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"CALL TO REMEMBRANCE THE FORMER DAYS."

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THE DAY OF JUDGMENT.

"Because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 31.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, &c." Matt. xxv, 31-46.

We have never been able to harmonize all the scripture testimony relating to the judgment, with any other view than that the great day of judgment will be one thousand years long. Our Saviour has given a description of the scenes of the judgment, [Matt. xxv, 31-46,] and if there was no other scripture testimony to explain the words of Jesus, and show the length of the day of judgment; then we might suppose that the righteous and wicked would be raised together at the second advent, and that the scenes of the judgment would all be acted in a literal day of twenty four hours. But there is other testimony that cannot be harmonized with this view. All the testimony will perfectly harmonize with the correct view. We will now notice some of the events of the day of judgment.

1. It will be introduced by the second advent of the "Son of man, in his glory," and "all the holy angels with him," to gather the elect only—the righteous—both the living and those who sleep. They will be "caught up together" in "the clouds to meet the Lord in the air," and "ever be with the Lord."

2. Then shall He sit upon the throne of His glory. When? Answer. It is the next event immediately following His advent, "in his glory, and all the holy angels with him."

"Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 28. This text proves that the followers of Jesus must first be raised to sit on the thrones

of judgment, before Christ sits upon the throne of his glory. We will here give Campbell's translation of Matt. xix, 28, which makes this point much clearer.

"Verily I say unto you, that at the renovation, when the Son of man shall be seated on his glorious throne, ye my followers, SITTING also upon twelve thrones, shall judge the twelve tribes of Israel."

Question.—How long will the Son of man and his followers sit on thrones of judgment? Answer.—One thousand years. Proof.—"And I saw THRONES, and they SAT UPON THEM, and JUDGMENT was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and REIGNED WITH CHRIST A THOUSAND YEARS." Rev. xx, 4.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the DAY OF JUDGMENT and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a THOUSAND YEARS, and a thousand years as one day." ii Pet. iii, 7, 8. If this testimony from the apostle does not go to prove that the Lord's day of judgment is one thousand years—the seventh millenium—then it is unmeaning language to us. Many minds have been confused by the conflicting views that have been published on this subject. Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the word of God.

It is true, as Paul says, that "the saints shall judge the world," but not while in their mortal state. The Apostle adds, "Know ye not that we shall judge angels?"

"And the ANGELS which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the JUDGMENT OF THE GREAT DAY." Jude, verse 8.

When the immortal Saints sit on thrones with Christ, in the great day of judgment, then they will not only judge the world, but fallen angels—the Devil and all his angels. Daniel, "in the night visions," saw that "judgment was given to the Saints of the Most High," but not to mortal saints—not "until the ancient of days came," and the "little horn" ceased prevailing, which will not be until he is destroyed by the brightness of Christ's coming.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at [not before] his appearing and his kingdom."—ii Tim. iv, 1.

The advent angel [Rev. xiv, 6, 7,] "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come," does not prove that the day of judgment came in 1840, or 1844, nor that it will come prior to the second advent. The testimony of that angel could only signify, that the period had come for this generation to be tested by second advent truth. It is true that mortal saints act a part in the trial, in probationary time. They bear the cutting truths of God's word, which separate the wheat

and tares, the "precious from the vile," but the work of judging to be done in the great day of judgment, and executing the "judgment written" is the work of immortal saints. "This honor have ALL the saints, [dead and living, after their resurrection and change.] Praise ye the Lord." Ps. cxlix, 9. God will execute his judgments on this generation, by pouring out the vials of his wrath on all who have the mark of the beast. This must be before the second advent. But the pouring out of his wrath on this generation, will no more be "the day of judgment and perdition of ungodly men," than his wrath in drowning the world in the days of Noah, raining fire and brimstone from heaven on Sodom, or his wrath on the Jewish nation for rejecting the first advent. Mark this: "The day of vengeance," or year in which the seven last plagues are to be poured out, is not "THE day of judgment." Those who are cut off by the plagues will have to be judged in the great day of judgment, as well as those who were drowned by the flood, or the men of Sodom, on whom God rained fire and brimstone.

"Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in THE DAY OF JUDGMENT, than for that city." Matt. x, 15.

3. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

We have shown that Jesus and the saints reign on thrones in judgment one thousand years, therefore the third great event in the judgment, which is gathering ALL NATIONS before him, will take place at the close of the one thousand years, when "the rest of the dead" at the resurrection of "the unjust" will live "again." All nations cannot be gathered before the king until they are raised, which will be when the "rest of the dead" live again. Then all nations will be, indeed, gathered before him. And as a shepherd divideth his sheep from the goats, so will the righteous be separated from the wicked. The saints will all be gathered into the Beloved City, and then the rest of the dead will be raised outside of it, and come up on the breadth of the earth, and compass the camp of the saints. All nations are then gathered, not to be judged, no, for the judging day, one thousand years, will then be passed, but to hear their sentence, and receive their reward.

To those on his left hand the King will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This "everlasting fire" is that which comes "down from God out of heaven" and DEVOURS them. It will "BURN THEM UP, saith the Lord of hosts, that it shall leave neither root nor branch." This everlasting fire which will not be quenched until the whole host of Gog and Magog are devoured, which was prepared for the devil and his angels, will burn up, not only the "root," the devil, but the branch, or branches, his children, not a scrap left, thank Heaven! Then God will have a clean universe, and there will be no more tempting devil to annoy the saints, or holy beings of other worlds. Then the whole universe of God can join in one grand jubilee, or as John in prophetic vision heard and has written:

"And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v, 13. The melody of that universal song, ascribing glory, honor, blessing and power to God and the Lamb forever and ever, will not be marred by the wails of the damned. "For yet a little while and the wicked shall NOT BE, yea, thou shalt diligently consider his place, and it shall NOT BE."

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then the saints of the Most High will inherit the kingdom under the whole heavens.

Said Jesus to the Jews, "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii, 39. Those wicked Jews who rejected and crucified God's only Son, have never yet acknowledged him blessed, neither can they, until they are raised at the second resurrection. Then, when all nations are assembled before him, those Jews who rejected him will be present, and overwhelmed with anguish, as they behold the marks of the crucifixion on his Kingly form, they will acknowledge him "blessed,"—that he was the true Messiah. Then, and not until then, will EVERY EYE see him.

"Behold he cometh with clouds, and EVERY EYE shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. i, 7. This text covers at least one thousand years.—His coming with clouds will be when he comes with all the holy angels to raise the righteous dead, and to change the righteous living. Then the eyes of the righteous will see him, but the wicked certainly will not see him, until they are raised. Then they that pierced him will see him again.

The presence of one angel at the resurrection of Christ, caused the keepers of the sepulchre to "shake," and become "as dead men," therefore, when "the Son of man shall come in his glory, and ALL the holy angels with him," the eyes of the living wicked, who remain after the plagues, cannot and will not then see him. Mark this; the man of sin is to be destroyed "with the BRIGHTNESS OF HIS COMING." See ii Thess. ii, 8. When the whole heavens shall blaze with glory, reflected by the Son of man, and "all the holy angels with him," then the wicked will flee to rocks and mountains to hide from the burning glory of that holy throng as it draws near the earth. Their prayer will then 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." Rev. vi, 16.

These facts are sufficient to show that "every eye will not see Jesus, until all nations are gathered before the King, at the close of the one thousand years. Then, and not until then, will "EVERY KNEE" bow and "EVERY TONGUE" confess. For we must all stand before the judgment seat of Christ. For it is written, [Isa. xlv, 23, 24,] "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiv, 10, 11. "It is written" in Isa. xlv, 23, 24, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say in the Lord, have I righteousness and strength; even to him shall men come; and all that are INCENSED against him shall be ASHAMED." Every knee will bow, and every tongue will confess, and all who have been incensed against God, since the days of Cain, will be "ashamed," when gathered up around the Beloved City to receive their just reward, from a righteous God at the close of the seventh millennium.

"For we must all appear before the judgment-seat of Christ, that every one may RECEIVE the things done in his body, according to that he hath done, whether it be good or bad." ii Cor. v, 10.

It is not to be judged that "all appear before the judgment-seat of Christ," no, for that is the work of the one thousand years, while Christ and the saints sit on thrones; but "that every one may RECEIVE

the things done in the body," which cannot be until "every one" are raised and gathered before the King, at the close of "the day of judgment and perdition of ungodly men."

THE AGE TO COME will be the great jubilee, the seventh millennium, in which the LAND, the whole earth will rest. There are many things that look very inconsistent in the view that the earth is to be made new at the coming of Christ, and that the saints are to reign with Christ on the earth, during the seventh thousand years. Some of them we will notice.

1. Prophecies which speak of the earth remaining "waste," "utterly emptied," and "none" to "pass through it." This is after the plagues, and second advent. See Isa. xxxiv, 8-15; xiii, 9-22; xxiv, 3. This seems to be shadowed forth by the seventh year rest unto the land, and the jubilee. See Lev. xxv, 1-12.

2. If the earth is made new at the first resurrection, then the wicked must of necessity be raised out of the purified new earth. And what seems still worse, the devil is let loose in that new world, and gathers his numerous army, and they come tramping up over the fields of living green. Then God sends fire from heaven on Gog and Magog, and burns them up on the new earth!!

3. After the saints are 'redeemed' by the blood of Christ, 'out of every kindred, and tongue, and people, and nation,' and are made 'kings and priests' unto God, they sing 'a new song,' a part of which is, 'AND WE SHALL REIGN ON THE EARTH.' See Rev. v, 8-10. They are not yet on the earth, the final inheritance of the saints, though 'redeemed,' 'kings and priests,' and singing the 'new song.' Where are they? Answer. In the City of the Living God, which has not yet descended from God out of heaven, reigning with Christ kings and priests, one thousand years, while the earth remains desolate, waste, without inhabitant.

When Christ comes to raise the righteous, he comes not with the saints, no, no; they are sleeping and his coming is to awake them, but with 'all the holy angels with him.' And at the close of the one thousand years, when his feet shall stand upon the mount of Olives, and the mount parts, and there is a very great valley, (just large enough for the New Jerusalem,) then the Lord will come with ALL the saints. 'And the Lord my God shall come, and all the saints with thee.' Zech. xiv, 5. Then the wicked will be raised, Satan loosed for 'a little season.' Fire from 'God out of heaven' will DEVOUR Gog and Magog, and purify the earth. Then the saints will 'REIGN ON THE EARTH.' Amen. W.

SECOND ADVENT WAY MARKS AND HIGH HEAPS;

OR, A CONNECTED VIEW OF THE FULFILLMENT OF PROPHECY, BY GOD'S PECULIAR PEOPLE, FROM THE YEAR 1840 TO 1847. By Bro. Joseph Bates.

'Set thee up way marks; make thee high heaps; set thy heart towards the highway, even the way that thou wentest.' Jer. xxxi, 21.

How perfectly natural it is for every person either travelling or sailing, to have their minds excited respecting their starting place, their place of destination, and all the intermediate places on their way; among passengers on the land, but more particularly on the ocean, the continual enquiry is our whereabouts. If God's people manifested half the anxiety concerning their spiritual welfare, they would live in a continual state of joy and thanksgiving, and a perfect state of readiness for the everlasting kingdom. But as the re-

verse of all this has ever been the case, with comparatively but few exceptions—hence the instruction from the Prophet of God to this people, henceforward to set them up way marks and make high heaps, and set their hearts towards the highway, even the way they went or had come. Every anxious traveler knows what a relief it is to his mind to find a guide board, a mile stone, or a post; but the mariner has to be more particular. Instead of finding guide boards and mile posts on the Ocean, he has to chain out the distance he runs, and so prove it by signs in the heavens—something after the following manner:—He takes the bearing by compass, and then judges his distance from the land or lighthouse that is now receding from his view. And now the watch is set to keep the ship on her course, and measure the distance run every two hours, night and day, during her passage to her destined port. At 12 o'clock every day this account is made up and recorded in the journal of the voyage. This is what the sailors call *dead reckoning*. Every day when the sun is not obscured by clouds, the captain and officers ascertain the ship's position in relation to her latitude, by watching the sun, and noting the moment she leaves the Eastern and passes into the Western Hemisphere. It is then 12 o'clock at noon; and the next day now commences, with reckoning for the next 24 hours.

But there is still another more intricate and difficult process, by which the true (and not the dead) reckoning is ascertained. This is done by measuring the distance between the sun and moon, or moon and some well known star, if in the night. This process, when accomplished by the help of a nautical almanac, gives the ship's longitude, showing clearly how many miles the ship is either east or west, as the case may be, of the port she left. This, with the above process, (taking an observation of the sun at noon, by the same instrument,) gives the true position of the ship on the ocean. Then by consulting the latitude and longitude of the land from which they took their departure, and the port to which they are bound, the true bearing and distance from each place is correctly ascertained; the ship all the while making the best of her way *onward*, until another observation to correct her *dead reckoning*. Here passengers and crew, although they are wanderers alone on the trackless ocean, are relieved from their anxiety, and inspired with fresh courage and confidence to pursue their intended voyage. What a beautiful figure this, for the truly humble, faithful followers of Jesus. As the Mariner is here dependant on the celestial scenery, (sun, moon and stars,) to correct every now and then his *dead reckoning*, so the followers of Jesus are ever seeking from the Sun of Righteousness, whose habitation is in the heavens, a more correct view of their wanderings over the ocean of time, to correct their *dead reckoning*, and inspire them with unshaken confidence to pursue their pilgrimage toward the heavenly Canaan.

But ah, how many professed followers of Jesus, after launching out from the shores of sin and folly, with strong determinations to pursue the voyage over life's rough sea for the heavenly Canaan of rest, have laid down their watch, and thrown by their instruments of observation, and concluded to pursue their onward course and trust alone for their *destination* to their *dead reckoning*. But, bless the Lord, there are some that are fully determined to correct their *dead reckoning*, by watching every opportunity for an observation of the sun of righteousness, and by faith cling fast to all the promises, doing as the Prophet has shown them—'Stand continually upon the watch tower in the day time, and set in their *ward* every night,' watching for all the terrestrial and celestial land marks and heaps in their

pathway, 'Holding fast that which they have,' (that is their experience,) trusting in the Lord, which makes them as Mount Zion, that cannot be removed, but abideth forever; and as another prophet has it 'the righteous shall also hold on his way, and he that hath clean hands shall be stronger and stronger.'

Now although the pathway of the truly righteous is directly opposite to the world, yet the way marks and heaps which they are to set up, and have in remembrance as they pass along, are so assimilated to the literal, that the wayfaring man need not err. Of the literal in the scriptures, we will give an instance or two: The case of Jacob, being overtaken by his father-in-law Laban, they finally made a covenant that they never would pass that place to harm each other; and that they may never forget this covenant, Jacob took a stone and set it up for a pillar (or way mark,) and told his brethren to gather stones and make a heap, the margin reads the heap of witness, beacon or watch tower. Laban says 'This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm.' Gen. xxxi, 31, 43-52.

2. The curse of God rests on all such as remove 'their neighbor's land mark.' Deut. xxvii, 17. This undoubtedly means both literal and spiritual, as in the case in Isa. x, 13. 'The Assyrian (the oppressors of God's people) make their boasts in removing the bounds of the people (or land marks.) God tells his people not to be afraid of them, for yet a very little while and the indignation shall cease, and mine anger in their destruction.' Verses 24, 25.

Hosea says the Princes of Judea were like those that remove the bound. v. 10. The spiritual leaders in Israel remove the bound, and make sad the heart of the humble seeker. This has been done undoubtedly since the days of the going out of Egypt, but never in so general and in such a peculiar manner as within the last thirty months. Hence the pressing necessity for God's people to set their hearts toward the highway which they went, and look well to, and remember their way marks and high heaps, or as Jesus taught those in the Philadelphian church 'to hold fast that which they had.'

Our object then is to present in a prophetic and spiritual point of view, the way marks and high heaps which the people of God have bitterly experienced in these last days.

In directing your mind to this great and all absorbing subject, I wish you to look back on your pathway to the year 1840, when the subject of the second Advent of Jesus aroused the dormant feelings of his people to examine their Bibles as they never had done before.—The best view, and I know not but the only one which was published down to May 1844, will be found in volume 1 of the ADVENT SHIELD and REVIEW, under the head of *Rise and Progress of Adventism*, Article II.—As all of my readers may not be privileged to see this standard work which marks the Second Advent believer's pathway as above stated, I shall take the liberty occasionally to make some quotations therefrom to show the motives, feelings and determinations, of some of those who led the way in this glorious work. But to the subject of the text. Where in the Bible do we find the light in our pathway, showing us in 1840 what to call our

FIRST LAND MARK AND HIGH HEAP.

A Proclamation of the everlasting Gospel! John in vision says, 'And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a

loud voice, fear God and give glory to him, for the hour of his judgment is come.' Rev. xiv, 6, 7. Now every one knows, or must see, that this angel symbolizes messengers or teachers preaching the everlasting gospel just before the judgment; for the next angel that follows, announces the fall of Babylon just before the end of time. Furthermore, invisible angels have never been known to preach to men. Respecting 'the hour of God's judgment is come,' there must be order and time, for God in his judicial character to decide the cases of all the righteous, that their names may be registered in the Lamb's Book of Life, and they be fully prepared for that eventful moment of their change from mortal to immortality.

Respecting the time and order of this everlasting gospel, Jesus has given the same view in Matt. Ch. xxiv. His answer to his disciples respecting his coming and the end of the world, (or as Campbell translates it, "the conclusion of this state,") he says in v. 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." What end? See Campbell's translation. "And these good tidings of the reign shall be published through all the world for the information of all nations, and then shall come the end," or as he said in v. 3, the "conclusion of this state," the closing of the gospel dispensation. It is clear that it is not the same in time that Paul speaks of in A. D. 64 to the Col., that this gospel had then been "preached to every creature under heaven." Now at the hour of God's judgment, it is to be published *only* to every nation, and kindred, and tongue, and people, and not as it had been to "every creature under heaven."

Without pursuing the subject any farther, we say the only clear understanding of this proclamation at the hour of God's judgment in Rev., is the preaching of the Second Advent, and the reign of Christ in the new heavens and new earth, and that the angel that John saw represents messengers delivering a message with a *loud voice* (that the sound may be heard throughout all these nations.) was William Miller, of Low Hampton, N. Y., and all others who believed and honestly taught the same doctrine, and that this doctrine has been published, by books and preaching, to every nation under heaven, is clear, and not *now* disputed; and that I have given what all Advent believers admit and teach is the clear understanding of the text. Is it possible for any one to show that this proclamation in the text has ever been published to every nation and kindred under heaven since the days of the Apostles. I think history will be searched in vain for it, and if it has not been faithfully given since 1840, then I think it cannot through the instrumentality of man. Then if, as we have shown, this prophecy is fulfilled, it never can occur again. That it is done I have not the shadow of a doubt.

The commencing of the way. Father Miller says his first lecture on the Second Advent was in August, 1833. Advent Shield, page 57, says, 'His first course of lectures in Chardon Street Chapel, Boston, constituted altogether a new era in the history of Adventism.' This was in the winter of 1840. In March following the first paper was issued by J. V. Himes, called the SIGNS OF THE TIMES, relating to the second coming of Christ. By this means the subject was made public throughout the land.

October 14, same year, the first Second Advent Conference convened in Boston, at the close of which they sent out their first circular to the world. Before the close of the memorable year 1840 this glorious doctrine of our coming Lord was fairly under way. The flying angel or messengers now began to move from

the very same quarter of the Globe where, sixty years before, the sun was darkened and the moon refused her light, to issue the Proclamation of the reign of Christ and give the world their last warning.

To show how this glorious work was progressing, I will give extracts from two letters published in the Signs of the Times, April 15th, 1840. The first is from the pen of Elder D. Millard, Portsmouth, N. H. he says: 'On the 23d of January, Brother William Miller came into town and commenced a course of lectures in our chapel on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers in an evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must be the sinner's heart that could withstand it. All was order and solemnity. Generally as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends in the most moving language to come to the fountain of life. Our meetings thus continued on evenings for six weeks. For weeks together the ringing of bells for daily meetings rendered our town like a continual Sabbath. Indeed such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from 500 to 700. Never while I linger on the shore of mortality, do I expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water side thousands would gather to witness this solemn institution, and many would return from the place weeping.'

The second letter is from Elder Fleming of Portland. Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems to be agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The great alarm is among those that did not come near. But those who candidly heard are far from excitement and alarm.—The interest awakened by the lectures is of the most deliberate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this—Br. Miller simply takes the sword of the spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts!! that is all. Before the edge of this mighty weapon infidelity falls and Universalism withers. False foundations vanish, and babel's merchants wonder. It seems to me that this must be a little the nearest like Apostolic revivals of any thing modern times have witnessed.' April 6th he writes again,—'There has probably never been so much religious interest among the inhabitants of this place generally, as at present; and Mr. Miller must be regarded directly as the instrument, although many no doubt will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. At some of our meetings since Br. M. left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between one and two hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city, and

all the adjacent country. A number of Rumsellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. *Infidels, Deists, Universalists* and the most abandoned *profligates* have been converted. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour—I was conducted into a room over one of the banks, where I found from thirty to forty men of different denominations, engaged with one accord in prayer, at eleven o'clock in the day time! In short it would be almost impossible to give an adequate idea of the interest now felt in this city. One of the principal booksellers informed me that he had sold more Bibles in *one month*, since Br. Miller came here, than he had in any four months previous.'

We might go on multiplying accounts of the like nature from other places if it were necessary; but we think this will suffice to convince the honest hearted.

The Second Conference was another glorious gathering, in the city of Lowell, June 15-17, 1841. This was another time of deep interest, and gave a new impulse to the cause here. Br. J. Litch gave the history of the Ottoman empire, which closed up the sounding of the sixth angel and second woe, as he had stated would take place on the eleventh day of August, 1840, some two years previous, by calculating the prophetic numbers in Rev. ix. The attention of most all classes had been turned to the proceedings in the East, to see if this prediction would be fulfilled.—Here then was where the flying messengers began to make their message tell! and faith in the Advent was much strengthened, and the believers ranks hourly increased. In the spring of this year, Father Miller, Elder J. V. Himes, and Elder Cole, visited the southern part of Massachusetts and Rhode Island. In Fairhaven and New Bedford the subject had been previously presented, but now it seemed to be fanned up to a flame that the lukewarm and cold hearted professors could not withstand. The clergy were called upon to hold a meeting to canvass this subject. A large majority of them met and organized; read and prayed, and undertook to examine the visions of Daniel. Adjourned for further consideration; reassembled the next day; and closed their convention by giving the vision to a dead man, even Antiochus Epiphanes. 'And so they wrapt up the matter.' Opposition from various quarters began to arise; but the cause was hourly increasing and spreading through the land among the honest and faithful. In October the third conference was held in Portland, Me. Here a new impulse was given to the cause in that section of the country. Conferences were held in other places during the winter, particularly in New York City, Ct., N. H., Vt., &c.

In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject, said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Hab. 2468 years before, where it says, 'And the Lord answered me and said, *write the vision and make it plain upon tables, that he may run that readeth it.*' This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who

felt the message may read and run with it. A camp-meeting was also appointed for the first time, and convened the last week in June, at East Kingston, N. H., where an immense multitude assembled to hear the glad tidings of the reign of Christ. Now—to use a figure—the Advent ship was making such rapid onward progress under her cloud of well trimmed sails, that all the opposition of currents and adverse winds, (traditions of men) could not check her career. Camp meetings and conferences were being multiplied throughout the middle and northern States and Canada, and the flying angels or messengers of this 'judgment hour cry,' were seen moving, with all the speed of locomotives, on railroads and in steamboats, passing from place to place, 'saying *with a loud voice*, the hour of his judgment is come.' Here to, God, 'looking down from the height of his Sanctuary,' fulfilled his promise, and multiplied earthquakes in divers places, and fearful sights, and great signs in the heavens. Also, as said the Apostle Peter, they should prophecy, dream *dreams*, and see visions. I believe it was generally admitted on all hands, that history had never recorded the like within the compass of so few years, since the days of the first Advent. Who among the many thousands that crowded to the camp and great tent meetings about this time, at East Kingston, Littleton, Taunton, Salem, &c., does not distinctly remember the crowded steamboats, the overflowing cars, the jammed stage coaches, and almost all kinds of traveling vehicles, filled, with men women and children; besides foot passengers crossing and re-crossing from every cross road, and almost every by-path, pressing into the great thoroughfares, all making their way to or from the Second Advent camp ground; many of them probably to gratify their vain-curiosity, while thousands of others were filled with anxiety to learn the truth of this (said to be) new doctrine, by listening to these flying messengers of God, who were 'saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come,' in other words, 'the end of all things is at hand.' We believe that Christ will come in 1843.—It was also called the 'Midnight Cry.' And who does not also remember the thousands of happy converts to this glorious doctrine, who began immediately to *purify* themselves (as said the angel Gabriel) by breaking off from all their sins and turning to God, so that not only on the camp ground, but from the highways, stages, steamboats and rail cars, the songs of 'Alleluia' to the Lamb, and shoutings to the most high God, resounded and filled the air as we passed along. Were these people mad or crazy? Why were they not afraid or ashamed so to disturb their fellow passengers who had paid their fare for quiet and respectable accommodations? Because they believed the Message was true. It said 'fear God and give glory to him,' and as they obeyed, the fear of man departed. Some said we were crazy—but we heeded them not. Many say we are not only crazy, but fools, for the position we have taken, since the time past—but this does not trouble us much. We believe this will soon be tested, and we fear not the result. How was it that the city authorities, and the railroad directors at the Salem depot allowed so many hundreds of these crazy fanatics to fill up their buildings and re-commence their meeting, in shouting and praising the Lord, for about two hours, while waiting for the cars that had been detained on the track? One reason no doubt was, they did not see that we were so much out of the way, as they were reaping such a rich harvest from our fare; and another perhaps more powerful reason was, that they were convicted of the truth of this doctrine. For according to accounts from

there soon after, it appeared that the whole city was shaken by the power of these truths. Here I might go on and multiply facts of a similar nature in various places, but my limits will not admit of it.

Laborers now began to cross the great Atlantic to sound the cry. A paper was now established in New York called the 'Midnight Cry.' As 1843 was ushered in, the cause seemed to move forward with redoubled energy. It might well be said the virgins now took their lamps (Bibles) and went forth to meet the Bridegroom. Do not forget this literal fulfillment, Hardly an Advent believer in their camp and conference meetings, but what was furnished with a Bible, to give them light.

As it is not my object to enlarge this work, I would again refer the reader to the Advent Shield for information respecting the many interesting events, scenes and disappointments, in the passing of times, and so forth, down to the end of the Jewish year 1843.

Before the close of this memorable year, conferences were appointed to be held in New York, Philadelphia, Baltimore, and finally Washington City, to re-arouse and give the last warning, and, if possible, wake up and warn the household of Cæsar! This was a season of thrilling interest to all who truly loved the Second Advent doctrine. Br. G. and myself passed through these cities down into the slaveholding States, where we found a great number of white people ready and anxious to hear the doctrine. But the poor slaves feasted upon it, especially when they learned that the Jubilee was so near at hand. They seemed to drink it down as the ox drinks water, and from what I have since heard, I believe that many of them will be ready when Jesus comes. As we passed on from county to county, holding meetings, I one evening observed one of my hearers very uneasy. He came and got hold of me after we had closed the meeting, and says, you must go home with me. I introduced him to Br. G., my companion. He said we must both go. After we were in his coach underway for his plantation, he asked his wife if she remembered the dream which he related to her a few mornings since. She said yes.—Well, said he, these are the two angels which I saw in that dream. Said he, while I was listening to your discourse, I thought I had seen you before; I now remembered my dream of seeing two angels, that had come with good news, or something to this amount, and much more that I don't now remember. Your countenance and sallow complexion and mark (mole) on your cheek, are clear and distinct. This so impressed his mind, and his neighbor's also, to whom he related the dream and the message which we had delivered in five lectures, that we were earnestly entreated to stop and give them more light on this absorbing subject. We could not, for our appointments were ahead. What gratified us much was, he gave his coachman orders for all hands (his slaves) to go to meeting. This was just the thing we wanted, for we had ere this learned that the great burden of our message was to the down trodden and oppressed slave; and we trust some will be found there on the rock when Jesus comes.

When we had closed our lectures here, the coach of Mr. H. was ready to convey us some 25 miles to our next appointment. He related his dream to his friends on the way and where we arrived, and said at parting, 'I would be willing to sacrifice all the property I have if I could be in your situation.' God grant he may be saved, with all that are willing to make the like sacrifice.

As I have quoted Peter on this subject, to prove that these things would be in the last days, I will just give one instance more, out of the thousands that could be

named of others, in different places, during this loud cry. For some days my mind had been burdened to go with this message to Block Island, some thirty miles at sea from Newport, R. I. Objections and entreaties were thrown in my way, as in the case just mentioned, that the slaveholders would kill me because I was an abolitionist. Now there was no way for me to go in the dead of winter, and I never had been there; I was an entire stranger, and what did I expect to do? I said, God knows best. This I know, I have got to go. Finally all objections were removed. If God had directed, it was of course my duty. Through much anxiety and difficulty, mingled with joy and satisfaction, I at length reached there on Sunday, (not the Sabbath.) I met the minister and people coming from the forenoon meeting. After making myself known to the minister, he introduced me to his deacon. He said to his companion, (as it was soon afterwards told,) that is the man I saw in my dream. I think he said night before last. He came here from the east to bring us news, or good news. The Justice of the Peace pressed me to call and see him. I did so, and at the time I had in my hand an unbound book. He seemed somewhat agitated, and wanted to know the contents of the book, and if I would not let him have it. Said he, in my dream the other night, I saw a man here from the east, with good news; he held a letter in his hand, and I thought there was fifty dollars in it for me. A few evenings after this, to the astonishment of his neighbors, he heartily confessed his opposition, came over on the side of truth, related his conviction of sin, his singular *dream*, and conversion. Said he, my dream is interpreted: instead of fifty dollars in that letter, (I had been reading some extracts from Litch's Prophetic expositions) I have received that which is far beyond it, (or to this effect,) and that's the *man I saw*. From another neighborhood here, a woman related her dream about the chart, which had not been known here, described it hung up over the pulpit; as the house was constructed, this was the only place we could hang it to explain from. Now I ask, were these dreams from God or the Devil, judge ye? One thing I know, that I never had such a peculiar burden for any other place I visited during this loud cry, as these two, and I returned perfectly free and joyful, satisfied in my own mind that I had obeyed the Lord, and all that was done would result to his cause. 'To him be all the glory, Amen.'

All attention was now called to the long looked for period, the end of the Jewish year, viz the 17th of April, 1844. We had rallied down to this point buoyant with hope and expectation, Bible in hand, (our lamps) to meet the bridegroom, expecting certainly that 'the Lord himself would descend from heaven with a shout, and Daniel, with all the just, would stand in his lot.' Here we were sadly disappointed. But the world was glad, and said to us, 'You see now what we told you—we were right. You thought you knew more than your neighbors. Now go and make your confession, and be reinstated in your former position.' Though we could not see the meaning of our disappointed hopes, the response to our prayers was, God will justify his word, it will 'not return to him void.' And this word said, 'Light is sown for the righteous,' (Prov. ii, 7,) and our minds were made up to wait for it. Our reply was, never! Go back to what? darkness, confusion, Babylon! No, no. We have experienced too much of the power and glory of God, to yield this '*waymark in our pathway*.' If there is no other difference to be seen, one mark is sure; we have been honest, and you have not.

At this important crisis the 'Advent Shield' was

published, reviewing all the past, especially the prophetic chronology, showing positively that our *waymark* was sure.

Now see page 87. 'We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' (Rev. xiv, 6, 7.) It is a sound which is to reach all nations; it is the proclamation of the everlasting gospel. In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. The story for instance, which was started by the New York Sun, that Mr. Miller had fixed on the 23d of April, 1843, as the time for Christ to come. There was scarcely a place *known*, where this report was not heard, and an interest awakened. Again, page 92—'No cause of a moral or religious character, probably, ever made so rapid advances, as the cause of Adventism. Its votaries have usually been the most humble, pious, devoted members of the different churches, men and women who love their Lord, and to whom the thought of his glorious advent has been a source of the sweetest pleasure. Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives. Their record is on high.'

What shall we say more? What need of multiplying more testimony to prove this point? All advent believers have agreed down to this point. Here, then, we say is demonstrated our first great *waymark with heaps* to sustain it. Not heaps of stones, but scripture testimony, proved out in our actual experience, which has so completely blocked up the *pathway*, that it cannot be retraced, but at the utter destruction of the whole man, body, soul and spirit. This brings us to our

SECOND WAYMARK. TARRYING OF THE BRIDEGROOM.

Matt. xxv, 5. 'While the bridegroom tarried, they all slumbered and slept.' In overhauling our dead reckoning, and re-examining our past observations, we could discover no mistake. But we did discover one thing, which was to us a clear explanation of our text, at the same time so simple that the most we could say about it was, that God had withholden our eyes from this point as he did the two disciples in company with Jesus at his resurrection. And this was, that six months had yet to be added to the prophetic periods before we could make them out full and complete.—For instance, we now could see clearly that it would take every hour of 457 B. C., and 1843 years after, to fill up 2300 days or years; and so of the seven times of the Gentiles; 677 B. C. and 1843, was only 2520 as given on the chart. Here we see plainly that the commandment to restore and build Jerusalem, did not go forth until the middle of 457; and so of the captivity of Manasseh, B. C. 677. And also that the 6000 years of the world could not be complete until the seventh month, where it commences.

That the *ten virgins*, a company of Second Advent believers, had been out with their *lamps* (Bibles) to meet the bridegroom (Christ) in 1843, was not doubted. That he *tarried*, that is, came not so soon as they expected him, was also clear. That this company became *drowsy and fell asleep*, and consequently lost a great part of their interest in the doctrine, and especially on *time*, was afterwards fully demonstrated, first, by the publication of a letter from one of our leading messengers, (Wm. Miller,) in the Advent papers, which stated that we must now look for the bridegroom (or Christ) every day until he came. This was generally admitted, but was soon proved to be a great mistake; but it was about the best we knew at that time, (May

1844) for while we were in this *stupid, dark and still* time, (Midnight) a cry was raised which clearly proved that the bridegroom could not come until at least three months.

Secondly, by the tens of thousands of confessions which these very same virgins made, at private and general conference, and camp meetings, after they were aroused by a cry at midnight. So clearly was this part of the parable fulfilled, that I can now hardly remember an individual among all the virgins that did not confess (and many with pungent sorrow) their stupidity and loss of interest in the doctrine and time of the Advent. It may answer for individuals who seldom visited our general meetings, to deny this fact, but any one who frequented them at this crisis, must have had their ears closed, and been fast asleep, not to have witnessed the multiplied and continual cases of this kind in all parts of the meeting. But why need I labor any further to prove what almost every living virgin in that company knows was *their* experience. I think it would be as easy to prove that we never had any meetings after April, 1844. I think *this*, with what further additional evidence we shall offer in another place, will sufficiently demonstrate this second *waymark* in our pathway, during this judgment hour proclamation. For we did clearly and literally, according to the representation of an Eastern Marriage, fulfill the text in v. 5; viz: became drowsy and fell asleep, while the Bridegroom *tarried*.

THE ONE HUNDRED AND FORTY FOUR THOUSAND.

"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Rev. xiv, 1.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree: And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. vii, 1-4.

To what state of the church do these scriptures apply? Evidently to the present. But as some doubt this position, we wish briefly to give some reasons for believing that the 144,000 are those who are alive, and are changed at the second advent.

I. The 144,000 are introduced in Prophecy among the preparatory scenes of the second advent. Reader, please take your Bible, and mark carefully the connection between the thirteenth and fourteenth chapters of Revelation. The thirteenth chapter, and the first five verses of the fourteenth, are a connected chain showing the sad history of the church during 1260 years of Papal rule, which reached to within fifty years of this present time; also, her last struggle with the image beast, and the saints' final and glorious deliverance. They stand on Mount Zion with the Lamb. The division of chapters should be between the fifth and sixth verses of the fourteenth chapter. This any one may see: for the sixth verse introduces another chain of events, which is not at all connected with the preceding chain. How very natural to suppose that John, after viewing the saints persecuted by

the beast, and his image, would follow them but a step farther to Mount Zion with the Lamb.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. xv, 2.

Rev. vii, 1-3, has been, and is still, held by Adventists, with very few exceptions, to apply to the preparatory scenes of the second advent. In fact it seems impossible to apply it any where else.

Mark this: John was shown, not things that were in the past, no, but 'THINGS WHICH MUST SHORTLY COME TO PASS.' It is true that some allusions were made to the past, but it was only to explain the 'things which must shortly come to pass,' as in the case of the 'woman,' the 'dragon,' and the 'man child' of Chap. xii. This fact seems quite destructive of the view, that the 144,000 were raised at the time of the first advent. If the prophecy relative to the 144,000 was fulfilled at the time of the first advent, then the faithful Witness, instead of doing what he said he would do, viz: 'shew unto his servant things which must shortly come to pass,' showed John things that were all past, at least sixty years before he had his revelation in the Isle of Patmos. The twelve tribes, of which the 144,000 are sealed, are the same that the Apostle James addressed, A. D. 60.

"James, a servant of God and of the Lord Jesus Christ, to the TWELVE TRIBES which are scattered abroad, greeting," James i, 1. This epistle is evidently addressed to the present state of the church; to that state when the people of God are waiting for the Lord, and in their disappointed, waiting, trying state need much patience. 'Be patient, therefore, brethren, unto the coming of the Lord.' Chap. v, 7. 'Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh,' verse 8. From these scattered 'tribes' who are exhorted to wait patiently for the Lord, the 144,000 are to be sealed.

II. The history and description of the 144,000 apply to those who are to be changed at the coming of the Lord, and to no other class. First, 'having his Father's name written in their foreheads.' Said the true Witness to the Philadelphia church, 'Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out, and I will WRITE UPON HIM THE NAME OF MY GOD.' Where? 'In their FOREHEADS,' just where John saw the 'Father's name.' Now just as sure as the Philadelphia church is the true church of the last days, just so sure the 144,000 are sealed, just before the coming of the Lord.

Second. They sing 'as it were a new song,' that none, in all wide heaven, but the 144,000 'could learn. 'And they sing the song of Moses the servant of God, and the song of the Lamb.' Ch. xv, 2.

The song of Moses was the history and deliverance of Israel. The new song of the 144,000 will also be of their experience and their deliverance. The reason why none but the 144,000 can learn or sing this song, will be because the history and deliverance of no other class will be like those who pass through the time of trouble, and are changed 'at the twinkling of an eye' at the coming of the Lord.

Third. 'These are they which were not defiled with women.' A woman is used as a symbol of the church. See Rev. xii, 1-6; xvii, 1-6. The woman arrayed in purple and scarlet-color, on whose 'forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS,' is the Catholic Church. Her harlot daughters must therefore be the Protestant sects. They are the women with whom

the 144,000 are 'not defiled.' Why not defiled with them? Because they obey the voice from heaven, saying—'Come out of her, my people, that ye be not PARTAKERS OF HER SINS, [be defiled,] and that ye receive not of her plagues.' Ch. xviii, 4.

Fourth, '*These were redeemed from among men.*' Not out of their graves; no, no.—'FROM AMONG MEN.' They must, therefore, be the living saints who are changed to immortality at the coming of the Lord. The sleeping saints are not 'among men.'—Those who came out of their graves at the time of the first Advent were not among men. No, they were in the silent grave. Some say that the 144,000 were the infants slain by Herod. Those infants had been slain more than thirty years, and of course had returned to dust again. What folly to say that they were redeemed 'FROM AMONG MEN'!!! There is no consistency in such a view. The simple truth on this point is this:—The 144,000 are on the earth, 'among men,' [the wicked,] at the coming of Christ, and at the 'voice of the arch-angel' they are changed in a moment, and are 'caught up' FROM AMONG MEN to 'meet the Lord.'

Fifth, '*Being the first fruits unto God and the Lamb.*' The first fruits in this text, do not refer to the type—the 'sheaf of the first fruits of the harvest,' which the priest waved before the Lord 'on the morrow after the Sabbath.' Lev. xxiii, 10-12. That was fulfilled in Christ, 'Christ the first fruits; afterward they that are Christ's at his coming.' Cor. xv, 23.—Paul does not say, Christ and 144,000 the first fruits, no, no; the 144,000 are a part of the great harvest, in the end of the world, of which the risen Saviour was a sample, or first fruits. If Paul had said, Christ and 144,000 the first fruits, and there was no other testimony in the way, then we might with safety believe that they were raised at the first Advent; but as it reads 'Christ the first fruits,' we think it safest and best to believe it as it reads.

'Of his own will begat he us with the word of truth, that we should be a KIND OF FIRST FRUITS of his creatures. James i, 18. It will yet be more clearly seen that the living saints will be delivered by the voice of God; and have power over the nations before the second Advent. Their captivity will be turned, and the yoke broken from off their neck, and 'destroyed, BECAUSE OF THE ANOINTING.'" See Isa. x, 27. The latter rain—the outpouring of the Spirit—prior to the Advent, will ripen the 144,000 for the harvest, while the other saints will be still sleeping in the grave. In this sense they will be 'the first fruits unto God and the Lamb.' Then they will be 'without fault before the throne.' They will confess all their faults while Jesus is in the Sanctuary ready to blot them out, and they will be borne away by the scape-goat, just before our High Priest comes out to bless his waiting people.

THE SEAL.—God has ever had a test truth, with which to seal his people. See Eph. ii, 13; Rev. ix, 4. 'And I saw another angel ascending from the rising of the sun, having A SEAL of the living God.' Rev. vii, 1, Whiting's translation. But the last sealing truth is the immutable law of Jehovah, of which the Sabbath is the crowning testimony. See Isa. viii, 16; Rev. xii, 17; xiv, 12; xxii, 14.

But do you believe there is salvation in the Sabbath? Answer. We do not believe there is salvation in the Sabbath any more than in the other nine commandments. Salvation comes through Jesus Christ our Lord. Let me, reader, ask you a question. Do you believe that we can have salvation through Jesus, while violating all or either of the other nine commandments? You

answer no. Neither can you have salvation through Jesus, if you reject the clear light of the Holy Sabbath. The Sabbath is the seal, and the Holy Spirit is the sealer. 'After ye believed ye were sealed with the Holy Spirit.' Eph. ii, 13. 'And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' Eph. iv, 30. W.

THE PRIESTHOOD.

BY O. R. L. CROSIER.

[Concluded.]

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions for the burnt-offering, the 2d for the meat-offering, the 3d for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering, Ch. v and vi, 1-7, was similar to the sin-offering. "If a soul sin through ignorance," Ch. iv, 2, "when he knoweth of it, then shall he be guilty," Ch. v, 3, "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing," ver. 5, From Num. v, 6-8, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his trespass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court, Ch. iv, 24; i, 1; xvii, 1-7, there he (or the elders) laid his hand on its head and killed it, Ch. iv, 2-4, 13-15, 22-24, 27-29. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an atonement for the individual, and his sin was forgiven, Ch. iv, 5-10, 16-20, 25, 26, 30-35.

The carcasses of the sin-offerings were taken without the camp and burned "in a clean place," Ch. iv, 11, 12, 21.

It should be distinctly remembered that the priest did not begin his duties till he obtained the *blood* of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the *forgiveness* of sins. These points are expressly taught in this Ch. and the following one on the trespass-offering. Here is *an* atonement, to make which, the priests only entered the Holy, and to make it they could enter that apartment "always" or "daily." "But into the second [the Holy of Holies] went the high priest *alone once every year*, not without blood, which he offered for himself, and for the errors of the people," Heb. ix, 7; "Errors of the people," *Laos* nation. This defines the yearly to be.

The National Atonement, of which the Lord "speaks particularly" in Lev. xvi: "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, before the mercy-seat, which is upon the ark; *that he die not*: for I will appear in the cloud upon the mercy-seat:" ver. 2. For what purpose and when could he enter it? "To make an atonement for *all* Israel, (the whole nation,) for *all their sins once a year*." "on the tenth day of the seventh month," ver. 34, 29. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, ver. 4, Ex. xxviii, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, *the holy crown*, (Lev. viii, 9,) with "HOLINESS TO THE LORD" engraved upon it, placed upon the fore-front of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement to *cleanse them*, that they may be *clean* from all their sins before the Lord, ver. 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering ver. 3, and for the people, two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, vs. 5-8. He killed or caused to be killed the bullock for a sin-

offering for himself, ver. 11. "Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the veil: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times," vers. 12-14. So much in *preparation* to make the atonement for the people; a description of which follows:

"Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal references,] the holy place [within the veil, ver. 2,] *because of the uncleanness of the children of Israel*, because of their transgressions in all their sins: and so shall he do for [i. e. atone for or cleanse,] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness, vs. 15, 16; "And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself,) and of the blood of the goat (for the people,) and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and *cleanse it*, and *hallow it from the uncleanness of the children of Israel*," ver. 18, 19. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministration. Thus it received the uncleanness from which it is now cleansed. Ex. xxx, 1-10; "Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement." We see from verse 20, that at this stage of the work "he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," i. e. the Holy of Holies, the Holy, and the altar in the latter.

We have before seen that atone, reconcile, cleanse, &c., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was per-

formed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the veil contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was a type of the new covenant Sanctuary was cleansed.

The high priest on this day "bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts."—Ex. xxviii, 38. These holy things composed the Sanctuary. Num. xviii, 1. "And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the Sanctuary." This "iniquity of the Sanctuary" we have learned was not its own properly, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, Lev. iv, 14; v, 3-6, then of course they became sins of knowledge. Then the individual bore his iniquity, Lev. v, 1-17; vii, 1-8, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, Lev. xvii, 11, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the veil and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the "iniquity of the Sanctuary" for the people "to make atonement for them," Lev. x, 17. "And when he hath made an end of reconciling the holy place [within the veil, ver. 2.] and the taber-

nacle of the congregation, and the altar [or when he hath cleansed the Sanctuary,] 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 and 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 into a land not inhabited [margin, of separation.] Lev. xvi, 20-22.—This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, vs. 24, 25. The burning without the camp of the carcasses of the sin-offerings closed the services of this important day.—Ver. 27.

THE ANTOTYPE.—As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "*body*," the "things themselves;" which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father;" let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns, finite as we are, we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was anointed with the Holy Ghost and by his own blood entered his Sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies &c., Heb. viii, 6, 2.—Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies, says, Ch. ix, 8. "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered" &c., "until the time of reformation: But Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia,) Ch. ix, 8-12. The phrase, eis hagia, in ver. 12, is the same as that rendered "holy places," ver. 24. Hagia, in these two verses, is in the acc. pl. neuter and governed by the prep. eis which signifies on, into, upon, or among, Hagia, being a neuter adjective, is properly rendered "holy things;" but Hagia in ver. 2, is in the nom. sin. fem. and properly rendered, Holy place. The definite article "the," belonging before "good things" in ver. 11 and Ch. x, 1, makes the expression mean things "good in themselves, or abstractly good."—This shows the perfect harmony of Ch. ix, 11, 12, 23, 24, and Ch. x, 1. The "things" are "good in themselves," "holy," or "heavenly," and in "heaven itself" where Christ has entered as our High Priest to "minister" for us; and those "holy things" "in heaven" are connected with the "greater and more per-

fect tabernacle," "which the Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, Ch. ix, 1-5: and all those holy things together make the Sanctuary. The Holies (two) ver. 8, the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to his "greater and more perfect tabernacle," spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in Ch. ix, 8, 10, 19, is Hagion, "of the Holies," instead of the "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle. Now if there be but *one* place in the heavens, as many say, why were there *two* in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. vi, 19, 20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the veil. But the veil which divides between the Holy and the Holy of Holies is "the second veil" Ch. ix, 3; hence there are two veils, and that in Ch. vi, being the first of which he speaks, must be the *first* veil, which hung before the Holy, and in Ex. was called a curtain. When he entered within the veil, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the veil, i. e. the atonement of both apartments, including both the forgiveness and the blotting out of sins.—Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from Lev. xvi. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries, was then cleansed. I call them their Sanctuaries, for they are not the Lord's. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation; Again, if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, Heb. ix, 6, previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the *forgiveness of sins*, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispen-

sation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day; and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things to come, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the *forgiveness of sins* was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (Heb. ix, 7,) began at the first Advent, the antitype of the daily (Heb. ix, 6,) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary?—Roman soldiers and wicked Jews.

2. The *slaying* of the victim was not making the atonement: the sinner slew the victim, Lev. iv, 1-4 13-15, &c., after that the Priest took the blood and made the atonement. Lev. iv, 5-12, 16-21.

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Heb. viii, 4, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.

Let us now examine a few texts that appear to speak of the atonement as passed. Rom. v, 11; "By whom we have now received the atonement," [margin, reconciliation.] This passage clearly shows a present possession of the atonement at the time the apostle wrote; but it by no means proves that the entire atonement was then in the past.

When the Saviour was about to be taken up from his apostles, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," which came on the day of Pentecost when they were all "baptized with the Holy Ghost." Christ had entered his Father's house, the Sanctuary, as High Priest, and began his intercession for his people by "praying the Father" for "another Comforter," John xiv, 15, "and having received of the Father the promise of the Holy Ghost," Acts ii, 33, he shed

it down upon his waiting apostles. Then, in compliance with their commission, Peter, at the 3d hour of the day began to preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts ii, 38. This word remission, signifies forgiveness, pardon or more literally sending away of sins.

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, Ac. iii, 19, "Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance and conversion (turning away from sins); for what purpose? "That your sins *may be* (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away" (Ac. xxii, 16) remitted or sent away from them their sins.—(Ac. ii, 28;) and of course are forgiven and have "received the atonement;" but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the veil and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is "made free from sin." The Lamb on Calvary's cross is our victim slain; "Jesus the Mediator of the new Covenant" "in the heavens" is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the "shadow." 1st, Convinced of sin; 2d, Repentance and Confession; 3d, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. i Peter ii, 24; "Who his own self bare our sins in his own body on the tree." See also Matt. viii, 17; Isa. liii, 4-12. His body is the "one sacrifice" for

repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered "once for all," "on the tree;" and all who would avail themselves of its merits must *through faith*, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must "maintain good works," not the "*deeds of the law*;" but "*being dead to sin should live unto righteousness*." This work we all understand to be peculiar to the Gospel Dispensation.

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An inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the *plain testimony* of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways—by an unclean person entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled;" Lev. xii, 4. It could be profaned by the high priest going out of it, while the anointing oil was upon him, for the dead; (Lev. xxi, 12;) by a man's negotiating to purify himself; Num. xvii, 20. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen; ii Ch. xxxvi, 14. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry,] therefore will I diminish thee." Eze. v, 11.

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; Eze. xxiii, 38, 39. "Her priests have polluted the sanctuary; they have done violence to the law." Zeph. iii, 4. Antiochus polluted it by offering swine's flesh upon its altar, Mac. From these texts

we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed *before* the atonement was made by which it was reconciled or cleansed. See ii Chap. 29. And that, we have seen was the law of cleansing, Lev. xii to xv Chaps; the object must be made visibly clean, so to speak, so that *we* would call it *clean*, to *prepare* it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the removing of such defilement would not be *the cleansing* it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency. The legal typical process of defiling and cleansing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, Col. i, 19, 20, "For it pleased the Father that in him should all fullness dwell, and having made [*margin*, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." When "things on earth" are spoken of in connection or contrast with "things in heaven," no one can understand them all to be in the same place. "Things in heaven" are to be reconciled as well as 'things on earth.'

If they needed reconciling they *were* unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." He went into heaven, and Paul says that the "building of God, an house not made with hands" is in the heavens; ii Cor. v, 1.

For what did he go to his Father's house? "To *prepare* a place for you." Then it was unprepared, and when he has prepared it, he will come again and take us to himself.—

Again, Heb. ix, 23, "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." What were the patterns? "The tabernacle and all the vessels of the ministry," (ver. 21,) which constituted the worldly Sanctuary; ver. 1. What were the heavenly things themselves? The greater and more perfect tabernacle, (ver. 11,) and the good things and the holy things; (vers. 11, 12.)—These are all in heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself," ver. 24. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly.

THE SCAPE-GOAT.

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st, That goat was not sent away till after the High Priest had *made an end* of cleansing the Sanctuary, Lev. xvi, 20, 21; hence that event cannot meet its antitype till after the end of the 2300 days. 2d, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited. 3d, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be "without sin." 4th. The goat received the iniquities from the hands of the priest and he *sent it away*. As Christ is the priest the goat must be something else besides himself, and which he can *send away*. 5th. This was one of two goats chosen for that day, one was the Lord's and offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. Lev. xvi, 7-10, 22. 6th. The Hebrew name of the scape-goat, as will be seen from the margin of ver. 8, is "Azazel." On this verse, Wm. Jenks, in his Comp. Com. has the following remarks: ["Scape-goat.] See

diff. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azazel, the angel, (Strongone) who revolted." 7th, At the appearing of Christ, as taught from Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ. v Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev. xvi, 21; And John said, "Behold the Lamb of God, that taketh [*margin*, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st, They are imparted to the victim. 2d, The priest bore them in its blood to the Sanctuary. 3d, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints). Matt. xii, 29; Lev. xi, 21, 22. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ.

The Sanctuary must be cleansed before Christ appears; because, 1, He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and

then without sin; it is manifest that the Sanctuary must be cleansed before he appears. 2, The host are still under the indignation after the Sanctuary is cleansed, Dan. viii. Both the Sanctuary and the host were trodden under foot. "Unto 2300 days then shall the *Sanctuary* be cleansed," or justified (*margin*.) This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know *what* should be in the *last end* of the indignation." In the explanation which follows; he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed.

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The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people, after the Sanctuary is cleansed, and before the indignation is *made to cease* in the destruction of the little Horn, the fruit and the successor of the Assyrian, Dan. viii, 25; Is. x, 12, xxv, 3. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [*appointed time, margin*] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," Is. xl, 1, 2. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in Dan. viii. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy. This message is similar to that in Isa. lii, 9. After the good and peaceful tidings have been published, saying unto Zion, *Thy God reigneth*, it is declared, "The Lord has comforted his people, he *hath redeemed* Jerusalem."—Jerusalem *was* in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth *shall see* the salvation of our God."—*Day Star Extra* 1846.

THE SEVENTH MONTH MOVEMENT.

"The late movement in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice, and its history is interesting, not only as a memento of the past, but also as a landmark for the future.

'ITS FRUITS.—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.' 'Advent Shield,' No. 2, pages 267, 271.

The present deplorable condition of the professed second Advent people, seems to call loudly for just such a work as was accomplished at the seventh month, 1844. But such a work they will never experience. There was to be but one going forth, one tarry, and one midnight cry; and they are all in the past, and those who have rejected the work of God, in their past experience may expect to grope their way in darkness, unless they repent zealously and return to the truth again. The present woeful state of many Adventists is certainly the reverse of that consecrated, holy, harmless, broken-hearted, and happy state of mind produced by the seventh month cry.

Look at the perfect war that has been going on between the two second advent papers—the 'Herald' and the 'Harbinger,'—then look at the biting and devouring of one another that is now going on among the Herald party, and then tell us if they do not need just such a work as the 'Advent Shield' says the seventh cry was. But, having pronounced that cry 'a mistake,' the result of 'mesmerism' and of 'the Devil,' and having chosen their own way, God has chosen their delusion for them. Dear Brethren, let them bite and devour one another, but God has something better for us. Let us 'hold fast' and show ourselves the members of the Philadelphia Church, the Church of Brotherly Love. Amen.

PUBLICATIONS.

"THE ADVENT REVIEW."—This is the title of a pamphlet of 48 pages, the size of the paper, containing the most important matter that has appeared in the four numbers of the Review. We have 2,000 copies, and they will be ready for distribution as fast as they are called for. We feel sure that we have done our duty in publishing this work, and now we depend on our brethren to distribute them. Let each brother and sister who can distribute them to profit, send in their orders as soon as possible. In our distributions we shall do well to remember the words of our Lord: 'Give not that which is holy unto dogs, neither cast ye your pearls before swine.'

We have also 600 copies of the four numbers of this paper on hand, which we hope will be called for soon. All orders and remittances for the pamphlet or papers should be directed to Elias Goodwin, Oswego, N. Y., (POST PAID.)

Terms—gratis, except the friends wish to aid in publishing.

SABBATH PAMPHLETS.—The Present Truth, No. 1, and the Review of Joseph Marsh can be had by addressing Elias Goodwin, Oswego, N. Y., or Otis Nichols, Dorchester, Mass., (POST PAID).

Also 'Bro. Miller's Dream,' 'Third Angel's Message,' and 'The Sanctuary 2,300 Days and Shut Door.'

Bro. Rhodes writes from Jackson, Ind., Sept 2:—
"I will here say that we had one of the best meetings with the Saints in Jackson, Mich. Five were baptized—three children—how one of their little faces did shine as it came up out of the water. Glory to God! for salvation that can be felt in the flesh. Bro. Bowles and myself left Jackson, Mich., last Monday. Stopped at Battle Creek, found one brother nearly lost in the darkness of the Laodeceans. We think there is strong hopes of his embracing the truth.

We next went to Climax Prairie; found a few poor souls drowning in the "age to come" doctrine—the return of the Jews—a sacrificial age, &c., &c. Some hopes of their coming into the present truth. We have held meetings here (Jackson) three days, and the Lord has blessed our testimony. Two have embraced the present truth, and I think more will come to the light. I shall start, "if the Lord will," for La Port to-morrow. I am stronger in the truth now, than I was when I left New York. O how clear it all looks to me. The Lord is giving me clearer light on his word every day. I feel now much as Elisha did when he said—"Yea, I KNOW IT, hold your peace."

Kingsbury Ind., Sept. 9, "I am satisfied that the Lord is about to work by the present truth, and he will send laborers into the vinyard. Some three or four confessed the truth yesterday, and others are deeply convicted. Bro. Joseph Cathin has come into the truth like a giant. He has been a leader here. I expect to start to-morrow for Wisconsin."

S. W. RHODES.

CONFERENCE.

There will be a General Conference of the Brethren, at the house of Bro. Harvey Childs, in Sutton, Vt., to commence Sept. 26, 9 o'clock A. M., and hold over the Sabbath. The scattered brethren and sisters are invited to attend the meeting. 'He that hath an ear to hear, let him' come and 'hear.'

In behalf of the brethren, JAMES WHITE.

DEAR BRO. WHITE—The Extra is received, and I find quite a number of typographical errors. Please give the following errata in the "Review":

- Page 1, col. 1, 2d line from bottom, read—very soon, after "will."
- Page 1, col. 1, 9th line from bottom, read—in view of it, after "exalted."
- Page 7, col. 2, top line, read—art for "are," 30th line from bottom, read commandments for "commandment."
- Page 8, col. 1, 26th line from bottom, read 23 for "33."
- Page 11, col. 2, 3d line from bottom, read Rom. xiii. 11, 12, for "xiv, 12."
- Page 12, col. 2, 31st line from bottom, read Isa. lviii for "eviii."
- Page 13, col. 2, 31st line from bottom read Isa. xliii, liv and lxxv, 13, for "xciii, civ and cxv."
- Page 13, col. 2, 30th line from bottom, read lxxix for "cxxxix."
- Page 15, col. 1, top line read ii Esdras xvi for "Esdras xiv." 2d col. 5th line from top read comes for "come." 2d col. 17th line from bottom, read 16-19 for 6-19.
- Page 16, col. 1, 9th line from bottom read ii Esdras for "Esdras."—Top line read ii Esdras for "Esdras."

There are other errors, but they are of minor importance.

HIRAM EDSON.

Port Gibson, N. Y.

ERROR IN NO. 3, PAGE 44.—The first four lines of the first column belong between the third and fourth lines from the bottom of the second column. W.

We now expect to leave for the Vermont conference the 17th.—My address until the first of October, will be Sutton, Vt., and during the month of October it will be Topsham, Maine. JAMES WHITE.

Letters received since September 2:—Otis Nichols, P. M. Bates, E. L. H. Chamberlain, M. S. North, Geo. W. Holt, Elias Goodwin, A. R. Morse, Stockbridge Howland, P. D. Lawrence, Eunice Harmon, Ezra Mngford Joseph Bates, C. S. Hurlburt, C. Stevens, Leonard Hastings, Sylvania Childs, and S. T. Beiden, S. W. Rhodes, 2; Hiram Edson, Melora Ashley.