shall be shaken"; then they that are in their graves shall hear the voice of the Son of God, and those that have part in the first resurrection shall come forth; "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air." And then we shall "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. 22—24. Oh, what a bright and glorious vision of immortality opens before us!

Who would not hold fast, at any cost, a profession of faith that is to be thus finished?

Now Paul assures us that Christ will enter upon this work when he leaves his father's right hand, to come again; he evidently connects his coming with the vision which is for an appointed time, and he also shows that the type is then to be fulfilled. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us;" there he fulfils the type of the kid on whom the Lord's lot fell, "and unto them that look for him shall he appear the second time without sin," (sin offering,) having made an end of reconciling the holy place, &c., "unto salvation"—to "bear away the sins of the world," that they may be remembered no more.

On what day does the type require this to be done? And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil. . . . And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls. . . . For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

Now let it be remembered, that the Passover and the Pentecost, two out of the three great standing institutions of the first covenant, have been honored by the most important transactions of the new covenant, which have yet taken place. Will the third, that of the Atonement, remain without being honored in a similar manner? And if it is ever honored by its anti-typical event, must it not be in the present dispensation? I think so. In my soul I believe it, and I must act accordingly.

You may ask, perhaps,—If the day of atonement was to be marked by its anti-typical events, why did not Christ enter the holy place on that day? If he did, it might be doubted the more reasonably, that he would return on that day. But now, as he did not enter on that day, it is settled that he must come out on that day, or the type, as to time, must be forever unfulfilled. Other types I leave, as they have been fully pointed out, and there is no time to add more. As I believe the word of God shows we are standing so near the day which is to decide the fate of all men; and feeling that I am now putting forth my last effort to exhibit that truth which is meat in due season, I earnestly implore that mercy and truth may rest upon us, to guide and prepare us for a part in the immortal kingdom. Amen.

Your brother in Christ, A HALE.
Charleston, Oct. 1844.

"Go ye out to meet Him."

THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. Beyond a doubt, in my mind, the tenth day of the seventh month will witness the revo-

lution of our Lord Jesus Christ in the clouds of heaven. We are then within a few days of that event. A awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the last appeal that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them! Alas! we have all been *slumbering and sleeping*—both the *wise* and the *foolish*; but so our Saviour told us it would be; and thus the Scriptures are fulfilled, and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry*. The previous, was but the *alarm*. Now the *real one is sounding*; and Oh, how solemn the hour. The "virgins" have been *asleep or slumbering*; yes, all of us. *Asleep on the time*: that is the point. Some have indeed preached the *seventh month*, but it has with *doubt* whether it is *this year* or some other; and that doubt is now removed from my mind. "*Behold, the Bridegroom cometh, This Year, Go ye out to meet him.*" We have done with the nominal churches and all the wicked, except so far as *this cry* may affect them: our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision tarry, wait for it." Is not that our answer since last March and April? Yes. What happened while the bridegroom tarried?—The virgins all slumbered and slept, did they not? Christ's word's have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the fact of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know "*how long*" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix another time;" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak thyself, Lord. O, that the "Father," may now "make known" the *time*.

Peter, 1st Epistle, chap. i. 11, positively declares that the Spirit of Christ, in the prophets, did *testify the time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "at the revelation of Jesus Christ." Speaking of the prophets, Peter says—"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ's sufferings, but of his glory, or "revelation." Peter tells us the time revealed was not literal but *symbolical*. "What manner of time?" He also says that "the angels desire to look into" these "things." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [*one like God—the Son of God,*] the resurrection of the saints, and those that had turned many to righteousness shine as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river—*how long* shall it be to the end of these wonders?" Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. xii. 7—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, and it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he *swore to time*. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. This time, however, is *symbolical*. But will any man dare take the blasphemous position that the Lord Jesus swore to time that meant nothing; or, which is the same thing, swear, with the most solemn oath, to time that he intended should *never be understood*? Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with *swearing a lie*! Beware, O van man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obey-

ing Christ, and "*inquiring and searching diligently what, and what manner of time.*" Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day of the seventh month* is the time in the year to look for our coming Lord.

Matt. v. 17, 18—Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the pascal lamb, Exodus xii. 6—"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." "*Between the two evenings,*" is the marginal reading. The Jews divided their afternoon into *two evenings*, viz. from the sixth to the ninth hour, and from the ninth hour to sundown; this is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed in the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled to our Lord's death? Yes. He was put to death at the Passover, and died at three o'clock, or the ninth hour. See Mark xv. 33—37. Thus the type had an exact fulfilment on the *day*, and at the very *hour*; so exact is God about *time*.

Leviticus xxiii: 9—11.—We read thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the first-fruits of them that slept." On what day did our Lord rise from the dead? On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type, not only in the thing signified, but in the *time*. Lev. xxiii. 15, 10—we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth day*. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on *that day* did the Holy Spirit descend on the Apostles. Acts ii. 1—4.

If the types have been fulfilled exact, as to *time*, even to the *hour*, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has kept time in the fulfillment of the prophecies; and thus far, as we have seen, in the types. He will not fail on us now. No, not "one jot or one tittle shall pass from the law till all be fulfilled." Let us then look at those types that remain to be accomplished. Lev. xvi. 29—34—"And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest, when he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even the holy garments*: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the 9th chap. we have an account of what was to be done on that day, and at the closing part of it we are told, Lev. ix. 22, 23—"And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 16, 1844.

THIS NUMBER we have also issued in advance of the regular time, that we might again reach our readers at the earliest possible date. We republish the articles of Br'n Storrs and Snow, and our views as given in our last, that the evidence of the Bridegroom's speedy approach may be extended as far as is practicable.

We shall strike off a large number of *extra* copies, which may be had at this office, without money, and without price.

Behold! the Bridegroom cometh!

GO YE OUT TO MEET HIM!!!

Reader, have you heard this astounding "Cry," this last "Midnight Cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land; and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes? The cry has gone forth, that the LORD, "whose goings forth are from everlasting," is to come in judgment this present month!! And will you listen to the reasons, and the arguments, which are advanced in its support?

1843.

This you well know has always been our time; and as the conductors of the Advent press, we have never had any other. In that year we expected the Lord would come; and we thus taught and preached, because we thus believed; and when it passed away, and the event for which we looked was not realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown upon the Scripture promises; and in which we saw that the vision must tarry to fulfil the *jets and titles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk ii. 1-4, that when the vision had been written and made plain upon tables, so that those who should read it might run and proclaim the message of the coming Savior, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry, should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. x. 35-39, and his comments upon it, by which he has shown us, that when we had done the will of God in thus writing the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry." God had also shown us by the prophet Ezekiel, vii. 21-28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no more, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the fulfillment of God's time. And when our published time had passed, at the end of 1843—Jewish sacred time, we frankly admitted to the world that we had no more time; and we also gave the reason why there must be an apparent delay in the fulfillment of the vision. See Advent Herald, Vol. 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of a definite time—viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who are proclaiming his appearing. And the effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting for his Son from heaven,—such as was not witnessed during any part of 1843. The whole effect has been so salutary, and it has been so simultaneously and widely extended, that it cannot be accounted for, unless God is in it. It has also been so like a fulfillment of the parable of

THE TEN VIRGINS,

in the 25th of Matthew, that we see not how it can be disproved, that this is the "Cry," which was to be made at midnight,—*"Behold, the Bridegroom cometh, go ye out to meet him!"* This parable was spoken by our Savior, in illustration of what should be at his coming,—when the evil servant should be saying in his heart, "my Lord delayeth his coming," and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint him his portion with the hypocrites. THEN, says our Savior, shall the kingdom of heaven be likened to this parable. And the parable teaches us, 1st, That all the virgins would take their lamps and go out to meet the Bridegroom,—as is the custom in oriental countries to this day. This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists: about the time when we had reason to expect the revelation of the Lord, they took their Bibles and went out to meet Him.

2. The Bridegroom was to tarry; and while he tarried, all would slumber and sleep, as is often the case when the coming of the bridegroom is delayed to a later time in the night than he was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep!

3. At midnight there was to be a cry made,—*"Behold, the Bridegroom cometh, go ye out to meet him,"* and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so like the fulfillment of this, that we feel constrained to take heed to it and to trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage and the door would be shut, when those who were not ready would plead in vain for admittance. We solemnly believe the present is the

cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

THE NATURE OF THE MIDNIGHT CRY.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the "Cry."

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of. When God had predicted of Cyrus that he should do all his pleasure, Isa. xlv. 28, we might have enquired, how that heathen prince could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Daniel x. 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all of the people of God who were minded might go up to Jerusalem and rebuild the house of God,—Ezra i. 1-5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we account for such an awakening on the particular point of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it: "for if this council or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

With this view of the subject we cannot feel that we have discharged our duty to our readers without presenting all the evidence which may be brought to bear upon this momentous question. And first,

"THE PROPHETIC PERIODS."

Commencing the prophetic periods at these points, which we have considered the most strongly fortified, the present autumn must be the latest point to which we can extend them, without admitting an error in the dates of our commencement of them, or in chronology since their commencement.

1. THE 6,000 YEARS. We have long been of the opinion, that the CURSE, under which this earth has existed from the FALL OF ADAM, would continue upon it for 6,000 years to the restitution of all things, when there will "be no more curse." That the fall of man was in the autumn, there can be but little room to doubt. Till that event, there must have been a continual succession of fruits in Eden, as there will be in the New Earth, which will be Eden restored, where one tree alone will yield twelve manner of fruits, which will not be confined to the months in one season of the year; but will yield its fruit every month. Although here we have a succession of fruits, from May till late in the fall, and in Judea from early in the spring; yet in Eden, before the curse, the earth must have brought forth still more abundantly. But when man fell, and the ground was cursed for his sake, so that it should bring forth fewer and worse fruits, then we may suppose that all nature felt the blow, and straightway began to droop and wither, as in our autumn; and therefore the autumn being marked by the fall of man, is fitly called the *fall* of the year.

How long Adam remained in the garden, from his creation in the first week of time to the fall, we have no certain means of knowing; but the probability is, that it was only from the Spring previous;

at which time in the year, according to the best authorities, the earth was created.

As so short a space of time must have intervened between creation and the commencement of the curse, if it can be shown that we are about 6,000 years from creation, we may confidently look for the termination of the curse this Autumn. And that we are about 6,000 years from creation, is in accordance with the chronology of the Hebrew text, and the united chronology of different and independent nations, from the Babylonish captivity. Archbishop Usher, whose chronology is generally followed by historians, and which has been adopted in the margin of most Bibles, falls short 152 years of making this earth 6,000 years old with the termination of this present year. He however gives but 17 years for the length of Joshua's reign, but for which Josephus gives 25, and he gives but 318 years from the death of Joshua to Samuel, when Josephus gives 18 years for the elder and anarchy, and the Hebrew text gives 430 years for the Judges and captivities—making 418 years for that period, and which accords with the testimony of St. Paul, Acts xiii. 20, that it was about the space of 450 years. He also takes no notice of an interregnum of 11 years, which we find, according to 2 Kings, xiv. and xv., existed between the reigns of Amariah and Azariah. These three errors in Usher's chronology make 149 years; and he falls short on other points some 3 or 4 years, from other and more accurate chronologers, all of which, added to his chronology of the world's age, give us about 6,000 years for the duration of the curse to the present time; and we have reason to believe that it may be consummated with the present Autumn, and we should therefore live in continual expectation of the times of the resitiation of all things.

2. **THE SEVEN TIMES.** This period of 2520 years, during which the Jews were to be in subjection to their enemies, must have commenced with the captivity of Manasseh, since which those who hated them have ruled over them. His captivity is dated by the best chronologers, and with great unanimity, B. C. 677. I recollect of but one or two who have placed it later, and they have varied it not more than two years; but the great weight of evidence is in favor of this date. Now, although we have always commenced this period in B. C. 677, and supposed it would terminate in 1843, yet all can see that it would require 677 full years B. C. and 1843 full years A. D. to accomplish 2520 years; and that this period must extend as far into 1844, as it began after the commencement of B. C. 677; so that we are fairly entitled to the present autumn, in which to look for their termination, according to the date at which we have always commenced them.

3. **THE GREAT JUBILEE.** This is a period of 7 times 7 Jubilees of 50 years each, or 2450 years that the land was to rest, and which we have ever regarded more as collateral, than as positive evidence. This period we have always commenced with the captivity of Jehoiakim, when Nebuchadnezzar carried captive all the mighty men, and 10,000 captives from Jerusalem; and which event is placed with great unanimity by chronologers B. C. 607. If we recollect aright, there is a variation among chronologers in this date of only about 2 years, none making it later than 605; while the great weight of evidence places it B. C. 607. In this as in the other period, it will be seen that, to complete 2450 years, we must extend them as far into A. D. 1844 as we begin after the commencement of B. C. 607; so that again we are fairly entitled to the present autumn, in which to look for the termination of this period, without relinquishing our date of its commencement.

It may be objected to that date, that B. C. 607 was not a Jubilee year, and that the great Jubilee cannot therefore be reckoned from it. But it is not necessary that this period should either commence, or end, in a Jubilee year. The Jews were command-

ed to hallow every fiftieth year, Levit. xxv. 10, when they were to proclaim liberty throughout all their land, unto all the inhabitants thereof; and then every man might return unto his possession, and to his family. But there is no assertion in the Scriptures, or in Josephus, that the Jews ever observed a single Jubilee. We, however, learn from information derived from Rabbi M. Isaacs, the High-Priest of the Jewish synagogues in the city of New York, that, according to the Talmud, these Jubilees were observed till the Babylonish captivity, and once afterwards. He says, that although a few landholders in Palestine still observe them, yet they do not observe them in this country. He also informs us, that, according to the Jewish calendar, the present is the year 5605 from creation, and the next year of their Jubilee, if observed, would be in 1867—making the last year of their Jubilee A. D. 1817. According to our calendar, reckoning from the year the Passover was instituted, the last Jubilee should have been observed in 1837, or according to Usher in 1825. Reckoning from the time they entered the land of Canaan, it should have been observed in 1827, making the next Jubilee in 1827, according to our calendar. Dr. Hales, however, contends that A. D. 28 was a jubilee year, and that Christ began his ministry in that year, which he claims must necessarily have been on a jubilee year, and that it was thus demonstrated when our Savior preached the acceptable year of the Lord in the synagogue of Nazareth, Luke iv. 19, 21, and assured the Jews that on that day that Scripture was fulfilled in their ears. If so, it would bring the next jubilee 1878. But notwithstanding the impossibility of bringing the jubilee year within the years 1840 or 1850, according to any chronology or computation; yet, as we said before, there is no necessity that the great jubilee should either begin or terminate on a jubilee year, if it can only be shown, that the nation from its first bondage has existed the time of a great jubilee; and which, commencing in B. C. 697, could not terminate till in A. D. 1844.

4. **THE 2300 DAYS.** These days we have commenced with the commencement of the 70 weeks, with the going forth of the decree to restore and rebuild Jerusalem, Dan. ix. 25, which was given by Artaxerxes Longimanus in the 7th year of his reign,—Ez. vii. 6—8. The decree had been not only given, but they arrived at Jerusalem in the fifth month in the 7th year of the king. According to the canon of Ptolemy, the most authentic ancient document which we have to establish the dates of that period, the 7th year of this king is pinned down to the year 4256 of the Julian period. And from the end of that year, which was the commencement of A. J. P. 4257, to the commencement of A. J. P. 4714, from which our vulgar era dates, is 457 full years; to which add the 1843 full years which elapsed last January from Jan. 1, A. P. 4714, the vulgar era, and we have 2300 full years at the commencement of the present A. J. P. 6557. It is however by no means certain that the 7th of Artaxerxes did not begin in the latter part of A. J. P. 4256, so that it might terminate in A. J. P. 4257. If such was the fact, then, reckoning from the first day of the first month, when the Jews began to go up, and 2300 full years would expire on the first day of the first month of the present Jewish year. Bro. Snow, however, argues that the 2300 days should not be reckoned from the date of the decree, but that they should be dated from the time they began to build the walls of the city when the decree had gone into effect. As they did not arrive at Jerusalem till the fifth month, and as there must have been a little delay before commencing operations, that would bring the termination of the 2300 years into the present autumn, which is the latest point to which they can be extended upon the supposition that their chronology and date of commencement are right. We refer the reader to Bro. Snow's argument. One thing however,

is evident; all those periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting the present Autumn the termination of all the prophetic periods. To extend them beyond, would suppose an error in the date of the commencement of each, or in the chronology of time since their commencement.

As we are thus brought to this point by the prophetic periods, we may well inquire whether there is any clue to the time in the year, when we may expect the coming of the Lord with more confidence than at any other time. It is very evident that we can have no clue to the time in the year, only as it can be obtained from

THE TYPES

of the Levitical law—the time of the observances of the various sacrifices and feasts which were shadows of good things to come, as well as some of them commemorative of past events.

THE TIME OF THE TYPICAL OBSERVANCES.

The principal observances which had reference to time, were the great Jewish festivals, viz. 1st, that of the Passover in the first month. 2d, that of weeks or pentecost in the 3d month; and 3d, the feast of Tabernacles in the 7th month.

1st. **THE PASSOVER.** The paschal lamb was always killed on the 14th day of the first month. God says by Moses, Deut. xvi. 6, "thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou earnest forth out of Egypt." According to Dr. Hales the first, Passover, Ex. xii. 1—13, was thus observed:—

"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in spring, about the vernal equinox,) to take a lamb without spot or blemish, upon the tenth day of the month, to keep it up, and to kill it on the fourteenth, between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing, with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the paschal lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would pass over their houses, without entering, to smite them."—*New Analysis of Chronology, Vol. II. Book I. p. 198.*

This observance seems to typify the two advents of Christ. The Lamb typified Christ—the Lamb slain from the foundation of the world. As the lamb was eaten whole, so that a bone of Christ was broken: He was the Paschal Lamb. That which had reference to his first Advent was then fulfilled: But there was the passing over the children of Israel, who had on their doors the sprinkling of the blood of the lamb, the slaying of the Egyptians, and the departure of the children of Israel from Egypt, which can only be fulfilled in Christ's second Advent; when the Israel of God will leave the Egypt of this world, and the destroying angel will pass over those who are sprinkled with the blood of Christ, and will slay not only the first born, but all of the wicked at the fulfillment of the passover in the kingdom of God." See Luke xxii. 16.

THE FIRST FRUITS.—God required of the Jews, Lev. xxiii., that when they came into their land, and should reap the harvest thereof, that they should bring a sheaf of the first fruits to the priest on the