

the cross. The necessity which existed for us to "endure the shame" resulting from disappointed public expectation, still exists, but glory be to His dear name, he makes his approach "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still the shut-door cross transcends all that have gone before it. The world, the flesh and the devil will not consent to the door's being shut. It brings JUDGMENT TOO NEAR, makes it too CERTAIN.

Mark! None can deny that there is a shut-door in the Advent prophecy—that Jesus is answering the inquiry, "What shall be the sign thy coming?" None can deny that after the going forth, tarrying, Midnight Cry, and dissolution of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. *Can any but Infidels deny that they have occurred by the OPERATION of Providence?* In view of God's promised guidance, dare any but Infidels deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene preparatory to the Second Advent, cannot have transpired "without our ther;" Matt. x. 29. If so, then the Advent cause is the cause of God, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say, "I know you not." This will lead to the "all" of the wicked; Matt. xxiv. 51.

The shut-door and the knocking must of necessity precede this answer of our Lord—must be before the actual revelation of the Son of Man. The entire action of the virgin in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place in view of coming, before he discards the foolish, and consequently before he damns them.—It being certainly so, it must be believed and confessed. The cross of it must be borne. There is no small recommendation of this "cross" which it brings with it a "will" to bear the New Commandment's cross, (John xiii); also the cross which attaches to the salutation. Any one who avoids these portions of truth which avoids the cross, LEAVES OUT JESUS. He is ever on the wrong side of the cross. We cannot get the truth as it is, unless we take the cross too.—Those who will not "confess Christ" in the shut-door, dare not in the "New Commandment's cross." They are on the popular side, avoid-

ing the cross in these points; and justifying so far the disobedience and unbelief of the church and world.

To them the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!!! Instead of confessing the Spirit and providence of God in the past and present state of the once virgin band, they confess to the world—"draw back" from "present truth," and yet will have it believed that "the door" is open still! The clamor about the door has occurred since the cry, in the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired and gone away from the closing scene of strife—has left his trusting people to chance, 'doubtful chronology," "mesmerism, or Satan's sway!!!

It looks like admitting the divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his cause was abandoned to the Devil. "O fools and slow of heart to believe all that the prophets have spoken—ought not Christ to have suffered?" &c.—Thus he reprov'd some of the most believing. Now he characterizes those whose faith fails, as "foolish;" for "thus it is written, and thus it behooved" the Advent people to break up after the cry. "Thus it is written, and thus it must be," that one part would wish the door open after it was "shut." "The scripture cannot be broken," therefore all must take place before the Lord answers them "I know you not." How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent.

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant-keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable—that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, "HIS WONDROUS WORKS DECLARE." Amen. Deity must be dethroned ere He would withdraw His hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son.

VIII. There is finally, a necessity for the experience connected with the shut-door.—There is need for the shut-door to separate us finally and forever from the world, preparato-

ry to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there is a shut-door in the same discourse; in Jesus' reply to the same inquiry, "What shall be the sign of thy coming?" Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom. Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are "foolish." They must be *detected* before being rejected. "REMEMBER LOT'S WIFE," said he, as we left the world. Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead of Divine promise and Providence for a pillar of cloud. "What is the chaff to the wheat?" saith the Lord. Doubtful chronology is sliding sand, God's promise is an EVERLASTING ROCK.

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos. iv, 17. Heb. xii, 17; Rev. xxii, 10-12. This principle and the above facts sustain the shut door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who apply "too late," "Indeed I do not know you."

Let those who *suspect* the promise and Providence of God in the fulfillment of Advent prophecy, read Acts xiii, 40; "Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE believe, though a man declare it unto you. In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of present truth, you are with the world, which is high unto cursing, whose end is to be burned. If you justify the world, you condemn G. d, and must perish beneath his frown.

In conclusion, I remark that this view is sustained by the faith of Christians in Christian experience. Bro. Miller said March 20th, of the 7th month, "If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do

know, if the Advent brethren were ever blessed, they were then." This is the doctrine of this discourse. We had better rush on forked lightning, than deny the Holy Ghost in the Advent experience—better be plunged into a fiery furnace than deny God who is a consuming fire?

The points of the parable have been by Providence verified down through the shut-door to the clamor of those whose light of faith failed them. "As a sparrow does not fall without our Father," this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. "If we deny him, he CANNOT DENY HIMSELF."

To present the necessity of this discourse let me say that many souls are famishing for this bread. They have been taught by preachers and papers to *doubt*, and they dare not *cannot* trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We 'walk by faith,' not by doubt—by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect 'slough of despond,' in which I see that untold numbers are sinking to perdition. It is so plausible that many seem not to suspect it. It would deceive, if possible, the elect, and no marvel, for Satan himself is transformed into an angel of light."

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unending promise of guidance. He says, "My sheep hear my voice, and they FOLLOW ME." His doctrine of Divine Providence is certainly a very different compound to feed the "littler flock" from, than that of doubtful chronology or mesmerism. One is 'from Heaven' the other from men.

A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan. 25 '46, says, "I believe it was a sincere, honest human mistake, and it would have been an honor to any one to confess it," and "noting it to the Lord."

This is a virtual denial of the promise of Divine guidance, and the providence of God which Jesus taught. His "guiding Spirit of grace," and his beneficent care, are pledges for the guardianship of those "willing to do his will;" looking for, and loving his appearing." True he led Israel and his first disciples "by a way they knew not," yet he guided them in "his way." Amen. This is all that is claimed in relation to the Advent movement. God has guided us to do his will infallibly. He overrules alike "the wrath" of

foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered, now he is coming himself to reign, and I must confess him in all his truth—in all his commandments; Rev. xxii, 14.

The falling away of the foolish and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.

Our work to those who say that they cannot see; rather for the instruction of those who can see. Those who were unwilling to admit the truth of Christ's Messiahship found an excuse—those not willing to see the Second Advent at hand in '43 found a reason—those not willing to take the cross of the "New Commandment," explain its binding authority away, as easily as does the infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord"—S. v. reign of our whole being—our faith and our worship. Then we can see, then we can take up his cross—"follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "glory, honor, and IMMORTALITY." Amen.

THE BAPTISM OF JOHN.

Whence was it, from Heaven or of men? Mat. xxi, 23-32. From Heaven, because, 1. He bore the Divine credentials. He came to them in 'the way of righteousness;' sought not his own glory. John vii, 18. 2. The fruits of his labors were, as far as they could extend, most beneficent: bad men became good. Mat. vii, 20. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, a voice crying in the wilderness, prepare ye the way of the Lord. Isa. xl; Mal. iii.—4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit 'voice in the wilderness,' or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it convenient not to know—to lie, rather than be cornered in argument. They were reputed wise and devout, yet their case was more hopeless than that of 'publicans and harlots.' They having rejected John and his ministry, could not now believe till they had repented of that sin. Having thus disobeyed God, they could not obey without repenting. But as re-

pentance is the result of conviction of guilt is production of the truth, and as they admit the truth essentially was no hope for them. Receive Messiah till they be baptized, because, in God's 'voice' was to introduce were shut up to repentance one step toward it applies to all who assume. It is common sense; it is our point of observation. Baptism was from Heaven mission involves no cross. Then it was a test; then clear to the eye of faith nearly all the reputed. Thus they were lost, who publicans were saved. The prophecy fulfilled, does never did, however clear us. John's Baptism was has been the Second Advent public expectation not doubted, given up, and doubted. Mat. xi, 3. Be doubted.

Let me change the form of Advent Movement, is it men?

With all the assurance, answer, from Heaven.

1. Because the Second crowning doctrine of Rev. announced it, bore the I John vii, 17, 18.

2. They produced by it of piety, all the effects of us from the world.

3. There was to be a 1 to introduce the Second ministry prepared the wa xxiv, 46-50; Rev. xiv, Mat. xxv, 1-13.

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pentance is the result of conviction, as conviction of guilt is produced by an admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was *no hope* for them. They could not receive Messiah till they had believed in John's baptism, because, in God's revealed plan, that 'voice' was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age.—Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. Mat. xi, 3. Being *disappointed*, he *doubted*.

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

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

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials.—John vii, 17, 18.

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

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

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

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

But the Elder affirms, with great asperity, ‘that it was never done in creation,’ till now! Yes it has been. No, I say it has not been, *never in creation!* You are, my dear sir, uninformed on that point. Our Lord’s command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord’s Supper. The Pope himself observes it. You are not, I hope, prouder than the Pope; if ‘greater’ in this, than your Lord! The Papacy has corrupted all the ordinances; but it furnishes historic testimony, to prove their perpetuity, and the observance down to the present period. Those who deny the historic and scriptural testimony, on this point, should read Jesus’s solemn asseveration.—“The Father, who sent me, gave me a commandment—and I know that his commandment is life everlasting;” but those who ‘love and make a lie’—in ingenious falsehood, to get round the cross, connected with the commandment, shall be found outside the city among ‘whoremongers, murderers, and adulterers.’ Those only who do his commandments, shall be blessed—‘have right to the tree of life, and enter in through the gates into the city.’

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

[Advent Testimony.]

EXTRACTS FROM MILNER’S END OF CONTROVERSY, A CATHOLIC WORK; PAGES 80, 90.

A CUTTING REPROOF.

“The first precept in the Bible, is that of sanctifying the seventh day; God blessed the SEVENTH DAY and sanctified it. Gen. ii, 3. This precept was commanded by God in the Ten Commandments: *Remember*

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

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

THE SANCTUARY.

BY O. R. L. CROSIER.

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the O. T., neither did the Wonderful Numberer, tell Daniel what Sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the N. T. the Divine comment

upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (Ch. xiii, 11.) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shewbread; which is called [Hagia] Holy. And after the second veil, the tabernacle which is called the [Hagia Hagion] Holy of Holies; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Ex. xxv, 8, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" verse 9. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. The priests entered the "figures" or "paterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself;" vers. 23, 24. When he ascended to the right hand of the Father, "in the heavens," he became "A Minister of the Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" Ch. viii, 1, 2. That is the Sanctuary of the "better (the new) covenant;" verse 6. The Sanctuary to be cleansed at the end of 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; Ex. xxv, 8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Heb. xi, 10. What is its name? "The heavenly Jerusalem;" Ch. xii, 22; Rev. xxi. "A building of God, an house not made with hands eternal in the heavens;" ii Cor. v,

1. "My Father's house of many mansions;" Jno. xiv, 2. When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down": Matt. xxiv, 1, 2. That temple was their Sanctuary; i Ch. xxii, 17-19; xxviii, 9-13. ii Ch. xxix, 5, 21; xxxvi, 14, 17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "In my Father's house are many mansions"; Jno. xiv, 1-3. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision.

Daniel prayed "Cause thy face to shine upon thy Sanctuary which is desolate;" Ch. ix, 17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning"; Wis. Sol., ix, 8; i Ch. xxviii, 10-13. It had shared in the seventy years desolations of Jerusalem; Dan. ix, 2; ii Ch. xxxvi, 14-21. It was rebuilt after the captivity; Ne. x, 39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Sol-

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Omitted Portion from Crosier's Article

"And the place of his Sanctuary was cast down. Dan. VIII:11. This casting down was in the day by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4000 years ago, and the latter at the captivity, than 700 years previous to the event of this passage, neither by Roman agency.

The Sanctuary cast down is his against whom he magnified himself, which was the Prince of the world, Jesus Christ; and Paul teaches that his Sanctuary was in heaven. Again, Daniel XI. 30, 31. "For the shall come against him; therefore, shall he be grieved and return, and have indignation [the chastise] against the holy covenant [Christianity] shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the covenant. And arms [civil and religious] shall be set on his part, and they [Rome and those that follow the holy covenant] shall pollute the sanctuary with strength." What was this that Rome and the apostates of Christianity should jointly pollute? This combination was formed against "the holy covenant"; and as was the Sanctuary of that covenant they polluted which they could do as well as to pollute the name of God; Jer. XXXIV, 16; Ezek. XX; Mal. I, 7. It was the same as profaning or blaspheming His name. In this sense this "politico-religious" beast polluted the Sanctuary, (Rev. XIII, 6,) and cast it down from its place in heaven, (Ps. CII, 19; Jer. XVII, 12; Heb. V, 1, 2) when they called Rome the holy city, (Rev. X, 2) and installed the Pope there with the titles, "I am God the Pope", "Holy Father", "Head of the Church", & c., and there, in the counterfeit "temple of God", he professes to do what Jesus actually does in his Sanctuary; II, Thess. ii, 1-8. The Sanctuary has been trodden under foot (Dan. VIII, 13,) the same as the Son of God has; Heb. X, 29.

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mon, which superceded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, &c., "by the Spirit;" i Ch. xxviii, 10-13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon's, the Ark was borne from the former to the latter; ii Ch. v, 2-8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Num. iii, 29-31; x, 17, 21. So the court in which the Temple stood was properly called the Sanctuary.—*Prideaux*. We learn the same from ii Ch. xxix, 18, 21. "We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in ver. 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex. xv, 17.—"Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" Heb. xi, 10; a "Tabernacle," Ch. viii, 2; "A Building in the heavens;" ii Cor. v, 1. And the Lord has chosen Mount Zion in Palestine for the place of its final location; Ps. cxxxii, 13, 14. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (Ps. lxxviii, 54,) which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make me a Sanctuary;" Ex. xxv, 9. "The shekel of the Sanctuary;" (Ex. xxx, 13) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" Ex. xxvi, 1-6. "Before the veil of the Sanctuary," Lev. iv, 6. "Carry your brethren from before the Sanctuary;" Lev.

x, 4. "Nor come into the Sanctuary;" Lev. xii, 4. "He shall make atonement for the holy Sanctuary;" Lev. xvi, 33. "Reverence my Sanctuary;" Lev. xi, 30; xxvi, 2. "Nor profane the Sanctuary of his God;" Lev. xxi, 12. "Vessels of the Sanctuary;" Num. iii, 31. "Charge of the Sanctuary;" Num. iii, 32, 38. "They minister in the Sanctuary;" Ch. iv, 12. "In the Sanctuary and in the vessels thereof;" ver. 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" Ch. iv, 15; vii, 9; x, 21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Ch. viii, 19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Ch. xviii, 1. "He hath defiled the Sanctuary of his God;" Ch. xix, 20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord;" Jos. xxiv, 26. "All the instruments of the Sanctuary;" i Ch. ix, 29. "Build ye the Sanctuary;" Ch. xxii, 19.—"Governors of the Sanctuary;" Ch. xxiv, 5. "The Lord hath chosen thee to build an house for the Sanctuary;" Ch. xxviii, 10; ii Ch. xx, 8. "Go out of the Sanctuary;" Ch. xxvi, 18; xxix, 21; xxx, 8. "Purification of the Sanctuary;" Ch. xxx, 19; xxxvi, 17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Ju. xviii, 31; i Sam. i, 9-24,) and was pitched at the city of Shiloh at the time of dividing the land; xviii, 1, 10; hence it was called the "Tabernacle of Shiloh," (safety and happiness,) Ps. lxxviii, 60. The Lord forsook it when the Philistines took the Ark (i Sam. iv, 3-11) and delivered his strength into captivity, and his glory into the enemy's hand; ver. 21.

It was brought back to Kijath-jearim, (i Sam. vii, 1, 2) thence to the house of Obededom, thence to the city of David which is Zion, (ii Sam. vi, 1-19; v, 9,) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple. (i Kg. viii, 1-6,) which was built in Mount Moriah near Mount Zion; ii Ch. iii, 1. The Lord has chosen Zion to dwell in at rest forever; (Ps. cxxxii, 13, 14) but as yet

he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (Ps. cii; Isa. xxxiii, 20. And then "the people shall dwell in Zion at Jerusalem;" ver. 18, 19. The Song of Moses (Ex. 15;) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in *their midst*, and is built and forms a part of the city whose name is, "The Lord is there."

THE PRIESTHOOD OF CHRIST.

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. *He fulfills both the Priesthood of Melchisedec and Aaron.* In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. 1. He was "made an High Priest forever, after the order of Melchisedec." *Taxis*, rendered order, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree; Heb. vii, 3 (margin) i. e. he neither followed nor will have a successor in office; and "because he continueth ever, hath an unchangeable Priesthood," (which passeth not from one to another; *margin*) ver. 24.

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

1. After calling upon us to "consider the Apostle and High Priest of our profession (or

religion.) Christ Jesus," he lays the foundation of the investigation by drawing the analogy between Moses over his house [people] and Christ over his, (Heb. iii, 1-6) and says: "Moses verily was faithful in all his house, as a servant, *for a testimony of those things which were to be spoken after.*" This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest "as was Aaron;" Ch. v. 1-5. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" Chs. ii, iv. 5. Both were ordained for men in things pertaining to God: that (they might) "offer both gifts and sacrifices for sins;" Ch. v, 1; viii, 3. 6. Paul evidently considered the Levitical priesthood typical of Christ's from the pains he takes to explain the analogies and contrasts between them; as, 7. "And they truly were many priests, because they were not suffered to continue by reason of death: *but this man*, because he continueth ever, hath an unchangeable priesthood." 8. "Who needeth not daily, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for *this* he did *once* when he offered up himself." 9. "For the law maketh high priests which have infirmity; but the word of the oath which was since the law, maketh the *Son* who is consecrated [perfected, *margin*.] for evermore;" Ch. vi, 23-25. 10. "But now hath he obtained a more excellent ministry" than theirs; Ch. viii, 6. 11. "By how much also he is the mediator of a better covenant" than theirs; Ch. viii, 6. 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle" than theirs; Ch. ix, 11. 13. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place," ver. 12. 14. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God purge your consciences;" ver. 13, 14. 15. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself;" ver. 24. 16. "Nor yet that he should offer himself often, as the high priest

entereth into the holy place every year with blood of others;" but now *once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself;" vs. 25, 26. 17. And as it is appointed unto [the] men [priests] once to die, but after this the judgment: so Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" vs. 27, 28. 18. "For the law having a shadow of good things to come, and not the very image of the things, never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one offering he hath perfected forever them that are sanctified;" Ch. x, 1, 14. 19. "It is not possible that the blood of bulls and of goats should take away sins;" "but a body hast thou prepared me;" vs. 4, 5. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's.—Add one more, Ch. viii, 4, 5. "For if he were one priest, he should not be a priest, seeing there (margin), they are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things." The features of the substance always bear resemblance to those of the shadow, hence "heavenly things" referred to in this text must be priestly service "in the heavens" (vs. 2.) performed by our high priest in his Sanctuary; for if the *shadow is service*, the substance is service also.

As the priests of the law served unto the ample and shadow of the heavenly service, can from their service learn something of the nature of the heavenly service. "Moses is admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make *all things according to the pattern* showed to thee in the Mount." None can deny that, in obedience to this monition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things, Ch. 23. If there was not another text to prove that the Levitical priesthood was typical of Divine, this would abundantly do it. Yet we are even denying this obvious import that priesthood; but if this is not its import, I can see no meaning in it. It is an idle and of ceremonies without sense or use, as did not perfect those for whom it was permitted; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application

made of it by the New Testament made under the law. "Now when these Sanctuary with its [two] furniture in each] were priests went always [da] into the first tabernacle service of God; but into high priest alone once out blood, which he offered for the errors of the people. Paul divides the service of the priesthood into two classes: Holy, and the other y. Holies. Their statutes ed in the Holy and at the court, before the tabernacle burnt offering of two kinds and the other at evening which was one tent mingled with the four beaten oil, and a drink one-fourth of an hin of meat-offering was burnt the drink-offering was Ex. xxix, 38-42; Num. section with this, they alter in the Holy, sweet a very rich perfume, was lighted the lamps every Ex. xxv, 34-35; xxxv, some was afterwards on Ch. xvi, 37-40; ii Ch. ii, Eze. iii, 3.

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made of it by the New Testament, so we must regard it, while we examine the atone-ment made under the Levitical priesthood.

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

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

Examples.—The italicised words are, in the text, synonymous with atone or atonement. Ex. xxix, 36; "Thou shalt *cleanse* the altar when thou has made an atonement for it."—Lev. xii, 8; "The priest shall make an atonement for her and she shall be *clean*." Lev. xiv, 2; "This shall be the law of the leper in the day of his *cleansing*." Ver. 21; "The priest shall make an atonement for him and he shall be *clean*." The atonement could not be made for him till after he was healed of the leprosy, Ch. xiii, 45, 46. Till he was healed, he had to dwell alone without the camp. Then, Ch. xiv, 3, 4; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest

command to take for him that is to be cleansed two birds alive and clean," &c. The law was the same in cleansing a house from the leprosy. Ver. 33-57; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

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

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify the same work, v. z., bringing into favor with God; and in all cases blood is the means, and sometimes blood and water.—The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily

ministration was different from that made on the tenth day of the seventh month. In making the former, they went no further than the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of Israel collectively—the former was made for the forgiveness of sins, the latter for blotting them out—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions for the burnt-offering, the 2d for the meat-offering, the 3d for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering, Ch. v and vi, 1-7, was similar to the sin-offering. "If a soul sinned through ignorance," Ch. iv, 2, "when he knoweth of it, then shall he be guilty," Ch. v, 3. "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing" ver. 5. From Num. v, 6-8, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his trespass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court, Ch. iv, 24; "1; xvii, -7, there he (or the elders) laid his hand on its head and killed it, Ch. iv, 2-13-15, 22-24, 27-29. Then, the victim being presented and slain, the priest that was appointed took some of the blood into the Holy, and with his finger sprinkled it before the veil of the Sanctuary and put some of it upon the horns of the altar of sweet incense, and then poured the remainder of the blood at the bottom of the altar. Thus he made an atonement for the individual, and his sin was forgiven, Ch. iv, 5-10, 16-23, 25, 23, 33-35

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

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

The National Atonement, of which the Lord "speaks particularly" in Lev. xvi: "And the Lord said unto Moses, speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat, which is upon the ark: that he die not: for I will appear in the cloud upon the mercy-seat:" ver. 2. For what purpose and when could he enter it? "To make an atonement for all Israel, (the whole nation) for all their sins once a year." "on the tenth day of the seventh month," ver. 34, 35. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, ver. 4, Ex. xxviii, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his part, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the diadem of pure gold, the holy crown, (Lev. viii, 9) with "HOLINESS TO THE LORD" engraved thereon, placed upon the fore-front of his mitre that he may bear the iniquities of his people, enters the Holy of Holies to make an atonement to cleanse them, that they may be clean from all their sins before the Lord, ver. 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering ver. 3, and two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, vs. 5-8. He killed the bullock for a sin-

offering for himself, and take a censer full of frankincense from off the altar, and bring it within the cloud of the incense, and lay it upon the mercy-seat that is upon the ark, and he shall take a bullock, and sprinkle the mercy-seat eastward, and the mercy-seat shall be forgiven, his finger seven times much in preparation for the people; a desecration follows:

"Then shall he kill an offering which is for his blood within the court, and he shall sprinkle of his blood as he did with the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for the children of Israel, as he did for the tabernacle of the witness, and shall do for the children of Israel, as he did for the tabernacle of the witness, and shall go out [of the Holy] and make an atonement of the blood (for him) of the goat (for him) upon the horns of the altar, and he shall sprinkle with his finger seven times, and hallow it from the children of Israel," ver. 19. This was the golden altar of incense upon which the blood of the atonement was sprinkled during the year. Thus it received from which it is now called "Aaron shall make an atonement of the horns of it once a year, the sin-offering of atonement, that at this time hath made an end of its place, and the tabernacle, and the altar," i. e., the Holy, and the altar.

We have before seen that cleanse, &c., signify the same work, as has been made an end of places. As the blood of forgiveness of sins was not offered in the tabernacle, but in the court, and the work of cleansing the

month. In many further than in matter they enter. The former was made for the whole—the former was of sins, the latter former could be only on the tenth. Hence the former atonement and former the international atone-

for the forgive single person, or a case they were a sin. The 1st for the burnt offering, the 3d the 4th for the same implies, was he who offered sins. The trespass-1-7, was similar soul sin through he knoweth of it, Ch. v. 3. "And if guilty in any confess that he ver. 5. From confession and all cases before made for the individual woman shall commit, to do a trespass that person be as their sin which recompense he thereof, and ad and give it unexpressed." The congregation sin or trespass tabernacle of the side of the altar, Ch. iv. 24; the elders) laid it, Ch. iv. 2-4, the victim be the priest that we blood into the Holy killed it before they put some of it upon of sweet incense of the blood of. Thus he made it, and his sin was 23, 25, 26, 30-31

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

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

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

fect tabernacle," "which the Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, Ch. ix. 1-3. And all those holy things together make the Sanctuary of the Holies (two) ver. 8. the way of which was not made manifest till the time of reformation when Christ shed his own blood, belong to his "greater and more perfect tabernacle," spoken of in the next verse. I translate the names, literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in Ch. ix. 8, 10, 19, is Hagion, "of the Holies," instead of the "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter into both apartments of the heavenly tabernacle. Now if there be but one place in the heavens, as many say, why were there two in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. vi. 19, 20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the veil. But the veil which divides between the Holy and the Holy of Holies is "the second veil," Ch. ix. 3; hence there are two veils, and that in Ch. vi, being the first of which he speaks, must be the first veil, which hung before the Holy, and in Ex. was called a curtain. When he entered within the veil, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the veil, i. e. the atonement of both apartments, including upon which is both the forgiveness and the blotting out of sins. — He who holds that Christ entered the Holy of Holies wrought at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month beyond the law. If this is so, the events of the truly thegical tenth day, have had their antitypes during the history of the Gospel Dispensation. The first event in the atonement with the service of that day, was the cleansing of the Sanctuary, as we have seen from Lev. xvi. Then, uprightly hand their theory, the Sanctuary of the new covenant was "cleansed in the early part of the Gospel Dispensation," ver. 6. 2. — Evidence is not wanting that neither in the Holy nor Palestine, their Sanctuaries was then cleansed, Ch. ix. 8. I call them their Sanctuaries, for they are not the Sanctuary of the Lord's. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks and the last of those weeks. But Christ is the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstrated. — 12. Then that the antitype of the legal tenth day is not the Gospel Dispensation: Again, if the atonement of that day is the typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, Heb. ix. 6. previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the forgiveness of sins, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel dispensation began with the preaching of Christ, and it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things to come, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the forgiveness of sins was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (Heb. ix. 7.) began at the first Advent, the antitype of the daily (Heb. ix. 6.) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

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

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

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

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

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

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

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

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

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

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, Ac. iii, 19, "Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance and conversion (turning away from sins); for what purpose? "That your sins may be (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away" (Ac. xxii, 15) remitted or sent away from them their sins.—(Ac. ii, 28;) and of course are forgiven and have "received the atonement;" but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the veil and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is "made free from sin." The Lamb on Calvary's cross is our victim slain; "Jesus the Mediator of the new Covenant" "in the heavens" is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the "shadow: 1st, Convicted of sin; 2d, Repentance and Confession; 3d, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.

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

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

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

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

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

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

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

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

THE SCAPE-GOAT.

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

diff. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azazel, the angel, (Strongone) who revolted." 7th, At the appearing of Christ, as taught from Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of *Christ*.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev. xvi, 21; And John said, "Behold the Lamb of God, that taketh [margin, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2d, The priest bore them in its blood to the Sanctuary. 3d, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.

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

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

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

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