

ng in of the high priest; washing his flesh, etc. And more, they saw him go in, under the *veil of flesh*. And he will come back to the church, in like manner as they saw him go; and not in an *invisible* manner. Hence, he will again *wash his flesh* with water by the word, just as he washed it, during that "forty days," after he entered the true tabernacle or sanctuary, and before he entered the *Most Holy, i. e.* while on his way in. And we know the true tabernacle, called the sanctuary, (Heb. 9: 2), and outside the "second veil," is not the glorified church as some affirm, since the *sanctuary* was to be cleansed after the 2300 days, and a glorified church requires no cleansing.

When our High Priest comes, the church "bone of his bone, and flesh of his flesh," are again to be "washed with water by the word, even as they were washed on his way in. And *this* is when and how the whole horizon of the church is to be lighted up, by the coming, (*parousia*, presence) of the Son of man; even as the natural horizon is, by the lightning which shines from one part under heaven, to the other part under heaven.

* OUR MISTAKE. *

In the spring of 1875, when we first saw the "harvest" of the gospel age, as covering a definite period of time; and that it began in the autumn of 1874; our immediate conclusion was, that Christ had come. The assumption was,—as the prophetic periods fully warrant us in believing that the "time of harvest" of the gospel age has commenced, Christ *must* be here,—“In the time of harvest I will say to the reapers,” etc. (M. tt. 13: 30). Again, in the system of parallels between the Jewish and gospel dispensations, we taught that Jesus came as a sin offering at his birth, as *reaper*, at his baptism; and as *king*, just prior to his crucifixion. Thus making three stages, at the first advent.

Now, the *parallels*, (so we said), demand three stages, (no more, no less), at his second coming:—As the scapegoat, at the end of the 2300 days, or in 1844; as *reaper*, in the autumn of 1874; and as *king*, in the spring of 1878; and which three stages *should* have completed the *second* coming, if the parallels were perfect, and our *application* correct, (as our brethren, whose lamps went out when the *new supply* of "oil" was required in the spring of 1878, still claim). But unfortunately *for them*, that particular arrangement of parallels, and to which they, having no advanced light, still cling, has a

fatal weakness, viz. It makes three stages of coming, to close up the Jewish, and introduce the gospel age, and *four* stages, at this advent; for we were even then preaching a fourth stage, or the coming *with* his saints, to complete the second advent, and introduce the millennial age. But admitting that four stages in this harvest and time of trouble, ending in 1914, and which completely closes the times of the Gentiles, are necessary, while but *three* stages were necessary in the corresponding and parallel period, or closing up the Jewish economy, still, I had never supposed that our expectations looking to the spring of 1878, as the *third stage of the advent* were realized; I was not aware that any one *claimed* that Christ came as King, in the spring of 1878; much less that any one has *proved* it. In that case, the coming of Christ, in all its stages, all that he is ever to come, is in the past. For there is no Bible to prove that Christ comes *as King*, but once. If he is to come as King twice, perhaps he may so come, a third, or perhaps a fourth time. But as there is no proof that Christ came in a *third* character, in 1878; when the time passed, we had to renounce that arrangement of the parallels, just as we had to renounce our expectation of translation at that time. But this does not weaken the system of parallels between the law and gospel, because *that system* is a scriptural fact. It only proves, what has been true, in each and every phase of this whole movement from '43, to the present time, viz. At each point, where we expected translation, there has, of necessity, been a premature arrangement, or crowding of events. How could we expect translation, unless all the events due *before* translation, could be incorporated into our applications? In 1843 we had all the events of the whole "day of the Lord," crowded into a nutshell, as it were. And so, as the movement has gone on, and light has increased, there has been less and less of this crowding of events; because, as the movement was fulfilled, the increased light enabled us to detect those parts which were spurious. And so, as each phase of the movement has passed, those who have been in a position to do so, have seen the great tangled web of confusion, mixed with the little truth we had in 1843, gradually unfold and fall into a true Scriptural position.

This grand readjusting among the closing features and details of each and every argument, (and this of the *parallels*, is no exception), cannot of course, be so fully appreci-

ated by those comparatively new aspirers to leadership.

The parallels of the law and that of the tabernacle, etc.; and the Each also ending separation, advent of

That these in themselves, a flood of to the end; doubt; but this our application to grow in situations, is r-

There are r- els are drawn between t- advent of t- tures, that is, and proph- required t- which belong those which have to w- light, sets

Christ rulf- Jewish age, thou prep in the en- (the office of ish people an work, is.

(Dan. 8- est work, ga- church, "ai- And it i- ing, and the law, and allels ar-

Prophet come to the of any part prophec- Lord v- a sin offering in the end ple from goat. quire his pe-