

THE *DAY-DAWN* OF CANANDAIGUA, NEW YORK: REPRINT OF A SIGNIFICANT MILLERITE ADVENTIST JOURNAL

MERLIN D. BURT
Andrews University

The *Day-Dawn*, first published in Canandaigua, New York, in March 1845, was unknown to scholarship in the twentieth century, except for four later issues and scattered secondary references. Enoch Jacobs, editor of the *Day-Star*, another Millerite paper, noted in his April 15, 1846 issue (p. 36), that the *Day-Dawn* showed a “good spirit,” though he didn’t deem its contents much different from several other contemporary Millerite Adventist papers. Jacobs’s brief and enigmatic reference to the *Day-Dawn* only whetted the interest of later scholars of Millerite Adventism to know exactly what the initial number of the *Day-Dawn* actually contained. But for most of the twentieth century, no extant copies of the inaugural issue of the *Day-Dawn* were known.

In April 1995, while going through microfilm copies of area newspapers at the Canandaigua, New York, Historical Society, I found, in the *Ontario Messenger* of November 1844, various references to, and one anonymous defense of, the Millerite position. To my great surprise, in the issue of March 26, 1845, I discovered that the entire back page of the *Ontario Messenger* contained the first number of the *Day-Dawn*. I suspect that the first number of the *Day-Dawn* was printed as a broadside. Since the newspaper office had printed the *Day-Dawn* on a contract basis and already had the type set, the editor decided to include it on the last page of the newspaper as an item of interest. The bulk of the broadside was devoted to an article by Crosier suggesting that the answer to the October 1844 disappointment was a correct understanding of the heavenly-sanctuary ministry of Jesus.¹ He tentatively suggested that Jesus had begun a special extended atonement in the heavenly sanctuary on the tenth day of the seventh month, the Day of Atonement according to the Karaite calendar. A year later, Crosier set forth his matured understanding in a seminal article, “The Law of Moses,” which took up an entire issue of the *Day-Star* Extra, February 7, 1846. His exposition of the earthly and heavenly sanctuaries became a major foundation of Seventh-day Adventist theology. But without the earlier exposition in the *Day-Dawn*, it was impossible to trace in detail the development of Crosier’s sanctuary theology.

The initial issue of the *Day-Dawn*, so long sought, is here republished for the first time since 1845. Except for minor corrections, the publication appears just as it did on the back page of the *Ontario Messenger*, Canandaigua, Ontario County, New York, March 26, 1845. Following the *Day-Dawn* is an article offering a preliminary assessment of its significance for Millerite Adventist history.

¹As a periodical, the *Day-Dawn* also contained a second article by T. F. Barry.

**THE MILLERITES, OR ADVENTISTS—THEIR
DELUSIONS—THEIR FAITH, &C.:**

The latter part of last week we were called upon, in haste, to print the following matter in the form of a paper, called the 'Day-Dawn.' Seeing that we could insert it in our paper without lessening our usual quantity of reading matter, we have done so, partly to gratify the "believers," but more particularly, because we believe that 'error may be freely tolerated, when truth is left free to combat it.'—Editor *Messenger*.

**TO ALL WHO ARE WAITING FOR REDEMPTION,
THE FOLLOWING IS ADDRESSED.**

[First article, by editor O. R. L. Crosier]

"And while they went to bury, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." Mat. 25. 10.

Beloved Brethren and Sisters,

May charity that suffereth long and is kind beget in us a sweet meekness and resignation to God, while under the guidance of the spirit of truth, we "search the scriptures" upon a subject of thrilling interest to us all; and one which if rightly understood will produce in us such faith and groaning of spirit for the redemption of Israel as we have never before known. May God enable you to forget the humble writer and the world in the bathing glory of this stupendous subject. Yield yourselves to the impulses of the spirit, then if there should be a wrong word herein advanced it will do you no harm. Pray as you read, and do not condemn till you have read. We trust your whole being continually prays, "Thy kingdom come;" if so, you will not shrink to find yourselves upon its very borders. We have indeed entered the crisis.

The sermon of which the text is a part has been from the first one of the principle bulwarks of the advent cause; and we have frequently been led to admire its wonderful strength. It has been assailed at every point; but like a mighty arch the greater the pressure the firmer it stands, which proves its architecture divine.

As we have passed the fulfillment of its various parts we have found it clear as light and strong as adamant. Its language is neither redundant, deficient nor ambiguous. It was elicited by the question: "When shall these things be, and what shall be the sign of thy coming and of the end of the world?" C[h]. 24. 3. He answers the whole question doubtless—"when" & "the sign," which he comprehends in "the coming of the Son of man," called by Peter "the restitution." Our blessed Prophet leads our minds by several successive series of prophetic events down to the desired object which is always clearly and cautiously defined; so that there is no need of a mistake in supposing that we have arrived at the end before we really have. Each series closes with some important feature of the end. (1) After a synoptical view of the rise and fall of nations, the disasters incident to this sin-poisoned system, and the havoc to be made of his

people, the preaching of his Advent, "*This gospel* of the kingdom" ushers in the end. v. 14. (2) After the destruction of Jerusalem, the long and deathly night of Papal rule and the false Christs and false prophets, now so numerous, the Son of man comes with all the splendor and fleetness of lightning, and all his saints as by instinctive impulse rise and flock around him. v. 28. (3) After the physical signs in the sun, moon and stars we are "even at the doors" of the grand event, and "*the sign* of the Son of man" and mourning of all the tribes of the earth introduce the Son of man in person and visible, who by his angels gathers his elect. v. 30, 31. (4) The world will be buried in antediluvian sensuality and consequent ignorance of their approaching fate, which comes like a desolating torrent upon them. v. 39. (5) The faithful servant will be rewarded, while the evil servant, ignorant of the day and hour[,] will be doomed with the hypocrits [*sic*]. v. 50, 51. He then closes with two parables, (Ch. 25) which bring very clearly to our minds the two great events involved in "*the coming of the Son of man*," viz: The marriage and the Judgement [*sic*]. As the coming of Christ to the earth is to be literal, personal and visible he has not yet come to the earth the second time in any sense whatever. We understand the parable of the virgins to be one, and the last of these signs, designed to explain and give us the chronology of four important events, viz: (1) The Tarrying time, (2) The midnight cry, (3) The marriage, and (4) shutting of the door, the marriage being the point or nucleus about which all the others cluster.

THE MARRIAGE—WHAT IS IT?

This is a figure used to express the close alliance to be created or consummated between Christ as the Bridegroom and something denominated the Bride. What this is, whether the City, land or the Church is held in difference among the learned and the good. There are texts, which, when taken literal and alone, would prove either one of them to be the Bride. Discussion on this point we fear would divert the mind from the main subject, hence we will only give a few texts on each and let the reader examine for himself. The City, Rev. 21. 2, 9, 10; Is. 54. 5; Gal. 4. 26, 27; Is. 54. 1; 49. 13, 18; Ezek. 16. The land[,] Hosea 1 & 2 chs. The Church, Rom. 7. 4; 2 Cor. 11. 2; Jer. 31. 31; 3. 14; Ps. 113. 9.

In making either one of these the bride to the exclusion of the other two, we meet with insuperable difficulties. The city and land can be true or false to God only by figures of speech, the people being the real actors and objects of reconciliation and favor.

When God remembers his covenant to his people he has promised to remember the land also. Lev. 26, 42. Under the Jewish Theocracy when the Lord was King over his people he says[,] "I was an husband unto them." Jer. 31. 32. [Margin]: "Should I have remained an husband unto them?" Then when he remembers his covenant, inherits Judah his portion, chooses Jerusalem again, makes it "the throne of the Lord" and becomes King over all the earth, will he not again be the husband of his people? Evidently so. The marriage then is a transaction in which Christ becomes King over his people and kingdom.

This is to take place before his visible appearing, for when he comes it will be at his "return from the wedding," Lu. 12. 36, after "having received the kingdom," C[h]. 19. 15. "with power and great glory," Mat. 24. 30.—Then his saints will meet him at the supper, Lu. 12.37. There is no promise of seeing him at the wedding or inauguration. When did he receive his kingdom? Not at his first advent; for then it was not for him to give seats to James and John in his kingdom, Mat. 20. 20-23. When he was crucified he was "Prince of princes," Dan. 8. 25, hence not King. When the husbandmen saw the Son, they said among themselves: "This is the *heir*, come let us kill him, and let us seize on his inheritance," Mat. 21. 38. The Father hath appointed the Son "*heir* of all things." Heb. 1. 2; Rom. 8. 17.—If he was an *heir* of a kingdom he was not King over it, "We see *not yet* all things *put* under him," Heb. 2. 8. Had he been King he could [have] saved or destroyed his enemies at pleasure.—"But this man when he had offered one sacrifice for sin, forever sat down on the right hand of God; from henceforth expecting till his *enemies be made* his footstool. Heb. 10. 12, 13.—"For he (the Father) must reign till *he hath put* all things under his (Christ's) feet," 1 Cor. 15. 25. From the moment he becomes King his enemies are his footstool and he is no longer Mediator or Advocate with the Father for them; but, his will being absolute law throughout his kingdom, his enemies are at his disposal. But before this event he had an important work to do for his enemies with the Father, to make "intercession for the transgressors," at the end of which he has a work to do for his saints exclusively before their resurrection; then follows his visible Advent, the resurrection and destruction of his enemies. The object of the typical institutions was to bring these two offices, that Christ was to perform as the Redeemer of mankind, to our limited comprehension. These were typified by the two apartments or services in the two apartments of the tabernacle, Heb. 9. 1-5; Ex. 26. 30-38. Moses was to make all things according to the pattern shewed to him in the mount, Heb. 8. 5. These two holy places were figures of the true. C[h]. 9. 24. If there were two figures there must also be two realities. They were the shadows and must meet their substance in Christ.

In the first or holy place[,] "Every Priest standeth daily ministering and offering oftentimes the same sacrifices." Heb. 10, 11; Ex. 29. 38. If an Israelite sinned he brought the sacrifice prescribed by the law for his offense to the priest who offered it for him in the holy place or tabernacle of the congregation. By this act the offender obtained *forgiveness*. Just so the sinner, repenting of his sins[,] approaches the Father by the merits of Christ, his sacrifice, and is converted or forgiven. "The priests went always [at any time] into the first tabernacle, accomplishing the service of God." "But into the second went the high priest only once every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. 9. 6, 7. Though the people had individually obtained *forgiveness* of their sins, they all had to go up to Jerusalem to the yearly expiation when the high priest with the appointed sacrifices entered the holy of holies within the veil [*sic*, veil] and made atonement for the sins of all Israel and thus reconciled the holy place. Lev. 16.

But as those mere typical sacrifices could not "make the comers thereunto perfect" they had to be repeated every year. Heb. 10. 1-3. As Christ is the substance of the Levitical shadows, the Antitype of all the priesthood, we shall of course find the reality and perfection of these two typical offices in him. The prevalent opinion is that he made the atonement on the cross. But did he forgive and atone for the sins of an individual before he was born? Certainly not. Then the atonement cannot be made until the last sin is pardoned that ever will be pardoned. The sacrifice was the Lamb of God at the first advent. Heb. 9. 26-28; 13. 11, 12. He then entered upon the office of Mediator or Advocate with the Father for sinners, Heb. 9. 15; 1 Joh. 2. 1[,] presenting "himself for us an offering and a sacrifice to God for a sweet smelling savour." Eph. 5. 2. Peter presents both of these offices, "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; and he shall send Jesus Christ, &c." Acts 3. 19-21. The conversion or forgiveness follows immediately upon repentance; but the blotting out of sins, Peter places at the times of refreshing or restitution when Jesus Christ is sent again. That is the final atonement in which the sins of the whole house of Israel from Abel to the latest child of God are cast into eternal oblivion, and their effects wiped out from redeemed humanity and the curse removed from the earth. In the year of the jubilee trumpet, (the 49th,) this atonement was inseparably connected with the sounding of the jubilee trumpet. Lev. 25, 9.—"Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, *in the day of atonement* shall ye make the trumpet sound throughout all your land." As the antitype of the jubilee trumpet (Rev. 10. 7; 11. 15) occupies more than a literal day[,] may not the atonement also occupy more than a literal day? "But in the days of the voice of the seventh angel when he shall *begin* to sound *the mystery of God should be finished.*" What is this mystery? "The mystery of the Gospel." Eph. 6. 19. "That the gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Ch. 3. 1-9; Rom. 16. 25, 26. When Christ enters upon the work of atonement for all his people and the sanctuary[,] that must finish this mystery, and that atonement must take place or begin on the tenth day of the seventh month or the type will be broken. When that mystery is finished; "MENE: God hath numbered thy kingdom and finished it" is write [*sic*] upon the dynasties of earth: Satan's [*sic*] lease of this world is out—the despised [*sic*] Nazarene is anointed King of Kings upon the holy hill of Zion—he asks the Father and receives the heathen for his inheritance and the uttermost parts of the earth for his possession. Up to this point of time he had been the *heir*; but now he becomes the Inheritor of David's throne. There is the marriage at which the Noblem[a]n receives the kingdom preparatory to his return to earth. As in the days of our Savior the Roman Governors or princes were accustomed to go up to Rome, the source of civil power in the whole earth at that time, to receive their kingdom[,] i.e. to receive from the proper officers *authority to reign as Kings* over their native provinces.—Their enemies are then made their footstool and they are absolutely kings over their respective provinces, though those

provinces at the time may actually be in the hands of usurpers. They now have power to drive out all opposing rule. So Christ is to receive his kingdom *before, and preparatory to*, the utter desolation of the kingdoms of this earth. "And in the days of these kings shall the God of heaven set up a kingdom, it *shall break in pieces and consume all these kingdoms* and it shall stand forever." Dan. 2. 44. (Compare with Rev. 10. 7.) "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days [the Father.]" "And there was given him dominion, and glory and a kingdom, that all people, nations, and languages should serve him." Dan. 7. 13, 14. The Son of Man came, not to the earth; but to the Ancient of days and received dominion and *a kingdom*; then he became King.—This event is prior to the destruction of the kingdoms of this world; for it was "*that all people, nations, and languages should serve him.*" The finishing of the mystery of God when the seventh trumpet began to sound (Rev. 10. 7) was the event that made Christ's enemies his footstool. 1 Cor. 15. 25; Eph. 1. 22; and Heb. 1. 13; 10. 13. And now the voices in heaven are beginning to declare this message saying, "The kingdoms of this world ARE BECOME, the kingdoms of our Lord and of his Christ." Rev. 11. 15. What disposition will he make of them? Rev. 2. 26, 27. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers) even as I received of my Father." "Let the saints be joyful in glory; let them sing aloud upon their beds: Let the high praises of God be in their mouths and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people to bind their kings in chains and their nobles with fetters of iron, to execute the judgement written; this honor have all his saints. Praise ye the Lord." Ps. 149. 5-9. See also Hag. 2. 22; Jer. 13. 14-16; Rev. 19. 11-27.

OUR CHRONOLOGY, FROM EVENTS.

A chronology founded on a consecutive order of events is of the strongest and safest kind. We have such a chronology from the signs in the 24 & 25 of Mat. Thus our Savior answers the question: "When?" The principle [ones] of the signs have been nearly or quite confined to our own country; which, instead of being an objection, is in perfect keeping with the providence of God. The Teacher that came from God confined his labors to the land of Judea, and as the Gospel Sun has moved on through succeeding ages from east to west, only one region at a time has enjoyed the full-orbed light of truth. This Sun appears to have reached its western limit and for a few years passed [*sic*, past] to have stood directly over our heads and poured its meridian glory upon us. But, notwithstanding this infinite favor of God, our guilty people have shut their eyes to its lovely light and madly rushed to ruin. And now Alas! it has set or is setting in eternal night upon them. The leading events in the parable of the virgins seem to be the last that bears [*sic*] mercy to a rebel race. Under them the saints of God are sealed for glory and his enemies for destruction. Those who

have obediently followed the consecutive line of events in the development of God's word & providence may still know their "latitude and longitude." Our compass has not failed nor our chart deceived us. The lamplight we have followed has not been a tantalizing phantom, sent to decoy us into an inextricable maze. No, the truth of God has lit our entire pathway and still sheds its light around us. Our way indeed has been narrow and filled with strait gates for the carnal heart; as to the humble pilgrim each gate has opened fresh floods of glory, while dark night has set upon those who have lingered behind the advancing light. Not one of these gates has been approached until the time came for us to pass it, and then the Spirit of God urged us through. Let us not fear then to move onward; if God is for us who can be against us? We are all agreed that we have had the signs of Mat. 24, by which we know the advent is at the doors. And we are now considerably advanced in the parable of the virgins, which we believe to be "THE SIGN," and the last. We can no more regard that parable as having been in process of fulfillment during the Gospel dispensation than the darkening of the Sun or falling of the Stars. It is as clearly given for a sign as either of those events; for "Then shall the kingdom of heaven *be likened unto &c.*"; but if it has a general or indefinite application it is not a sign. True, general truths may be drawn from its figures, but the figures themselves never met their realities except in the advent cause. The tarrying time and the cry are the two great Signs involved in the parable, which were designed to serve two important ends: 1. To prepare God's people for the marriage—2. To give us its chronology. We find a tarrying time in Hab. 2. 1-4; Heb. 10. 35-39; Ezek. 12. 21-25; but none of those texts specify what was to tarry. Our Savior defines that by this parable; "THE BRIDEGROOM TARRIED." It is true, during the Gospel dispensation, the fulfillment of great prophetic events has several times excited an expectation that the Lord would then come; but those disappointments did not fulfill the tarrying time, from the fact that they did not look for him as bridegroom. According to the nature of those events and the character of the times in which they were fulfilled, this expectation was created by: "The coming of the Lord draweth nigh", "The kingdom of heaven is at hand", "The Judge standeth at the door", or that Christ would come to destroy the Man of Sin. But for a few years passed [*sic*, past][.] a prominent feature of the preaching and publications on the Second Advent has been: "Behold, the bridegroom cometh, go ye out to meet him." In the preaching of the Advent to occur in 1843, called by the Revelator "the hour of his judgment" (Rev. 14. 6, 7), the primitive faith which had been lost in the fog of modern spiritualisms was restored."

It is a remarkable fact that the parable of the virgins up to the present time has been a kind of rallying point. God so ordered it doubtless because it contained the great preliminary work in the event for which we looked; the coming of the bridegroom. Though individuals had fixed on different points of time for the Advent previous to 1843; yet that was the first point around which the advent hosts rallied their united energies, the eyes of the world were turned to that year as the time for the consummation of earth's history and the

proclamation spread over sea and land and entered every port to which our vessels sail. But despite of [*sic*] our faith and the mighty and unanswerable array of evidence, the spirit put a condition in our hearts and mouths: "*If it tarry wait for it.*" According to our understanding then the prophetic periods met their harmonious termination in that year; and so the proclamation went. Was there not among advent believers (for we believe the parable is confined to them) a general expectation of meeting the Savior at that time? He did not come. Did he not tarry then in some sense? We were lost as to definite time, "slumbered and slept." Those, to the world enigmatical, movements in the advent cause since '43, have not, as they suppose, been fortuitous or mere shifts to avoid confession—but were entered by an omniscient and merciful God into his plan to prepare a people for the reception of his Son, and were noted in his prophetic word. It is because we have taken heed to that "sure word of prophecy," that we have not cast away our hope, nor yielded to the persuasions of our friends to "come back." God, foreseeing the lamentable state of the world and church in the last days (2 Tim. 3. 1-5,) his people divided, scattered and immersed in the world, provided means to separate his obedient people from the corrupting abominations of the times. These means were a series of searching, testing truths which have sanctified the hearts of those who have believed and obeyed them; but brought blindness and stupid sensuality on those who rejected them. Thus they have proved a savour of life to one and of death to the other.

On passing '43 we entered the crucible to be purified (See Dan. 12. 10; Heb. 10. 36 Lu. 21. 19; James 1. 3-4; 1 Pe. 1. 6-8.) We now admire the wisdom of Providence in turning our eyes for a few months from definite time to examine the sea we were in. In this apparent suspense the following trying, but very profitable subjects were urged upon us as present truths. Viz: "Babylon is fallen[.]" Rev. 14.8; 18.2 "Come out of her," Rev. 18. 3; 14. 8-12; Zech. 2. 7; and the state of the dead, Rev. [verse indecipherable]. This brought us in the order of events to the "white cloud[.]" Rev. 14. 14[.] compare Dan. 7. 13.

Were not all of the features of the true tarrying time found in the first 3 or 4 months of the present Jewish Sacred year? Did not the bridegroom then tarry? If so, that was *the real tarrying time*, unless a counterfeit, or two real ones can be found in the Bible. Is it not a general truth that in that tarry the believers in '43 "slumbered and slept," became rather indifferent on the *time* of the Advent? Our conduct with an emphasis answers, *Yes*. Then we have had an awakening cry *following* the tarry, and at about *midnight* of the present prophetic day or Jewish year.

But may not the midnight cry be the "trump of God" that shall raise the dead, or some sign about 7 days previous at the end of probation? Let us see. The action of the virgins under the cry is voluntary; but that of the saints at the appearing of Christ is involuntary or passive. Under the cry in the parable they "go[.]" *arose[.]* "*trimmed*" and "*answered;*" but at the appearing of Christ the saints are to be *raised*, "*gathered[.]*" "*caught up;*" Mat. 24. 31; 1 Thess. 4. 17. Again there is neither time nor need for the events which succeed the cry at[.] nor after the

Savior's appearing; nor if the cry is made at the end of probation several days previous to the Advent. The cry is evidently made in probationary time; for the cry itself, the arising, going out, trimming the lamps and answering the foolish, all imply a work of preparation. The fact that the cry of the 7th month [was] being given in the language of the previous proclamation is an argument in favor of its being the true one. We cannot see that its limited range or locality is the least objection to it. It was evidently to be a hasty movement, not designed to affect the whole world a second time.

It is obviously one of those chronological signs in Mat. 24 & 25 and need be universal no more than the darkening of the sun or falling of the stars; but we might expect to find it in and affecting the same region. This it did. If any object to it because the whole world should have shared its benefits, they may tell if they can, why our Savior confined his salutary labors to the narrow limits of Palestine; also why the whole world at the same time has not always enjoyed the same degree of moral light. It was sufficiently efficient and extensive for its great object viz: To prepare those who had been affected by the previous truths for the marriage and fix its chronology. Again the *time* at which the cry was made proves it correct. At midnight of a prophetic day (Mat. 24. 36,) the present Jewish Sacred year. Tho' a few had embraced the tenth day of the seventh month as the day for the Advent, *they* even preached it with much uncertainty as to the year. But about July or August last, the bridegroom having tarried and virgins slumbered, God's time came, the present was incontrovertably [*sic*] proved to be the year for the sounding of the jubilee trumpet and that which had been but a feeble whisper assumed the character of a stern (Rev. 10. 5-7) and enthusiastic cry *at midnight*. And from that time till the 23d Oct. about 3 months, its astounding peals reverberated throughout our land. All the advent presses were driven to the utmost of steam power and the lecturers and brethren hardly rested day nor night, lecturing and scattering papers like leaves of autumn, that this sealing truth might be published to the greatest possible extent. They indeed labored as though they were doing their last work for the world. By whom was the cry made? God's ministers as in Rev. 14. 6, 7. "Then all those virgins arose and trimmed (searched) their lamps (Bibles)." The word 'all' may have its limited or general signification in this parable as in Mat. 3. 5, 6. Such intense interest on the subject of the Advent was never before known. That of '43 was entirely eclipsed by this [of 1844]. "The foolish *took no oil* with them;" hence could not replenish their lamps. Oil was an indispensable prerequisite to meet the bridegroom. This we understand to be "Faith which worketh by love." Gal. 5. 6. The foolish it appears had a mental belief that the bridegroom would come near the time specified, else they would not have asked the wise for 'oil' to be ready. Hence they were with the wise; but betrayed their want of hearty earnest and love for his appearing by their may-be-so's, ifs and unwillingness to consecrate all and venture out upon the naked word of God, pressed with a heavenly sweetness to their hearts by the Holy Ghost and demonstrated in their sight by a multitude of indubitable evidences.

“And the foolish said unto the wise, Give us of your oil: for our lamps are gone (going, margin) out[.]” V. 8. They went with the advent people, and attended their meetings (being “almost,”) as though they expected to receive from them a supply of their conscious deficiency. “Lest there be not enough for us and you.” v. 9. The wise themselves felt that they should “scarcely be saved,” and however anxious they may have been to aid the foolish, they could only advise and communicate to them knowledge on the event and time; but to give faith and love, is the prerogative of God only.

“Go ye rather to them that sell and buy for yourselves.” v. 9. “THE SPIRIT AND THE WORD” will give you light. They are the delegated dispensers of faith and love. The foolish exhibited much zeal in following out the advice of the wise; but they carried so much of the world and name about them, that they could not obtain “oil.” This apparent anxiety continued till about the tenth day of the seventh month. Since that they have left, not to buy “oil” of the *spirit and the word*, so as to be ready for the bridegroom. O no; that, was “a false alarm”—they knew nothing about it—the bridegroom may not come yet in some years—we are now at liberty to return to the world and churches again, not for “oil” particularly, for there is no pressing need of that since the time is passed; but to buy back our reputation, wealth and friends. They have acknowledged they get no meat from the churches. In the parable “oil” was the thing to be bought; hence you see the foolish *have not* “gone to buy” “oil” since the tenth, *but they did go to buy before*. Therefore the bridegroom has not come since the tenth; but he did come before, or at the tenth, while the foolish were after “oil.” For “WHILE THEY WENT TO BUY THE BRIDEGROOM CAME,” v. 10. We are ready to confess our mistake in having supposed this to be the visible appearing or revelation of Jesus Christ to gather his elect. We now see nothing to justify such an opinion.

The office of the bridegroom at the marriage is evidently a preliminary transaction [that] involved “the coming of the Son of Man,” when he is invested by the Father with authority, as “King over all the Earth,” or “set upon the throne of his glory” preparatory to his coming as King and Judge brought to view in the next parable, v. 14, 46. This reception of the kingdom by Christ[,] we have already seen[,] is “*in the days of these Kings*” which now ruleth the earth, before, and preparatory to, their total destruction—Dan. 2. 44; 7. 13, 14. There in Mat. 25. 10 is the chronology of the marriage or setting up of the kingdom clear as noon-day, when the foolish went to buy. But will it not be saying “Lo, here is Christ, or there” to say that the bridegroom came on the tenth. No more than for Daniel to say, “I saw in the night visions; and behold, one like the Son of Man came to the ancient of days—and there was given him dominion, glory, and a kingdom, *that* all people, nations, and languages should serve him[.]” as in Ps. 2. 9. These texts are very clearly parallel and neither teach a coming to earth. Now what was the great burden of the Midnight Cry! It was not the King of Kings cometh, though that and the judgment were to some extent connected with the cry; it was rather by way of exhortation than argument; they by no means constituted the heart of that cry. To find what it was you may examine the most efficient publication at the time and you will invariably find at the head: “Behold, the bridegroom

cometh." In that was involved the sounding of the jubilee trumpet and making of the atonement on the tenth day of the seventh. God has thus joined these events, and man cannot separate them. He generally causes his obedient servants to write and speak the truth, and unless He gave His moral machinery into the hands of Satan and sanctified His people with error, the burden of that cry was truth. Most of our brethren still believe this is the jubilee year, and that the trumpet then sounded in the 49th year, and that the release takes place at the opening of the next year, as in the type, Lev. 25. 8-13—a few good brethren, however, have "said in haste, 'All men are liars;'" Ps. 116. 11, and entirely thrown away human chronology which has been proved nearly if not quite correct by the fulfillment of several prophetic periods.—You will observe that in the year of the jubilee trumpet, the atonement was inseparably connected with the sounding of that trumpet. Lev. 25. 9.

If the jubilee trumpet sounded or began to sound on the tenth day of the seventh month—of which we have not a doubt—on that day our great High Priest made, or began to make, the grand and final atonement: See Lev. 16. 33, 34. That is the act that married Christ to his people and kingdom. We are now prepared to consider; "They that were ready went in with him to the marriage."

Here we tremble, for we tread on holy ground. The spirit urges and we dare not resist. God forbid we should hurt the oil and the wine. Who were ready? All who professed to be Adventists? No. Were any ready beside Adventists? Yes. What then constituted a readiness for the marriage? The being "An Israelite indeed in whom—there is no guile," in whatever land he lived. Those who "loved the praise of men more than the praise of God," and to shun the reproach of Christ, rejected His truth, of course[,] were not ready; and those who never heard the advent truths, but lived up to the light they had, of course, were ready. Faith cometh by hearing. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Chron. 8. 12. How did they go in with him. It is generally supposed that to go in with Him the virgins must personally enter and be present at the marriage in company with the bridegroom. But, by consulting Webster's large Dic. for the definition of "with," you will find "in company" given as the fifth, and of course the remote definition; while "By, noting cause, instrument, or means," is given as the first and legitimate meaning. Then they that were ready went into the marriage *by means of the bridegroom*, Heb. 10. 19. A few words on the typical atonement will make this point clear. Preparatory to entering the Holiest of all to make the annual atonement, the high priest had to change his garments, i. e. lay off those of daily ministration and put on those which were made "for glory and for beauty." See Lev. 16. 1-4; Ezek. 44. 17-19. See also, Ex. 28 for a description of those garments. In the two onyx-stones on the shoulders of the ephod and the twelve stones around the breast-plate of judgment, are contained the names of the children of Israel. "And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place for a memorial before the Lord continually." v. 29. On the hem of the ephod at the bottom, were golden bells that the people without, waiting and listening, yet with intense prayer—Lu. 1.

21—might hear and know if their priest lived as he approached the mercy seat before God with the atoning blood and lifted a prayer for Israel's sins. Thus, *with or by their priests*, all Israel entered the Holiest of all and became reconciled to God. All doubtless admit that this act must meet its antitype in Christ. Zachariah [*sic*] speaking of Joshua as an emblem of Christ, makes the change of garments plain. "And, the Lord shall inherit *Judah* his portion (kingly authority) in the holy land, and shall choose Jerusalem again. *Be silent*, O all flesh, before the Lord: for He is raised up out of His holy habitation. And he shewed me Joshua the high priest standing before the angel of the Lord. Now Joshua was clothed with filthy garments." Zech. 2. 12, 13; 3. 1.3. What were Christ's filthy garments? Is. 53. "Surely he hath borne our griefs and carried our sorrows." "The Lord hath laid on him the iniquities of us all." "And he bare the sin of many and made intercession for the transgressors." When he rises up, there is silence—Satan is rebuked; c[h]. 3. 2—Heb. 10. 12, 13—His garments are changed and He chooses Jerusalem, the throne of the Lord, again. "And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." c[h].3. 4. This office of the Priest is connected with or involved in that of the bridegroom: "For he hath clothed me with the garments of salvation, he hath covered me with the robe or righteousness, as a bridegroom decketh himself, as a priest (margin) with ornaments, and as a bride adorneth herself with her jewels." "*And thy Land shall be married.*" Is. 61. 10; 62. 4. Now how and when does he make up His jewels or the names of his Israel in order to enter the Holiest of all? Mal. 3. 16, 17. Just before the day that burns up the proud and them that do wickedly. "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it: and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Did not they that feared the Lord emphatically speak often one to another under the midnight cry when they held meetings day and night almost continually? That appears to be the time when His jewels were numbered. "And when he had opened the seventh seal there was silence in heaven *about* the space of half an hour;" Rev. 8. 1. A silent consternation spread upon "all flesh" as he came and stood at the altar, having a golden censer (in the Holiest of all[,] Heb. 9. 3, 4) and there was given him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the [most holy?; text indecipherable]. The time for this was on the tenth day of the seventh month. As in the type, so in the antitype, Israel was [bowed; text indecipherable] praying in anxious suspense; the cry having ceased, while our great High Priest within the veil [*sic*, veil] entered upon the work of final atonement with the Father for them. In that act the Father is reconciled to man, the seal of eternal alliance is fixed between Christ and his people and kingdom, and he becomes KING OF KINGS AND LORD OF LORDS.*

*In the ancient marriages from which this figure is taken, the contract was made between the bridegroom and the bride's father in the absence of the bride, and *after* the

“And the door was shut.” “I am the door, by me if any man enter in he shall be saved;[”] Joh. 10. 9. “Strive to enter in at the strait gate: for *many*, I say unto you, *will seek* to enter in, and shall *not be able*. When once the master of house is risen up and hath shut to the door;” Lu. 13. 24, 25. Compared [*sic*] Zech. 2. 10-13; 3. 1-5; 6. 11-13; Rev. 10.7; Prov. 1. 24-31; Jer. 11. 11-14; 14. “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still. *And behold I come quickly.*” Rev. 22. 11, 12.

When is the door shut? Of course before the marriage proceeds; when the bridegroom came and the mystery of God was finished, the Savior’s intercession for his enemies ceased.—Ps. 110. Who shut the door? Not the sinner, but “the Master of the house.” Can any enter after the door is shut? “*Many*, I say unto you, *will seek* to enter in, and shall *not be able*.” We need not be surprised at babylonish revivals. Foolish virgins will knock and the priests who have been profound to make slaughter and would not turn unto God, “Shall go with their flocks and their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them.” Yet they may beget “strange children” which may be known by their receiving no persecution, from the fact that they do not embrace all the truth. Lu. 13. 25; Mat. 25. 11; Hosea 5. 1-7; 2 Cor. 11. 14, 15; 2 Tim. 3. 12; Heb. 12. 8. Alas, alas! they have wearied kind mercy away, and God says, leave them to their idols. Ho. 4. 17; Mat. 15. 13, 14; Jer. 11. 11-14. It is for our greatest good and God’s glory meekly to acquiesce in his plan. The Judge of all the earth will do right. Can any fall away after the door is shut? It appears they *can* if they WILL. Heb. 10. 26, 27; 6. 4-8. The *impossibility* to Sin does not lie thus [*sic*] side of immortality. Hence, “Blessed is he that WATCHETH, and *keepeth* his garments, [Rev. 19. 7, 8] lest he walk naked, and they see his shame,” Rev. 16. 15; Mat. 22. 11-13.

It is evident that we *may* assume our sins again at any time before the fulfillment of the type of the scape goat. Please turn and read it in Lev. 16. 20-22. This will doubtless be at the instant of the change to immortality, when he hath made *an end of reconciling the holy place &c.*” Till then Satan will do his utmost. But let us make God our refuge, his Spirit our guide, his word our counselor and charity our bond of perfectness. Let us consider one another and in all meekness and forbearance comfort, exhort, instruct, reprove, admonish and encourage, and VERY SOON eternal glory will be our reward.

THE MARRIAGE SUPPER OF THE LAMB.

[A second article written as a letter to the editor in support of the Bridegroom concept.]

Most persons have been accustomed to suppose that the wedding and marriage feast will occur at one and the same time,—but we do well to consider if this

marriage the bride and the bridegroom met, Gen 29. The same custom prevails to some extent in the east at the present time.

is so in fact; all say no! that one *is prior* to the other. The Saviour's parables then illustrate what is truth and no fiction. We will then notice what the sacred oracles say. First. As to where is the Marriage Supper to be celebrated? Isaiah 24. 23 speaks of the Lord's reign in *Mount Zion*, then in chapter 25. 6-8. *In this mountain* shall the Lord of hosts make unto all people a feast of fat things, of wines on the lees[,] &c. Lu. 24. 15-24. Jesus said[,] Blessed is he that shall eat bread *in the "kingdom of God."* Lu. 22. 19—"For I say unto you I will not drink of the fruit of the wine until the Kingdom of God shall come," 28-36.

Second. What is the marriage?—the reception of Jerusalem as the "Throne of the Lord" or Capitol of the Kingdom of God. Jer. 3. 17; Isa. 62. 4-5. We read *thy land* shall be married. And as a young man marrieth a virgin so shall thy sons marry thee, i. e. Jesus the heir and his people as joint heirs become united to their inheritance or Holy City.

This evidently precedes the APPEARING of the Lord, see Luke 12. 32-37. "And ye, yourselves like unto men that wait for their Lord, when *he* will return *from the wedding*, verily I say unto you that he shall gird himself and will come forth and serve them." Dr. Adam Clark says on Mat. 22. 2 that "the original word rendered Marriage, properly means Marriage feast or Feast of Inauguration, when his Son *was put in possession of the government*," see 1st Kings 1. 5-9, 19, 25[,] where such a feast is mentioned. "And now behold Adonijah *reigneth* and he hath slain oxen and fat cattle and sheep in abundance, and *hath called all the sons of the King, &c.*"

It is apparent from these texts that the marriage is the reception of the "City of great King," after which he appears, returns to glorify his saints, and permit them to sit down with him in *his throne*. Rev. 3. 21; Jer. 3. 17; Rev. 21. 24.

BRO. HAHN²:—I have hastily penned but a *few* lines according to promise—I am very sick this P. M., or I should write much more. This may be of some little service.

Yours in love,
T. F. BARRY.

N.B. For the views presented in this sheet, the subscribers alone are responsible. As disciples of Jesus we present to our Brethren what has been irresistibly impressed upon us as the truth of God's word and our present position. When God bids we can not forbear to act.—We therefore present these views to you Dear Brethren without money and without price.—We shall be amply rewarded if, amid the confusion and perplexities of the present crisis[,] they serve in any degree to comfort the hearts of God's waiting Israel.

O. R. L. CROSIER
F. B. HAHN

²Franklin B. Hahn functioned as publisher of the *Day-Dawn*, while O. R. L. Crosier was the editor.