

# THE ADVENT HERALD,

## AND SIGNS OF THE TIMES REPORTER.

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

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## Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 26, 1845.

### Has the Bridegroom Come?

IS THE DOOR SHUT?—BOTH SIDES OF THE QUESTION.

As the above questions are beginning to be much agitated, it has been deemed expedient, to enable all to examine for themselves both sides of the argument to give, in connection the reasons for and against. We have, therefore, here presented the first of a series of articles from Brother Hale, on this subject, to which we shall append notes embodying the reasons why we have come to the opposite conclusions from those to which he has arrived. There are, however, many points broached by Bro. Hale, with which we fully agree, so that we shall pass over such.

#### BROTHER HALE'S ARTICLE.

There are three questions in which every Adventist must feel the deepest interest at the present time.—1. What is our position in the line of prophetic events, by which God has brought us down to the end?—2. What is our position in reference to the termination of the prophetic periods which we have supposed to bring us also to the end?—3. What are the duties which this position demands of us? and what are the particular trials to which it subjects us? 1. What is our position in the line of events? In reference to the bearing of the events brought to view in the history of nations, and the signs pointed out by the Savior, upon our relation to the end, there is no difference of opinion among Adventists. It exists only in reference to the particulars, the details, in the events which all admit, who admit them at all, cluster around the end itself. Let us come directly to some of these particulars—to the question, Have we had the event denoted by the cry, in the parable of the virgins? On this question three several opinions would be found to exist.—1. That which supposes the parable is not to be applied to the history of the people of God, in any of its particulars, but that it is only designed to exhibit the importance of a preparation to meet the Lord, as a general truth. 2. That which supposes the parable is to be applied in its particulars, but that the

cry has not yet been made. 3. That which takes the ground that the parable is to be applied in its details, and that we have had the cry, if, indeed, we have not advanced to a farther point in its fulfilment. To me the choice is only between the first and the last of these views, viz.:—That we are not to understand the parable in its details at all, or, that it is to be so understood, and that we have passed through its fulfilment, at least, to a point as late as that to which we are brought by the cry. [1] And although I could find no very great difficulty in accounting for all that we have experienced, should I adopt the first of these two opinions, as the special application embraces all that can be designed by the general application, and so must be the most safe; and, further, as the special application, which generally prevails among us, is the result of events in our history which were entirely unlooked for till they came, and which all must admit are remarkably in accordance with the successive steps marked in the parable, I must act on the special application of it, till some decisive argument from the word of God, or time, if it must be so, shall make it appear that that cannot be the true application. Should that be the case, I trust I shall not then, any more than at the present time, reject the general truth supposed to be intended.

That the discourse of the Savior, including the 24th and 25th chapters of Matthew, carries us down from his day to the end, no one will deny. That it was his design to inform his church upon the manner of his coming, and upon the dangers to which they would be exposed about the time of his coming, is also placed beyond dispute.

The parable of the virgins, which makes a part of that discourse, we understand as a distinct sketch of the Advent movement. It may help our memory and piety to repeat the illustration.

V. 1. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." Then—at the time when the faithful and the wise servants, having marked the signs which were to indicate that the Son of Man must be near, according to his word, are giving the meat in due season to the household; and the evil servant saith in his heart, My Lord delayeth his coming, and begins to smite his fellow servants, (the wise and faithful,) and to eat and drink with the drunken,—then the kingdom of heaven shall be likened unto the scene and the transactions, of which the Savior speaks, in which ten virgins went forth to meet the bridegroom. [2]

Among those who took a part in this movement, as among the servants whose office it was to give meat to the household, and also among the "all nations," (Matt. xxiv. 9.) who were to hate the disciples of Christ, and to whom the gospel was to be preached before the end, and who are to be gathered before the Son of Man, when he shall sit upon the throne of his glory; so among those who fulfil this feature of the kingdom of heaven there are two classes:—

Verse 2. "And five of them were wise," careful, "and five were foolish," careless.

Verses 3 and 4. "They that were foolish," careless, "took their lamps, and took no oil with them: but the wise," careful, "took oil in their vessels with their lamps." These lamps were evidently what we call torches, made by winding a bunch of flax or cotton upon the end of a stick, and saturating it with oil; and as this would soon burn out unless it were often supplied with oil, the oil in the vessel for that purpose, though a small matter in itself, was indispensably necessary. The omission indicated a want of hearty interest in the marriage arrangement. The lamp, or torch, as a symbol, doubtless denotes the Bible, as the oil

does grace. Grace is to the word, what oil is to the lamp. The vessels may denote the means of grace which are adapted and designed to make the word give light. It is the highest folly—the most fatal carelessness, as to the great purposes for which the word of God is given to men, to think of deriving light from it, while we refuse, through pride, fear, or the love of human praise, to avail ourselves of those means of grace which are necessary to the understanding of its lessons, the observance of its requirements, and the attainment of its promises.

It was the Bible alone which produced the Advent movement. Those who embraced the Advent doctrine were distinguished, from the first, by their strict regard for the Bible. This was exclusively peculiar to them. Every question was decided by that. No fair argument has ever been brought from that against their doctrine; and to this day the individual who is unfashionably familiar with his Bible, is sure to fall under the odium of their faith: and it was the supplying themselves with such means of grace—ministers—conference meetings—Bible classes—publications—religious associates, &c. &c., as harmonized with their supreme regard for the Bible, which served as the most severe test, upon the interest of the professed believers in the doctrine, in the great event of Christ's coming. This also was their grand offence against "the churches." And on the other hand it was the want of the oil in the vessels—proper means of grace—which has occasioned the declension of those who remained in "the churches," a declension which the individuals and the churches themselves confess and begin to deplore. [3]

Verse 5. "While the bridegroom tarried they all slumbered and slept." The wise slumbered, the foolish slept. Every one knows the difference between these two states, naturally; and between the states with which they correspond, spiritually, and every Adventist is familiar with the condition of things during the period to which it applies. "The bridegroom tarried."—They must, then, of necessity have had a time appointed in which they expected him, for it would be nonsense to speak of a person tarrying who was not expected at any particular time. Its application to the case of the Adventists is too striking to need comment. [4]

Verse 6. "And at midnight there was a cry made, Behold, the bridegroom cometh! go ye out to meet him." If other parts of the parable had spoken of days or nights, it might be supposed at once that this "midnight" was a chronological mark; though it may be understood in that light, it is more likely to express the state of things when the cry is made—the security of midnight. Have we not had that cry? A query has arisen in some minds, whether we have had the true midnight cry, since it is found that "all" who were looking for the Lord were not particularly affected by the preaching of "the seventh month." But it is well known that the universal terms, *all*, *every*, &c., are not always to be understood in the absolute sense; (see Matt. iii. 5; John iii. 26; xi. 48; 1 Cor. x. 33;) and even if the term "all" is to be so understood in this case, is it not true that "all those" who went forth in the *beginning* of the Advent movement, also arose from their slumbering and sleeping in the seventh month? Certain it is that the "cry" originated, humanly speaking, and did its chief work in that part of the great field which was first visited with the Advent doctrine in its more general form. And as that was the only section in which the interest had passed the crisis, which was followed by the slumbering and sleeping, so it was the only one which could be, or needed to be, affected by the cry. Those who had not had time to fall into that state, after receiving the Advent truth, could not be aroused from it. [5]

If we have not had the true cry, it is difficult to determine why the Savior, in a discourse designed to guard his church against the dangers which they must be exposed to, at the period of his second advent, should not have warned us of such a false movement, as he must have seen it, if the movement of the seventh month be "a false alarm." As he has given us no intimation of such a counterfeit movement among his people, I must believe we have had the cry denoted in the parable. I do not see how we could have one bearing more of the genuine marks than that. But further, if we have not had the cry, that parable cannot be a sketch of our history; it must belong to another people and another time. Those who are denoted by these virgins must have had a time fixed in which they expected the Savior; as soon as that time passed, he must have tarried; and from that time, till the cry was raised, they all, i. e. a large proportion of the body, must slumber and sleep. All this must be found in their history, or the parable cannot have a special application. But the time in which we expected the Savior has passed, and the period since that should have been, with us as a body, an unbroken period of slumbering and sleeping, if we have not had the cry. Who, now, will presume to say that this has been the condition of the Adventists since the time passed in which they expected the Savior? It might as well be denied that they have ever professed to expect him. Just as certainly, therefore, as the Adventists have had the state of comparative listlessness broken, into which they generally fell, after the passing of their time, we have had the cry; for "WHILE he tarried," till that was made, they slumbered and slept. Is it not as evident that we have had the cry, as that the virgins have gone forth to meet the bridegroom, or that we have had the tarrying time? Would it not be as dangerous to expect the cry hereafter as to look into the future for any of the way-marks by which we have been guided in the past. [6]

Verses 7, 8, 9. "Then [when the cry was made,] all those virgins arose and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves." The "not so" of our version, supplied by the translators, gives the answer of the wise virgins a harshness that does not belong to it. The reading here used is authorized by the best critics. (See Dr. Clarke.) They had proceeded so far, as companions, and the wise would have aided the foolish, if it could have been done with safety to themselves; while they pity them, they give them the only advice which can be of any service. [7]

All this was fulfilled in the seventh month. The cry aroused all those who were first affected by the proclamation of the Advent doctrine. The Advent meetings were thronged. Those who had "slept" because they had denied themselves the only proper means of grace, came, in the full character of the foolish virgins: The preaching under which they sat was unsatisfactory, and their other means of grace (?) with their religious associates, had not only failed to aid them, but had been a positive hindrance. They must hear Advent preaching—join in their devotions—make them their associates. Confessing that all was darkness, they said almost in so many words, "Give us of your oil, for our lamps are gone out."

They were met by the Adventists in the full character of the wise virgins: "We cannot help you. Our destitution, our dependence, our necessities are so great, we are barely provided for, so as to hope in the mercy of God, 'Go ye to them that sell, and buy for yourselves.' In God only can you find help."

How is it that we can have forgotten these memorable traits in that scene! It seems as incredible as that the Israelites should have forgotten the awful splendors of Sinai, in view of which they trembled and durst not behold, so that before Moses descended, they had forgotten all the claims of the true God, and were dancing before the calf they had made!

Verse 10. "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut." The same carelessness which disposed them to go forth without oil, at first, seems to have marked this last effort also. The advice could not have been a mockery; they did not follow it as they should have done.

As this parable, viewed as an outline of our history, has been fulfilled, beyond dispute to my mind, down to a point as late as that to which we are brought by the cry, the only questions to which it can fairly give rise are these,—Has the bridegroom come? or, does the cry still present to us our duty:—Go ye out to meet him? And so far as our prospects, as to the nearness of the advent, and our duties, are concerned, it would make but little difference which of these positions we take. In either case we should be required to take a position of constant expectation. In either case the end of our probationary state is involved, and our work in behalf of the world must be, in the main, performed. [8.]

There is hardly room, indeed, since the parable has evidently been fulfilled down to the cry, for any other question but this—

#### HAS THE BRIDEGROOM COME?

The decision of this question must depend upon what is to be understood by his coming to the marriage. If it means his visible coming in glory, he has not so come. If it means some other event, which is to precede his coming in glory, though intimately connected with it, the bridegroom may have come in the sense of the parable. But will it not be *spiritualizing* to understand the text to refer to anything but his coming as the King of Glory? We have taken it for granted that it does speak of this, and have read the text, in our minds, as if it read, "And while they went to buy, the Lord himself descended from heaven with a shout, with the voice of the archangel and the trump of God—the dead in Christ were raised, those who were his among the living were changed, and these all were caught up together to meet him in the clouds, to be forever with the Lord." These are precisely the ideas we have attached to the words; but is there anything like them here? Certainly not. It will be seen, then, at once, as indeed the form of speech requires, that the parable is to be interpreted in the spiritual or figurative sense: and as no one supposes that Christ will be married, as human beings are married, the only point to be settled is, What is denoted by the *coming of the bridegroom to the marriage*?

In the interpretation of the parable, thus far, we have visible as well as literal facts to prove its fulfillment, and have therefore spoken in more positive terms than we may use in what remains. Though the facts to which we shall refer are as *literal* as those in the past, as they cannot, in the nature of the case, be visible to us, we must speak with more caution in speaking of their accomplishment.

That we may proceed intelligently, and for the particular benefit of those who may have forgotten them, I shall give an extract or two from Mr. Miller's rules of interpretation, which are substantially those of every judicious interpreter of the word of God:—"Figures sometimes have two or more different significations;"—"To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure; if it makes good sense you need look no further; if not, look again."—"Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures."

Let us proceed. As there is to be something in this movement in "the kingdom of heaven," which is to be "likened" to the coming of the bridegroom "to the marriage"—what may be denoted by that part of the scene? There are but two events which the coming of the bridegroom to the marriage can be supposed to denote.—1. The appearing of Christ to gather his Church to himself.—2. His actual inauguration, or coronation, as the Lord of the whole earth.

Now let us trace "the figure through the Bible." And where shall we find the appearing of Christ to gather his people, exhibited by the figure of a bridegroom coming to a marriage, or, the act of uniting himself to them, at that time, exhibited by a marriage? The existence of such a case is unknown to me. I know that the relation between Christ and the Church is brought to view in connection with the relation of marriage; and the strongest case even of that kind is given by Paul, Eph. v. 23—25. But there is not even a metaphor here, much less a parable or allegory. A literal and well known fact is referred to, to show what should characterize another literal and well known fact. He refers to the subjection of the Church to Christ, to show the proper subjection of wives to their husbands, and to his love to the Church, to show the love husbands should cherish for their wives; and not to the relation of mar-

riage, to illustrate the relation of Christ to the Church. The figurative analogy between the two cases, as forms of speech, is entirely wanting. Besides, it refers to what then existed, in the Apostle's day, and not to something to take place in the future. [9.]

Again. It is assumed, that in the marriage of the Lamb, presented by the Revelator, the holy city, symbolized as the Lamb's wife, is a symbol of the Church, or at any rate, must comprehend the Church. Shall we suppose the bride to be the city, and the city the church, and apply the figure, in order to see the "good sense" it makes? To say nothing of the "sense" of making a figure of the explanation of a figure, we would ask,—If the bride—the city—is the church, who are the nations of them that walk in her light?—Rev. xxi. 24. [10.] If the city, the tabernacle of God, is the church, who are the "men" "his people," with whom the tabernacle or church is to be? Rev. xxi. [11] If the "wife" is the church, who are they that are called to the marriage supper of the Lamb, as guests? Rev. xix. [12] If the city is the church, who are they "that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city?" [13.] If Jerusalem which is above, the mother of us all, is the church, who are "the children?" and how could Isaiah say of her: "this is the heritage of the servants of the Lord?" [14] Compare Gal. iv. 26, 27, and Isaiah liv. 1—17.

If this is sufficient to show the "good sense" of this meaning of the "figurative word," when we "put it on your figure," shall we suppose the bride to comprehend both the city and the church, and see what "sense" it will make? We have only to apply the foregoing questions, varied to express this meaning, and we shall see that the consistency and harmony of the figure are equally destroyed. If the bride is brought to view in the figure, as both the city and the church, who are the other parties—"the children"—those of whom Christ says, "he shall be my son?"—"his people?"—those "who are called to the marriage supper?" &c. &c. [15]

And we know that in the interpretation of figurative language, parables in particular, "all its parts must be perspicuous and pertinent."—*Horne*. But we may add here, that the manner in which the parable closes does not appear to coincide with events which take place at the actual appearing of Christ, according to other portions. When he appears it is "to execute judgment." The judiciary trial and decision having been previously made by "the Father," "the Son" carries the decision into effect. And so in the case of the evil servant, at the coming of his Lord, he is cut asunder, and his portion is appointed with the hypocrites, where there are weeping and gnashing of teeth. The unprofitable servant, in the parable which follows that of the virgins, is treated in the same manner. But in this parable, after the bridegroom has come, and the door is shut, there is the common mark of a revival of religious interest. Prayer is heard: "Lord, Lord, open unto us." If the coming of the bridegroom denotes the actual coming of Christ, and the shutting of the door the rejection of the wicked, to be left here to perish, is it possible, that after Christ has appeared, and the dead are raised, and the righteous caught up to meet the Lord, that such a state of things can exist? [16] To me it seems impossible. It would seem to coincide much more naturally with the judiciary trial which precedes the execution, (the judgment which begins at the house of God,) than with the execution itself. [17] It seems impossible to get to that point, by any figurative exhibition of the scene that agrees with this under consideration, without referring to the other parable of the marriage, to the fate of that one of "the guests" which had not on the "wedding garment." "Then (when the King came in to see the guests) said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii. 11—13. That must coincide with the execution of judgment by Christ, as the office of the King does with the preliminary decision of the case. In this parable of the virgins no such execution of judgment is expressed. [18.]

Again.—Supposing that the appearing of Christ, as the Judge, is denoted by the coming of the bridegroom, and the execution of judgment, at least in the case of the righteous, is denoted by the shutting of the door, it is difficult to harmonize the words of Christ in Luke xii. 35—38, which were certainly

spoken in reference to his coming, if they were not a part of the same discourse that Matthew records in the 24th and 25th chapters. Compare Luke xii. 39-46., and Matt. xxiv. 43-51. In Luke, the point in the figurative representation of the truth, at which the saved actually meet the Lord, is at his "return from the wedding." Now we know that the successive steps of the marriage scene are these. 1. The coming of the bridegroom to the marriage. 2. The marriage itself. 3. The return from the wedding. [19]

We would ask, then, is it natural, is it like him, i. e. if we suppose these several particulars were designed to be applied in the interpretation, to speak to us, by a reference to two different points in the same imagery of only one event? [20.]

To be continued.

#### NOTES ON THE ABOVE.

NOTE 1. We also subscribe to the last, believing that the parable is to be applied in its details, and that we have advanced as far as the giving of the cry, "Behold the Bridegroom cometh," &c., so that Christ may now at any moment appear. But we give the details of the parable a somewhat different application.

NOTE 2. The question may here arise whether the whole parable is applicable only to about the time the evil servants are eating and drinking with the drunken, and the Lord comes and cuts them asunder; or whether, when the Lord thus comes, the likeness of the kingdom of heaven to this parable is then perfected—the last event in the given history corresponding with the last point brought to view in the parable, so that then it may be said the kingdom of heaven is likened to it. We find that in all the other parables which carry us down to the end of the world, that they cover the whole period of the gospel age. And if the parable of the ten virgins does not, it is an exception to the general rule. Thus in the parable of the sower, although the husbandman has but one time to sow as well as one to reap, yet in the application, while the reaping time is the end of the world, the sowing time extends from the time of Christ's first, to His second advent. So with the mustard seed, it continues to grow throughout the gospel age till it becomes the greatest of herbs. So also with the leaven hid in meal, the treasure hid in a field, the net cast into the sea, the laborers in the vineyard, the nobleman going to a far country, &c.; they all extend over the whole space of time to Christ's return. Therefore, as we are to understand all parables on the same principle that the Savior explained one, and reasoning from analogy, this parable may extend over the same period, being consummated at Christ's coming, so that then the kingdom of heaven is likened to it.

NOTE 3. The question here arises, Who are the wise and foolish virgins that went forth to meet the Bridegroom? All will admit they must be of one of two classes. They must either consist of all who have endeavored to secure to themselves an eternal inheritance, and thus to participate in the marriage supper of the Lamb, so that in that sense they went forth to meet the Bridegroom; or they must include only the wise and foolish who have embraced the doctrine of Christ's immediate appearing. If they belong to the former class, then the evil servants who say in their hearts "My Lord delayeth his coming," smite their fellow servants, &c. are all ungodly professors, & must be the same as the foolish virgins in the parable. But if they are of the latter class, and the discourse and parable synchronize, it follows that we are to look only among the Adventists for the foolish servants. But we cannot see how the kingdom of heaven can be likened to this parable unless the discourse and parable synchronize; and we are not prepared to say that those in all the churches who have denied the Lord's coming and driven out those

who have looked for him, are not comprised among the evil servants and the foolish virgins.

NOTE 4. For the Bridegroom to tarry, there must of necessity be the passing by of a time when he was expected. The primary meaning of to tarry, is, "To stay, to abide, to continue, to lodge," i. e. longer than the person was expected thus to abide. If then the Bridegroom was expected at several different times, when would it be true that he tarried? It is evident that he would first seem to tarry at the passing by of the first expected time, and as each time should pass it would be more and more fulfilled. And we cannot see how it could be true that the Savior did not tarry with the first disappointment his church experienced respecting his coming.

Thus we find the children of God were early indoctrinated in the belief of the coming Bridegroom; and they lived in a waiting, watching time in expectation of his appearing. It seems to have been the design of God, that his children should ever thus have lived; and consequently, we find that in no past age of the world were the prophecies made so clear that Christians might know the Savior would not come until about this time,—the then distant future. Had they known this, their sleep would have been the more sound. But the vision was sealed up to the time of the end; and in the bestowal of light, God has never granted a full supply all at once; but he has given just enough, so as best to keep alive the hopes of the church in the nearness of his coming.

Thus we find the church in Thessalonica were expecting the Savior in their day. To correct this mistake, and yet not blast their hopes by the assurance that the day of the Lord was eighteen hundred years distant, Paul simply says, that "That day shall not come, except there be a falling away first, and that Man of sin be revealed" who will be destroyed by the brightness of Christ's coming. The church then began to watch for the appearing of the Man of sin as an evidence of the Advent, not knowing how long before he would arise, nor how long he would continue. Then God permitted the chronology of the text in the Septuagint version to exceed that of the Hebrew text, so that in a few hundred years the impression became prevalent that the world was then about 6000 years old, and that Christ must certainly then come. But the time passed, the Bridegroom tarried. Then arose Origen and other spiritualizers in the church, who began to deny the doctrine of the regeneration of the earth; and the church began to slumber over the question of the Lord's return. Then the Man of Sin arose: this revived the hopes of a few, who saw that Christ must come to destroy him. Then the church was driven into the wilderness. But from the tenth to the twelfth century, the expectation of the Lord's return was again revived. It was thought that the 1000 years, or the 1260 years of the Apocalypse would then expire and usher in the expected advent; and far and wide the expectation spread. But again the time passed by—the Bridegroom still tarried; and the church fell into a more profound repose than before. Then the Reformation of Luther began to dawn; and with it the hopes of the church again revived. It was plainly seen that the church was coming up out of the wilderness leaning on the arm of her beloved; and again the expectation went forth of the Savior's near approach. The belief was so prevalent that many committed the grossest excesses, and even attempted to prepare the way by fire and sword for the setting up of God's kingdom. In England they were known as the fifth monarchy men; in Germany they took the city of Munster, and held it above a year. But those days all passed away, and still the Bridegroom delayed

his coming; and again the church partook herself to her repose. And so profound had become her slumbers, that the belief almost universally prevailed, that the Lord *could not* come for 1,000, or 360,000 years; or perhaps never. The belief in the immediate coming of the Lord, which had animated the hopes of a larger or smaller portion of the church since the days of the Savior, had almost become extinct on the earth,—so true was it that while the Bridegroom tarried, they all slumbered and slept; and when the present movement commenced, it was during the grossest midnight darkness on the subject of the Advent.

NOTE 5. We have arrived at a somewhat different conclusion respecting the application of this part of the parable. In the warmth of our feelings during the progress of that holy and soul reviving work, we were led to regard that movement as the "true and only midnight cry," although we had previously supposed it had already been given. But since we have had more time to compare the parable with that application, we find so many points which were then only partially and locally fulfilled, and which, by another application, have been so completely, extensively, and universally fulfilled, that we are necessitated by what we believe to be the imperative word of God, to regard that movement, not as the whole and final, but as a part of the great cry which in these last days has been heard in all lands, and has aroused the world; so that the Lord may now come at any moment.

First. This cry was to be made at *midnight*. This must either denote a state of security respecting the coming of the Lord, or it must be at the midnight of a prophetic day. According to the Bible, an evening and morning constitute a day. Thus it was with the 2300 days; in the original it reads 2300 evenings-mornings. The cry of the seventh month was not a time so remarkable for the security of the church and world, as was the time when it first began to be proclaimed, "Behold the Bridegroom cometh, go ye out to meet him," which has been sounding over continent and ocean for these last few years. If therefore that was the cry, it could have been only midnight in the time of a prophetic day. But how did it thus compare? If it was the midnight of a prophetic day, as the evening precedes the morning, the evening of that day must have begun at the close of the last preceding day, which must have been March 21st, with which terminated our published time. Consequently the night would cover the first six months of that day, and midnight must be at the end of the first three months. If, then, that was the midnight, when the cry was given, it must either have then commenced, or it must then have been sounding in its greatest clearness; and by the end of that night the Bridegroom must have come. But the coming of Christ in the seventh month, was preached not only before the midnight of that day, but even before the day commenced. Nor was it then sounding with its greatest clearness; for it produced but little sensible effect, until the Exeter campmeeting in August, after the midnight had passed by; and its greatest power was exhibited just before the morning of that day. We are constrained to locate the commencement of the midnight cry at the time when the world and church were first startled from their carnal security by the proclamation of the Bridegroom's coming, the sound of which has continued its thundering peals in their unwilling ears, even until the present moment.

Again, that cry was to startle ALL, both wise and foolish virgins, from a state of slumbering and sleeping. Such has been the effect of the proclamation of the coming of the Bridegroom on the world; it literally found ALL slumbering and sleeping over this great question. But the seventh

month movement did not find *all* asleep, as did the first preaching of the advent near. Multitudes had never lost their interest or relish for these great truths; and the thundering tones that proclaimed the coming of the Holy One, had not ceased to reverberate throughout the land. In this respect, therefore, the application can be only local and partial; while the former application is literal and universal.

Again. The cry that was to be made at midnight, was to be given in these words, "Behold the Bridegroom cometh, go ye out to meet him." Now God so orders his providence, that we can never have but one complete and full fulfillment of any prophecy: otherwise, we might be forever in the dark respecting its true application. Therefore one of the prominent characteristics by which the midnight cry should be known at its sounding, would be its being given in the above language; and a cry given in other language could not be the true midnight cry. Now was a cry in these words ever before given at any former period of the church? No, we have no evidence that it ever was. In the days of the apostles it was "The coming of the Lord draweth nigh," "The kingdom of heaven is at hand," &c, but not a syllable is recorded about the coming of the Bridegroom. Again, in the third century, and in the tenth, and in the Reformation, they were looking for the setting up of the kingdom of heaven; but no evidence have we ever seen that the cry "Behold the Bridegroom cometh," &c., was at any of those times ever lisped. But in these last days, since the darkening of the sun, the cry has been heard, feebly at first, and becoming louder and more extensive, until its deafening notes have reverberated to every corner of the earth. All the modern writings on this subject, in Europe, have teemed with this cry; it has been their chosen motto. Books have been written and published in almost every country in Europe; and England, with which we are more familiar, it has electrified from its centre to its circumference, every where proclaiming the cry in the language predicted. This has been the favorite theme with our literalist brethren there, who are looking for the personal advent as the next event, as well as with a smaller body of our own brethren. In our own country also, the proclamation of the coming King has been given in the same words. If, therefore, the seventh month movement was the whole of the midnight cry, it presents us with the strange anomaly of a cry in the language of a previous cry which had more extensively prevailed; so that that would give us two midnight cries. But the cry of the seventh month was not so much a cry, "Behold the Bridegroom cometh," as it was, "Our Great High Priest will come out of the Holy of Holies to bless the waiting congregation, on the tenth day of the seventh month of the Jewish sacred year;" and it did not even extend to Europe where the Advent movement first arose. As therefore the seventh month movement was not so much in the language in which the cry was to be given, and as it was a local and partial cry, we are constrained to regard the greater and more universal cry which has gone over the world, as the cry which was to be made, "Behold the Bridegroom cometh." Other difficulties will be seen in the subsequent notes.

NOTE 6. To deny that the cry has been given, and thus to look for the cry in the future, would be to deny that the Lord could come until it should be given, and would be dangerous in the extreme. Besides, if it were to be given in the future, as it is to be given in the same words as the cry has been sounding in so long, none could distinguish it from the one in the past. And as they were to be all slumbering and sleeping when it is given, if we have not had the cry, it cannot be given for years to come;

for a long time must pass by before all would again sink into such a profound repose on this question, as its first proclamation found the world. We therefore cannot believe we have not had the cry.

NOTE 7. "Then all those virgins arose and trimmed their lamps." This was to be a characteristic consequent on the cry. And the fulfillment of this feature will, as much as any, enable us to decide whether the movement of the seventh month was the whole of the cry, or only a part of the great movement that has aroused the world. But that movement was confined entirely to this portion of America, producing no effect whatever in other parts of the globe. There are thousands of Adventists in Europe, and in England, in particular, who are looking for the Bridegroom as the next great event; and there are a large body of our own brethren there. And although this view was published there six months before the time, yet it exerted no influence there, as our brethren write us, and as brethren from there testify to us. Are we prepared to take the position that there are no virgins, except in this country? But even if all Adventists in other countries were only foolish virgins, they must have then arisen and trimmed their lamps, if that was the whole of the cry; for all those virgins arose. And even in our own country there were many Adventists who were unaffected by it, who must have been moved, if it was the cry, even if they were foolish virgins. And there were great multitudes who then needed no arousing, not being at all remiss in their watchfulness. It will therefore be seen that the seventh month movement does not of itself correspond with the terms of the parable in this particular. But when this movement is considered as an additional note of warning, and a part of the great proclamation, there is no such want of a literal correspondence. Wherever that has been sounded, it has found all fast asleep, the wise and foolish. But that was not a limited, a partial, or a local cry. It has sounded over all lands, penetrated every continent, and reached every island, and every where the proclamation has been, "Behold the Bridegroom cometh, go ye out to meet him." And the consequence has been, that all those virgins have arisen and trimmed their lamps. That proclamation has been universal; and every where it has arrested the attention of all,—one portion of the virgins seeing the light, and joyfully receiving it, and another portion unable to see the evidence, and walking in darkness, or bitterly opposing it. The attention of the opposition has been so universally arrested, that it would be difficult to find an individual in the civilized world, whose attention has not been more or less called to it.

"And the foolish said unto the wise, give us of your oil, for our lamps are going out." When were the foolish virgins to ask for oil, or light? During the sounding of the cry. We thus saw them asking for light during the seventh month movement; but we also witnessed the same all along through the sounding of what we deem the true midnight cry. And, alas! the lamps of many such have gone out. When they have been directed to God and his word, who alone can sell the grace they needed, they have gone to other places to buy, have gone out from us because they were not of us; and when the Master shall come, they will be shut out.

We will recapitulate a few points. We can consider the seventh month movement only as a part of the midnight cry of the coming of the Bridegroom. And first, it was to be while the Bridegroom tarried. Previous to the cry of the seventh month, He could hardly be said to tarry, in reference to the prophetic periods, as we understand our own time; for it began before the end of the Jewish year, with which we supposed the 2300 days

would terminate; and the seven times as we understood them, fairly extended to the seventh month, when that cry ended. But the great movement was during the tarrying of the Bridegroom, in reference to all the periods at which he had been expected by those who had gone out to meet him, in all ages.

Again. It was to be made at a time when all slumbered and slept. The cry of the seventh month was made at a time when there was great interest on the subject of the advent, more so than there had been at any time previous to the last few years, for centuries. But when the proclamation of the coming Bridegroom began its mission over the earth, all were literally asleep.

Again. The cry was to be made, as we have seen in time of a midnight security. The cry of the seventh, was a time of less security, than the time when what we regard as the midnight cry went forth, when hardly any dreamed the advent could be within centuries of us. Again. The language in which the cry was to be given, has been characteristic of the whole advent preaching; whereas, had the seventh month cry been the whole, instead of a part of the midnight cry, that language should have been confined to that cry, as it was not. Again. ALL the virgins were to arise, &c. In the seventh month movement, that was true of only a small part of those, who, in all parts of the world, have arisen and trimmed their lamps in reference to the Bridegroom's coming.

Now, upon the principle that every word must have its fulfillment, and that if one jot or tittle, a single word, lacks a fulfillment, we must look for another event; when we are called to choose between an occurrence that is only an approximation to a complete fulfillment, and one that literally fulfills it in every particular, we cannot hesitate long in deciding for the latter.

NOTE 8. This is a question respecting which there is here no difference of opinion. It is agreed that the cry has been given: but we believe it continues until the Lord shall come, while brother Hale considers it past. We also believe that but little more can be done for the church or world, although some more guests may be compelled to come in while time remains, to gather them from the highways and hedges. And as the Savior is now at the door, it must needs be a time of constant expectation.

NOTE 9. What is the Bride? There is but one portion of scripture where the city is referred to as the bride,—the 21st of Rev. John says, 2, 9, 10, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit into a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

This is the only place where the city is referred to by this figure. But it is by no means certain that the bride is not the church descending with the city. In Rev. xix. 8, we read that to the Lamb's wife, it "was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." Now are the walls and streets of the city to be arrayed in the righteousness of the saints, or are the inhabitants of the city? If the latter, then the saints must be the bride.

But if because the city only is mentioned, no allusion is made to its inhabitants, it will also follow when it is said Jerusalem stoned the prophets, refused to let Christ gather her children together, was admonished to cleanse her heart, &c., that no reference could then have been made to its inhabitants.

But if the city alone is here referred to under the

figure of the bride, if no other object can be referred to by the same figure, it would be difficult to explain other scriptures. For if it must always be confined to the same object, it must also follow that the bride, the wife, that to which Christ is espoused, or married, must also be the same subject of discourse. But the city, the land, and the people are each referred to under some of those figures; so that the application cannot be confined to one. The allusion to the city we have already considered. That to the land is brought to view in Isa. lxii. 4, 5. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The following passages refer more particularly to the church. Isa. liv. 4-6. "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." Jer. ii. 2. "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land not sown." The walls of the city never went into the wilderness: this therefore refers only to Israel. iii. 14, 20. "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." Hosea ii. 15, 16, 19, 20. "And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi, my husband, and shalt call me no more Bali, my Lord. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." This looks very much like the union of Christ and his church, "at that day," under the symbol of "a marriage." 2 Cor. xi. 2. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." This looks like an illustration of the same union by a similar figure. Eph. v. 23, 27, 31, 32. "For the husband is the head of the wife, even as Christ is the head of the church." "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." This looks as though the presentation was future at the time it was written, and was not entirely confined to the apostle's day.

Now here are scriptures where the church is expressly referred to under the symbols of the marriage relation, and where no reference can be had to the city. But in the only passage where the city is referred to as the bride, it will be seen that the language comports with that in other texts, where

the inhabitants are included in reference to the city. Now shall we overlook all these passages; or shall we understand the reference to the bride in Rev., in a manner to harmonize with these? We have no hesitancy in deciding for the latter. But even if the city alone is the bride, how can the coming of the Bridegroom have yet taken place? As we understand it, the disposal of these texts settles the entire question.

Another great point at issue is, What are we to understand by the coming of the Bridegroom? If it is his literal coming, he cannot yet have come; if it is some previous act, it must transpire before his personal coming. To enable us to understand how parables are to be interpreted, it may be well to consider how our Savior was in the habit of explaining parables. He said on one occasion, Mark iv. 13, "Know ye not this parable? and how then will ye know all parables?" We thus learn that all parables are to be known, or understood, in accordance with the same principles of interpretation, upon which our Savior interpreted the parable that was spoken in connection with the remarks above quoted. The points in this parable were the sower sowing seed—the word: and the different soils or places in which the seed was sown—denoting the different classes of hearers of the word. Each of the prominent points received a corresponding application. This will be made more evident by another parable, and our Savior's divine application of it in Matt. xiii. 24-30. The following are the several points presented and explained, viz:—

1. The householder—The Son of man;
2. The good seed—The children of the kingdom;
3. The field—The world, or habitable globe;
4. The enemy—The devil;
5. The tares—The children of the wicked one;
6. The harvest—The end of the world;
7. The growing together of the tares and wheat till the harvest;
8. The reapers—The angels;
9. The binding the tares to burn—The gathering the wicked out of the kingdom.
10. The gathering the wheat into the barn—The redemption of the righteous, and their shining as the sun in the kingdom of their Father.

Thus only the prominent points of the parable are noticed by the Savior. It does not therefore follow that other points legitimately connected with the figure on which the parable is founded are also to have a corresponding application. Now if we have any right to go beyond the points of resemblance in the figure brought to view in the parable in one particular, we may by the same rule extend the points of coincidence to any extent we can find a resemblance. And if we have no right to go to all the particulars not noticed, we have not the right to look for a corresponding application of any not thus brought to view. The husbandman sows the seed in a field at a set time, as much as the harvest is at a set time; but we have not therefore a right to contend that in the application the sowing of the children of the kingdom in the world is all at one time; for while the Savior explains the harvest to be the end of the world, and shows the application of the husbandman, the seed, and the field, he says nothing about the sowing. We however know in this case that in the sowing, the figure and fact do not compare, as the harvest does; the former, instead of being at one time, as in the figure, being a progressive work, continuing through the gospel age.

Nor are we to bring to view any of the minutia of the figure not presented in the parable. We therefore look for no correspondence between the figure and fact in the ploughing the soil, threshing the seed, &c., &c. If we were necessitated thus to

carry out one parable, we must all; and as the same classes of persons are represented by different figures, if we suppose an action corresponding in the fulfillment to all the points of the figure, we must suppose that the same persons are separated as wheat and tares, as sheep and goats, as good and bad fish, &c.; and that they are drawn to shore in a net, are reaped with a sickle, &c., and all at the same time. But no one would contend for such a corresponding action in their fulfillment. Indeed, the two foregoing parables, if thus carried out, would conflict with each other. For in the first, the "seed" is said to be "the word," and the soil on which it is sown are different classes of hearers; but in the last the "seed" are the two classes of mankind, and the field the world: so that what is the soil in which the seed is sown in one parable, is, in the other parable, the seed which is sown in the soil. It will thus be seen that parables are only designed to teach great truths which are aptly illustrated by the prominent points in the parable.

We are now prepared to consider the parable of the ten virgins. The kingdom of heaven will be likened to this parable, when? When one servant is giving meat in due season, and the other is uniting with the drunken? It does not so read. It is when the Lord of that servant comes and cuts him asunder, that is the antecedent to "then," when the kingdom of heaven is to be likened to it. At any previous time the likeness is only partial and incomplete. And as, when the Lord comes, the kingdom of heaven is likened to this parable, or the likeness is to be then complete, it follows that the last act brought to view in the parable must correspond with the last event brought to view in connection with the Lord's coming; or it could not be an appropriate illustration. Now unless there is a parallelism between this parable and the previous discourse, it will be difficult to conceive how the one can be a likeness of the other. And if there is a parallelism, must they not both cover the same extent of time? If they are thus parallel, then the coming of the Lord to cut asunder the evil servants, and the coming of the Bridegroom with the shutting out the foolish virgins, must synchronize. And if the coming of the Bridegroom is not the coming of the Lord, then the coming of the Lord is not brought to view in this parable; and how then can it be said that the kingdom of heaven is likened to it at the Lord's coming to cut the evil servants asunder? Would a parable be given to which to liken the kingdom of heaven at the Lord's coming, without his coming being brought to view in the parable? But lest any question should arise as to what we are to understand by the coming of the Bridegroom, it would seem that it should all be removed by the application which the Savior himself makes of it. After showing how the foolish virgins were shut out, because they were not ready at the coming of the Bridegroom, he adds, "Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Wherefore are we to watch on account of not knowing the time of Christ's coming? "Therefore," i. e. because the foolish ones were shut out for not being ready when the Bridegroom came. Must not, therefore, this symbolize his coming?

Again, we are to remember that our Savior does not say the kingdom of heaven shall be likened to an eastern wedding; but only to certain points in connection with such an event which he expressly points out. Upon the principle then that our Savior explains parables, we are to look for resemblances only respecting those expressly named. There is nothing said about the betrothing or courtship, the ceremony, the return from the wedding, the bride, the guests, or the friend of the bridegroom. We have, therefore, no speculations to offer on any of

those points. And we conceive it to be as irrelevant to this parable to add to it one of those points, as it would be to add them all. For as in one parable our Savior expressly defines the seed to be men, and in another explains the men to be the soil in which the seed is sown, so in this case—all the redeemed are compared to wise virgins, and in another place they may be spoken of as betrothed to the Lord—his espoused.

It seems by our Savior's previous discourse, that there were two great errors into which believers would be in danger of, immediately preceding his coming; in view of which he cautions us to take heed that no man deceive us. We are not to believe, then, when any man says, Lo here is Christ, or there; and the very elect are in danger of being deceived. "Wherefore," he says, "if they say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not." The desert and wilderness in the east are somewhat synonymous; and we see how some of our brethren forget the injunction to "go not forth." And is there not also danger in believing he is in the secret chambers? And how can it be taught that he is in the secret chambers at this crisis, unless it is said that the Bridegroom has come?

We regard these admonitions of our Savior as spoken for the sole purpose of guarding us against believing the Savior had come in any sense whatever until he shall come as the lightning shining from the east even unto the west.

NOTE 10. May not a city include its inhabitants, and yet its inhabitants be also said to walk in the light of the city? The Lamb is the light thereof; and even if the church was the whole of the city, it would not prevent them from walking in the light of the Lamb which is the light of the city. If we speak of a *beautiful* city, all understand that we speak of it independent of its inhabitants; but if we say a *moral* city, all understand that we refer only to its inhabitants. Therefore when John saw in vision the *holy* city, may it not be spoken of in reference to its inhabitants? And although he saw in vision the city itself, did he not also see it with all its inhabitants descending with it, so that it would be in reality the bride? But can we suppose that only the walls and streets of the city are referred to under the figure of a bride? There is certainly nothing in the text to disprove that John saw the city and its inhabitants; and as the saints are to be caught up to meet the Lord in the air, and the city will not descend until after this, will not the saints actually descend to the earth in the city when it shall come down?

NOTE 11. If John saw and spoke of the city inclusive of its inhabitants, we cannot see as it therefore follows that when its inhabitants are separately referred to, that the city, aside from its inhabitants, is alone meant.

NOTE 12. If the marriage denotes only the eternal union of Christ and his saints, may not the saints who are called to the marriage supper of the Lamb, be the bride?

NOTE 13. This is upon the supposition that the church is the whole of the city; whereas they are only its inhabitants. Jerusalem went out and was baptized of John in Jordan—Matt. iii. 6. This could refer only to the inhabitants; and we might ask, with the same propriety, if the inhabitants are Jerusalem, how they could have returned again into Jerusalem? Again, Matt. viii. 34, "And behold, the whole city came out to meet Jesus." And yet those that came out, although they are here called the city, would be the ones that would again enter in through the gates into the city. The difficulties are the same in either case; and if we would make "good sense," must we not interpret such passages in accordance with the usage of language?

NOTE 14. If Jerusalem is necessarily the bride because she is the mother of us all and we are children, it would make our elder Brother our father. This would be a serious objection upon the principle that the children cannot be the bride. But in the use of symbols, what is at one time spoken of as our father, may be at another as our brother, or our husband—the sacred union being illustrated by all these endearing relations. But upon the principle that the children cannot be the bride, how can our father be our brother?

NOTE 15. Because if when the city is referred to as the bride the church is included, it does not also follow that the bride must include the walls of the city, any more than the walls are included when the whole city came out to meet Jesus. The former questions were asked upon the supposition that the church is the whole of the city: these are asked upon the supposition that the bride includes both the church and the city: neither of which positions do we subscribe to. We believe the city includes the bride—not the bride, the city: that the city includes the church—not the church, the city. We cannot see that this position is met by either of the above suppositions, respecting which these questions are asked.

But we conceive the true solution is that the endearing union of Christ and his people in their eternal state, can only be illustrated by all these endearing relations; and therefore it no more follows, because the church is spoken of as the guests at one time, that it is not also spoken of as a bride at another, and children at another, than it does—because the children of this world are spoken of at one time as the soil in which the seed is sown, and in another as seed sown in a field,—that the different figures do not refer to the same thing.

NOTE 16. It is to be remembered that the foolish virgins are expecting to be saved at the coming of the Lord. And it therefore by no means follows that at the Lord's appearing, and the ascent of the righteous, their first feeling would not be one of astonishment at their being left, and which might result in an immediate call for mercy. But on seeing the helplessness of their condition, they would then be filled with despair. There seems to be no trial after the Bridegroom comes; for only those who were ready when he came went in with him; and this cry is after the door is shut. The decision must therefore be completed at the Bridegroom's coming. And if the stupendous scenes of the Advent are likened to this parable, is not the cutting the evil servant asunder proportionally likened by the decision pronounced against the foolish virgins? But if the foolish virgins are thus to cry before the Lord comes, must not his coming be delayed to witness it? And such a cry has not yet been heard? Again, the wise virgins went in with the Bridegroom. Therefore if the Bridegroom has come, the wise virgins must now be where he is. But they have not yet left the earth, nor has the Bridegroom come to the earth.

NOTE 17. How does the judgment begin with the house of God? Does it not precede that of the wicked by 1000 years?

NOTE 18. Although no execution of judgment is expressed in the same words, yet is not the same expressed by the Bridegroom's remark, "I never knew you?" And does not the chronology of each parable denote that the time of each event is the same? In Matt. xxiv., when the door is shut, and before the marriage is consummated, the foolish virgins cry for admittance and are refused; and in an eastern wedding they would be unlikely to knock when the ceremony is over. So in Matthew xxii., it is when the King comes in to see the guests that one is bound hand and foot and cast

into outer darkness, and consequently it is also before the consummation of the marriage; for the guests are inspected previous to the ceremony. But on reference to the parable it will be seen that the *one* who had not on the wedding garment is the representative of all the wicked. After the King had sent forth his armies, and destroyed those murderers, and burned up their city—the destruction of Jerusalem,—he sent out his servants to gather in all they could, that the wedding might be furnished with guests. This gathering in must therefore extend from the destruction of Jerusalem to the end of the world. But they gathered in all, as many as they found, both bad and good. Then the King came in and condemned him who had not on the wedding garment—the one being the representative of the many, according to our Savior's application of it; For says he, *many* are called, but *few* are chosen. It therefore follows, in accordance with this parable, all the bad, as many as are found, must be cast into outer darkness, where shall be weeping and gnashing of teeth before the wedding can take place. And this is also in accordance with the *time* of the wedding in the 19th of Rev. There we read that this is to be consummated, when God "hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand," and the smoke of her torment has begun to ascend forever and ever, and the Lord God Omnipotent reigneth; then we are called to "be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—v. 1—7. How then can his coming to the earth be likened to a return from the wedding, when the wedding itself is after the beast and Man of sin have been destroyed by the brightness of his coming?

NOTE 19. It will be remembered that in this parable to which the kingdom of heaven was to be likened, no reference was made to a return from the wedding. Consequently this is not a point in the illustration. But if this point was to be added, and the figure of the wedding was to be carried out, we should be under the necessity of supposing that the return of the Bridegroom was to his Father's court. For in an eastern wedding, the bridegroom returns from the wedding to the place from which he went to the wedding. But it is not said in Luke xii. 35—38, that the kingdom of heaven shall ever be likened to the return of a lord from his wedding; nor that the disciples are ever to watch for the Bridegroom's return from the wedding. Had that been written, there would have been some ground for the argument. He commands us to wait as men wait for their lord; and he says as those servants are blessed, who shall be found watching when their lord returns, so "Be ye ready also for the Son of man cometh [it is not returneth] at an hour when ye think not.

Now what is it our Savior is endeavoring to impress upon his disciples at this time? It is evidently the necessity of watching. He has therefore selected one of the most striking figures that could be drawn from eastern customs. But if he had intended to teach that this watching would be for His return from the wedding brought to view in Matthew xxv., would he not have explained that the kingdom of heaven would be likened to it? And as no such application, or intimation is here or any where else even hinted at, shall we rest satisfied with teachings based on such evidence? We feel that we need some greater assurance for our hope.

The language of this discourse is in some respects similar to that of Matt. xxiv. But does it follow that it is a part of the same discourse? The discourse recorded in the 24th of Matthew, is recorded by Luke in his 21st chapter. And would he record parts of

the same discourse in two different places? We must suppose this, or else suppose that he used similar language on different occasions. That he did use similar language on different occasions is shown from Luke 17th and 21st chapters. There the same subject is brought to view; but the discourse in the 17th chapter (see verse 20,) was in answer to the demand of the Pharisees when the kingdom of God should come; while that in the 21st chapter was in answer to the question of his disciples, what should be the sign of his coming and the end of the world? It does not therefore follow that a similarity of language, or a reference to the same subject, proves it a part of the same discourse. But the discourse in Luke 12th, (see verse 13) was in consequence of the request of one present that Christ should speak to his brother to divide the inheritance with him; and not an account of the reference to the end of the world. We can therefore find no evidence that the two are parts of the same discourse; or that the coming of the Savior here brought to view is a different coming from that of the Bridegroom in the parable of the virgins.

NOTE 20. If our Savior ever does refer to different points in the same imagery to illustrate the same event, he may in this case. We have already seen that in two parables, what is the seed sown in the soil in one parable, is in the other, the soil in which the seed is sown. We therefore find that it is like our Savior to make use of different points in the same figure to illustrate the same event. Even in the case before us, in Matthew xxv., he cautions his disciples because those virgins only who were ready went in with the Bridegroom to the marriage, therefore watch ye, "for ye know neither the day nor the hour wherein the Son of man cometh." And in Luke xii., he says, as those servants were blessed whom their lord when he returned from the wedding found watching, therefore "be ye ready also: for the Son of man cometh at an hour when ye think not." Can there be any question that the same coming of the Son of man is referred to in both these places? But why should the Savior make use of two figures to illustrate the same coming? For the same reason that he refers to the various events under such a great variety of figures, that his teachings may be the more vividly impressed upon the mind. And as the watching of virgins for the Bridegroom, and the watching of servants for their lord, are the two most striking illustrations to impress upon the mind the necessity of watchfulness for the coming of the Lord, therefore our Savior has made use of both figures to illustrate the same event.

From the Morning Watch.

### Is The Door Shut?

The present movement, relating to the closing of the door of mercy, consequent upon the assumed fact, that the cry, given in the seventh month, was the true, and final "Midnight Cry," seems to demand of us, as watchmen, a distinct and full expression of our views respecting it.

It is assumed, that the details of the Parable of the Ten Virgins were literally fulfilled in the 7th month movement. We are unable to see this; and will rest the whole question upon the following points.

1. The "Cry" of the 7th month was a LOCAL and PARTIAL ONE,—it was confined to this country. Although there are thousands of holy and devoted Adventists in Europe, who have been looking for, and waiting for the Bridegroom; not only the Literalists, but thousands, whose sentiments have been received from the Adventists of this country; yet, the seventh month movement produced no influence there. Publications on that subject were sent over in season, and circulated, but no effect whatever was produced. However beneficial the movement here, it was confined entirely to this

country. Now, how does this comport with the positive declaration of our Savior?—"Then all those virgins arose and trimmed their lamps." Did all then arise? Are there no virgins among the thousands of Adventists in Europe?—not even foolish virgins? for ALL were to arise—both wise and foolish—and trim their lamps. And yet that "cry," although they heard it, was not regarded, as it must have been, by both wise and foolish, had it been the true, the only, and final Midnight Cry. And even in this country, there were thousands of holy and devoted Christians, who are patiently and joyfully awaiting the coming of the Bridegroom, who, with all their desire to meet him, could not see the force of the evidence presented to sustain that view. Had it been the only midnight cry, even if all such were foolish virgins, they must also have arisen and trimmed their lamps. Thus we see that facts will not sustain the position, that all those virgins did then arise and trim their lamps. But, in reply to this, it is said, that all does not mean all. Away with such quibbling; that is not the way that Adventists have been used to reason; and it is a sad departure from the thirteenth rule of interpretation adopted by Mr. MILLER, and by Adventists generally:

"To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy shall agree, so that the true, believing children of God may never be ashamed."

Shall we relinquish this rule, and adopt new principles of interpretation? We must, thus to apply this parable. For, instead of all those virgins arising, among the large number of Adventists in England, none of them then arose.

But if it be asked, what do we regard as the true Midnight Cry? we reply, that we regard that as an important part of the great "Cry," which, for the last few years, has been going over the GLOBE. In proof of which, all—both wise and foolish—have arisen and trimmed their lamps; so that the Bridegroom may now come at any moment. This comports with the terms of the parable; but a movement, which was so partial, and local, cannot be the whole of the predicted "cry."

2. But "the Bridegroom came." Where, did he come? He came where the virgins were; for they went in with him to the marriage. Did he come spiritually? No. He has never been absent spiritually, and that would not fulfil the parable. The Bridegroom always comes in person, and personally enters in with the virgins to the marriage. But if the marriage is being performed in some other place, and not on this earth, the wise virgins must also be there personally; and those remaining here would be in a hopeless condition. For Christ to be married in heaven, while the guests are on the earth, would be a strange way to go in with him to the wedding! A strange fulfilment of the Scriptures, this!

3. But, "the door was shut." What door? Why, the door of mercy—of hope. For, all that were without knocked in vain for admittance. But what are the facts since the "tenth." It is true, that, without exception, wherever brethren, instead of preaching salvation, have preached no more salvation—as they have sown, so have they reaped—and no souls have been converted under their labors. But when brethren have gone forth, to compel them to come in, that the wedding may be furnished with guests, many have been brought in from the highways and hedges. Bro. ADRIAN reports thirty conversions, as the fruits of his own

labors. Bro. KIMBALL also reports numbers of conversions since the tenth. Sister D. I. ROBERSON informs me, that her husband's letters, four in succession, contain cheering accounts of conversions since that time, in the several places of his labors, and that the interest is increasing. We have similar testimony from others. Yes, brethren, the long-suffering of God IS salvation. He will accomplish the number of his elect; his house will be filled; the wedding will be furnished with guests. If we are among the guests, if we are called to the Marriage Supper of the Lamb, depend upon it, when the marriage shall be consummated, we shall witness it, and be personally present. As the long-suffering of God waited in the days of Noah, so is it waiting now. If we would hasten His coming, we must go out quickly into the highways and hedges, and compel them to come in; for the only cause of delay is a want of a sufficiency of guests to complete the entire number who are to replenish the new earth. While there are too few, even by only one, God waits for another soul to be gathered in, and then the feast proceeds. O, do not, brethren, defer the coming of the Lord by neglecting your work. Do not prolong the labors of the few, by throwing all the labor of bringing in the guests upon them. Do not defer the glorious consummation, by discouraging any from partaking of the waters of life, which are offered to all so freely.

4. Again. The Kingdom of Heaven was "then" to be likened to this parable. When the evil servants are smiting their fellow servants, and the Lord comes and cuts them asunder. If, then, this parable is to illustrate that coming, it must be a personal coming. And if the coming of the Bridegroom is not the coming of the Lord, to cut the evil servants asunder, then the coming of the Lord is not brought to view in this parable. And would a parable be given, to "liken" the coming of Christ, in which every minute circumstance of his coming, except his actual coming, should be presented, and that be left out? But that it was to be his actual coming, is demonstrated by the application which Christ himself makes of it. For, as the wise servants were ready, and the foolish were not, when the Bridegroom came, therefore said our Savior, "Watch, for ye know neither the day nor the hour wherein the Son of Man cometh."

5. Again. This coming of the Son, to cut asunder the evil servants, which was to be represented by this parable, must be the same coming brought to view in the same discourse, in answer to the question, "What shall be the sign of thy coming?" Mat. xxiv. 23—27,— "Wherefore, if they shall say unto you, Behold he is in the desert, go not forth: Behold, he is in the secret chambers, BELIEVE IT NOT." Why may we not believe it? May it not be possible that he is in the secret chambers, the nuptial chambers, having the marriage ceremony performed? No. "For as the lightning cometh out of the east, and shineth even unto the west, SO SHALL ALSO THE COMING OF THE SON OF MAN BE." "Then, if any man," even a good man, shall say unto you, Lo, here is Christ, or there, believe it not, until he comes as the lightning; for, they "shall show great signs and wonders; insomuch, if it were possible, they shall deceive the very elect." "Therefore, take heed that no man DECEIVE YOU;" for, remember, he will come as the lightning; and this parable is spoken in reference to that coming.

6. Again. "But this is the Bridegroom's coming," and is not his coming in Luke xii. 35—39, his return from the wedding? Let us examine this point. Does the Savior say that his coming is to be likened unto the coming of a lord from the wedding? He says no such

thing. Nor does he say that his coming is to be a return from the wedding. But he commands us, as servants who wait for their lord, when expected from the wedding, so to watch, that we may also be ready when the Son of Man cometh. And how do servants wait? Why, while the marriage is being performed in a distant place, where the virgins are all with the bridegroom, the servants are waiting at home for the bridegroom to return. But those servants cannot be the virgins, who are returning with the bridegroom. Consequently, this cannot be fulfilled in its details, and is only a special injunction to WATCH—to be ever ready, and to be found so doing. But if, because this illustration is used, the Savior must come at one time to the wedding, and come again to return from the wedding; then, to carry out this principle of interpretation, he must come again as a Shepherd King, to separate the sheep from the goats; and again as a Nobleman from a far country; and again as a Householder, to reckon with his laborers; and again as a Husbandman, to gather the wheat into his garner; and again as a Fisherman, to separate the fishes in the net; and so on, as many times as his coming has been represented by different illustrations, — each one of which, on that principle, must be fulfilled in all their particulars, or this spiritual coming fails. But his second coming is illustrated by all these familiar examples, so that by visible things or familiar objects we may realize, in some measure, the reality of the truth thus represented. And when we are tempted with the thought, that Christ may be in the *nuptial chamber*, the admonitions of our Savior, not to go forth in the desert, and if they say, Lo here, or there, or that he is in the *secret chamber*, to BELIEVE IT NOT, is continually thundering in our ears; so that we intend to take heed that no man deceive us, by any means. Therefore, we DARE NOT do otherwise than to look for the personal coming of the Bridegroom, as we have preached to the world; and when he shall come as the lightning, there will be no dispute about it. Till then, God helping us, we must continue about the Master's business.

J. V. HIMES.

#### LETTER FROM THE SANDWICH ISLANDS.

MY DEAR BROTHER:—I have but a few short moments to scribble a line to you. I am just informed that a vessel is to sail soon for U. S. and I cannot let the opportunity pass. We were made twice glad on receiving your letters, bearing date March 15th, and Nov. 6th, 9th, & 18th, 1843. The letters, books and papers all came pr brig Globe which had an uncommonly long passage. We received them on the 25th, of July. We have for a long time been very anxious to hear from you and the second Advent cause. I have thanked you a thousand times for the books and papers you sent in the fall of 1842, they have led me to great searchings of heart, as well as scripture. I am a firm believer of most of the second Advent doctrine. My faith is not the least staggered because 1843 has passed. Your time has passed; but God's time is at hand. A number of the Missionaries have received second Advent publications; but, few if any have second Advent faith: the doctrine is repugnant, or I would say it has been repugnant to the hearts of some who are now quite inclined to search after the truth. Is it not astonishing that men in our enlightened land will take the word of erring men for a rule of faith, in preference to the word of God. How fully did I once believe in a temporal millennium. The return of the Jews &c. &c. And why did I so believe? because it was so preached! I did not think of examining the word of God to see if these things were so. The Bible has been my study for a year past,—not merely my reading book as it formerly was.

These we presume are your days of trial. Scoffers, perhaps, have grown more bold; and those whom you hoped were Christians have cast off the little fear they may have had, and now wear triumphant looks. This is the Christian's day of trial; no better day can he expect in this sin cursed earth.

I hope you will write us often, as our souls are much cheered by your letters. We feel revived when we have such testimony, that we still have friends, though separated by land and sea.

I have this moment received the Signs of the Times of Nov. 29th. Where it came from we cannot tell; but suppose it must be from you. We are very much interested in the papers, and hope to see more, should time continue. I remain Your affectionate brother.

S. BLISS. CHARLES BURNHAM,  
Koloa, Aug. 8th, 1844.

#### The Resurrection.

Professor Bush, in an article published in the N. Y. "Daily Tribune," notices, with some degree of feeling, the attacks made on his views respecting the doctrine of the Resurrection of the Body, as it stands developed in his late publication, "Anastasis." He tells us that he "recently listened to an elaborate discourse, delivered to a large congregation, the whole bearing of which was to cast odium on his essay, by presenting it in disparaging contrast with what claimed to be a formal statement of the *Christian Doctrine of the Resurrection*." Now although we differ entirely from the Professor on the subject of the Resurrection, still we sympathize with him under the *infliction* to which he was compelled to listen. We fancy we can see him, with his placid look, obliged to stand the fire of a clerical battery for one long hour, with all eyes fixed on him, and, at the same time, imagining that if he had the gunner in a *fair field*, he could, in a much shorter time, give him a most wholesome lesson on the subject of Christian courtesy. While we say we sympathize with the Professor under these circumstances, we presume he will feel something like sympathy for the poor Adventists, when he learns that they have often been compelled to listen to discourses delivered before large congregations, the whole bearing of which was not simply to cast odium on their essays, but on their persons. They have listened to vituperation, abuse, and slander, issuing in ceaseless thunder-peals from a clerical battery. They have heard themselves termed "knaves," "fools," "fanatics," "crazy Millerites," &c. It is not very strange that, under the first experiments which have been made on the Professor's feelings, he should be somewhat sensitive. We venture, however, to assure him, from personal experience: after a long course of these experiments, the patient finally becomes quite indifferent to the *infliction*. Especially is this the case, when he has the testimony of a good conscience.

We quote a single paragraph from the article in question, to which we solicit the attention of our readers:—

"That the usual sense put upon the phrase 'end of the world,' as implying the physical conflagration, or destruction in any way, of the globe which we inhabit, is entirely contrary to the genuine import of the words, that involves the sacred writers in a chaos of contradictions, and that if that doctrine be true, there is no possible alternative between it and the theory of Millerism, except, perhaps, in regard to the precise day or year."

Such is the definite conviction of the judgment of Prof. BUSH.—*Morn. Watch*.

"Parables are always given to illustrate some doctrine or subject, which the speaker wishes to communicate, and is a familiar

mode of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed when they behold any scene like the representation of the parable; and in this way they might always keep in view the important truth that is likened to the parable."—*Miller's Lectures*, p. 253.

PROF. J. N. MAFFIT. This eloquent preacher, formerly so distinguished for his success as a revivalist, instead of laboring now in that avocation, is lecturing in different places of "American and French Revolutions," "Boz," "Woman as she is" &c. &c. with tickets at \$1.50 pr. course. How are the mighty fallen!

NOT SO.—We understand by letters from New York, that it has been publicly reported there, that the Adventists at the east almost to a man, have embraced the belief that the Bridegroom has come. This is *not so*. The great body of the Adventists in this section are decidedly of the contrary opinion.

Elder T. Cole of Lowell, will preach in Exeter the first Sabbath in March, if the Lord will.

#### Letters and Receipts to Feb. 22.

A C Spalding \$1 pd to end v 9; A Rambo 50c pd to mid v 9; S M Parsons by pm \$1 pd to 217 in v 9; C Ware \$1 pd to end v 9; W Cargill \$1 pd to end v 9; Miss A Rhodes \$1 pd to end v 9; M Mosheir by pm \$1 pd to end v 7; Wm Butterfield by pm \$1 pd to end v 9; J R Smith by pm \$2 pd to end v 7; H H Judd by pm \$1 pd to end v 7; J W Young by pm \$1 pd to end v 9; Dr Huntington \$1 pd to end v 9; Mrs Fairfield \$1 pd to end v 9; Mrs Thayer \$1 pd to end v 9; A Flut by pm \$1 pd to end v 9; J Livermore by pm \$1 pd to end v 9; S Carver by pm \$1 pd to end v 7; E S Walker by pm \$2 pd to end v 9, two copies; S Brown by pm \$1 pd to 216 in v 9; J. S. St John by pm \$1 pd to end v 9; A Odell by pm \$1 pd to end v 9; B Brazee by pm \$1 pd to end v 9; C S Burnes by pm \$1 pd to middle v 9; C C Keyes by pm \$1 pd to end v 8; H Burnett by pm \$1 pd to end v 9; J C Hewins \$1 pd to end v 9; W Huntoon by pm \$1 pd to end v 7; J L Leavitt 50c pd to end v 8; J Alexander by pm \$1 pd to end v 9; L F Wooster 50c pd to 204 in v 9; James Bump 50c pd to end v 9; S J Hart by pm \$1 pd to end v 9; G G King by pm \$1 pd to end v 9; C Wiggan Jr \$1 pd to middle v 9; H Blaisdell \$1 pd to end v 9; D B Eldred by pm 50c pd to middle v 9; M E Murfee by pm \$1 pd to 191 in v 8; H Heily by pm \$1 pd to end v 8; J Smith by pm \$1 pd to end v 8; P Goodale by pm \$1 pd to end v 6; D Parish by pm \$1 pd to end v 8; D S Chamberlain by pm \$1 pd to end v 9; S Joy Jr by pm \$1 pd to end v 9; J Smith by pm \$1 pd to end v 9; H Smith by pm \$1 pd to end v 9; O Carpenter by pm \$1 pd to end v 9; E Paine by pm \$1 pd to end v 8; J A Varney by pm \$1 pd 214 in v 9; Mrs D Messenger by pm \$1 pd to end v 9; B C Bancroft \$1 pd to end v 9; pm West Braintree Vt., \$1 pd to end v 7; Almira McDaniel by pm \$1 pd to end v 9; Ebenezer Thompson by pm \$1 pd to end v 9; C T Bonney by pm \$1 pd to end v 10; J Thomas 50c pd to middle v 9; T C Serenace by pm \$1 pd to end v 9; A Whiting by pm \$2 pd to end v 9; D Ireland by pm \$2 pd to end v 9; C Webster \$1 pd to 218 in v 9; B Irish \$2 pd to end v 8, two copies; T T Abbott 75c pd to end v 8; J Greenough \$1 pd to end v 7; J C Hathaway \$1 pd to end v 9; R Everton by pm \$2 pd to end v 10; C Johnston by pm \$1 pd to end v 9; F Adams by pm \$2 pd to middle v 10; Laport & Littlefield by pm \$1 pd to end v 8; J A Taplin by pm \$1 pd to end v 9; R Polly by pm \$1 pd to end v 9; J Danforth by pm \$1 pd to end v 8; S Baldwin jr by pm \$1 pd to end v 8; Susan Farnsworth by pm \$1 pd to end v 9; M D Richardson by pm \$1 pd to end v 9; Amos Jones by pm \$1 pd to end v 9, two copies; Jno Barnes by pm \$1 pd to end v 9; E Maltby by pm \$1 pd to end v 9; E Hoyt 50c pd to 163 in v 7 4 cops; DG Whitaker by pm \$1 pd to end v 8; S W Dow by pm \$1 pd to 232 in v 10; Jno Hayes by pm \$1 pd to end v 8; E Rowell by pm \$1 pd to end v 7; D Prescott by pm \$1 pd to end v 7; J Brown by pm \$2 pd to end v 9; R Morrill by pm \$1 pd to end v 9; A Ware jr by pm \$1 pd to end v 9; J Ramsey by pm \$1 pd to end v 7.

John Dresser; pm Meriden Ct; Mrs Thayer; G L H Chamberlain; A. S.; S Brown \$6; S Sheppard; pm Freeport Me; pm West Enosburg Vt; S B Davis; J Pearson \$12; J S Richard; pm Pomfret Landing Ms; pm Anoskog N H; pm Keene N H; Joseph Curry, and J H Bodie, one "sovereign"; T Cole; D C Tourtelott; E C Drew; Dr Cray; pm Troy Furnace Vt; W Wilmot \$8 in a draft on NY; pm Seal Cove Me; pm Tolland Ct; pm Braad's Iron Works R1; pm Low Hampton NY; pm Henriett NY; E Hemiway \$1 J. W.; pm N Bedford Ms; AH Searles paper will be continued; pm Lilesville N C; pm Waterbury Vt \$50; pm Stonington Ct; S Stone \$2; E S Walker by pm \$2 for "Morning Watch"