

An Important Letter



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**A MOST IMPORTANT LETTER FROM A VERY
RELIABLE AND AN EXPERIENCED MINISTER.
FOR MANY YEARS IN HIGH STANDING
AMONG THE SEVENTH DAY ADVEN-
TISTS AND IS STILL SO.**

The letter should be read by everybody and especially by the people he represents. We can truly say that a very large portion contains our belief and doctrine. We shall take special pains to give it a wide circulation. Not so much as to give us any lever over others but simply because we believe it contains most vital truth that all the children of God should know for this time. Our aim in making reference is for no other purpose than to correct certain positions taken that all may take the whole truth and nothing but the truth. All names are left out for the reason it might embarrass the writer and others, it being a private letter which has fallen into our hands. We trust providentially that others may see truth. May God bless its circulation to that end is our prayer.

This letter we can recommend as none equal to the days in which we now live. It is carefully written from an honest stand point to help a friend to see what the writer believes to be truth more than argument against some definite doctrine to which the writer of the letter objects.

We would call especial attention to the position taken on the seven thousand years of time and the evidence the writer gives to prove it to be true. The evidence is the same and the position the same as our own. How I wish every one would accept it and follow it out to its logical conclusion. Then we could begin to come to the unity of the faith on other things, for we regard it as foundation principles in order to

understand the whole scriptures. Our writings give the same evidence as the writer but much more in addition. Here is the letter, let all read and study. We would call attention to paragraph eight, which is laid as a foundation why he holds the position he does, namely, because certain parties who founded the Advent organization said were those from whom he learned his first lessons and also that "**He was cautioned by the spirit of prophecy**" through Mrs. E. G. White not to diverge from it." This the writer has done especially so far as chapters 7, 8 and 9 of Daniel are concerned, which will be clearly seen as that which has led to necessary criticism on certain points by myself.

The Letter.

(Translated from the French.)

Paris, France, August 1, 1919.

My dear friend:

(1) After reading your letter, received today, I cannot resist the impulse and the duty of replying to it immediately. To have at last news from you, and from your own hand, is gratifying; the more so because they are of great interest. Believe me, I am very grateful, as also my family. Long as your letter is, I wish I could read it between the lines. I have an idea I should understand it better. Certainly you tell me what you are so good as to confide to me, but my great fraternal regard for you and your dear family leads me to believe that a veil is being drawn down and wishes to interpose itself. Somehow or other—I may, of course be wrong, I would suspect the enemy of souls and accuser of the brethren (according to the thought expressed by David to Jonathan regarding Saul): who "certainly knoweth that I have found grace in thine eyes" and may have said, "Let him not know this, lest he be grieved." I Sam. 20:3. And yet I am troubled in my mind and am in great haste to write you.

(2) But off you went to Pasadena, then to New York. Of course, you had a lovely trip to leave a beautiful sunny land—but God forbid that it should be to bury yourself in noisy New York. Certainly it was there that your "old man" was buried in Jesus Christ. Rom. 6:4-8 and Col. 2:12. But let us believe that we shall live (or that we do live) with Him; "Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ

our Lord. Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness. Rom. 6:9-13. So that it shall not happen that "We that are dead to sin live any longer therein." Rom. 6:2.

(3) Yes, my dear friend, on my return from Battle Creek to New York I saw part of the Niagara Falls. All the better if you too were able to enjoy still more of its majestic beauty than I. But those English friends near Toronto, have they not something to do with this veil which, as it falls, prevents us from reading reciprocally into our souls? Or whence come those thoughts which appear to have shaken the conviction of your faith in the last message (the everlasting gospel—Rev. 14:6-12, wrongly termed, in a human sense, "Adventist"). Why yes: "God will have all men to be saved and to come unto the knowledge of the truth." I Tim. 2:4—your friends the Baptists and Methodists included. But as the scripture says, "All obey not the gospel." "I was found of them that sought me not." "All day long I have stretched forth my hands unto a disobedient and gainsaying people." Rom. 10:16, 20 and 21, to be read with Isa. 53:1 and 2. This is also why it is written, among other things, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:15.

(4) No, no, certainly not; your Bible does not say that only the Adventists will have right to the tree of life; but this is what it says—and this means everything; "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein; for the time is at hand." Rev. 1:3. "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." Rev. 22:14. The counterpart is seen in verse 15, and in Jude 8 to 16 or even down to the 19th, etc.

(5) Assuredly, our life should be a "living epistle of Christ," written in our hearts, known and read of all men. II Cor. 3:2, 3. "But beware, lest ye also, being led away with the errors of the wicked, (or those who are not well assured or who are ignorant) fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. II Peter 3:14-18. "Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. (Eph. 4:13-14.) We must be able and willing to say with the apostle, "I know in whom I have believed." II Tim. 1:12-14.

(6) I do not wish to bother you too much by telling you frankly the things that I believe; but what do you mean when you say, "It is the life that counts"? I venture to hope that this refers to the life hidden with Christ in God. Col. 3:1-4. Humility "under the mighty hand of God . . . casting all your care upon him, for he careth for you." I Peter 5:6, 7, or even down to verse 9. And always remembering the exhortations of Jesus our Lord in Matt. 6, from verse 19 on but especially verses 25 to 34; then the illustration in Mat. 13:7 and 22, to be read with verses 8 and 23.

(7) How I applaud the thought that you express of using your spare time to make translations of religious works. Perhaps it is there that the Lord desires to have your vocation. Ah, if I could only handle at my will some of the thousands of francs which are idle, lying useless, or wrongly employed, I would try to make a combination with you to follow that vocation. Our English publications, which I brought from the General Conference in San Francisco for that purpose, are still here awaiting that opportunity. And our people in France and its colonies are "dying for lack of knowledge."

(8) It would take a long time to examine the prophecies which form the basis of the fulfillment of the gospel promises. I do not really know exactly what it is which holds your mind in suspense, or which you have come up against or which causes you to have doubt as to their interpretation. All I believe is, that the Spirit of Prophecy cautions us against receiving another interpretation than that which was given to us by the pioneers of the message—J. and E. G. White, J. N. Andrews, Uriah Smith, J. N. Loughborough, S. N. Haskell. The Lord having graciously caused me to hear the message from my earliest childhood days and to receive it while still in my youth, it is now over forty years ago—nearly a half century. I received it from the first time I heard it.

(9) I give you below what I have read up on the question of the time, and of the sanctuary, which supports it: "As we state worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3; Ps. 33:6; II Pet. 3:1-5. And we read in Gen. 1:1, 2: 'In the beginning God created the heaven and the earth.' 'During six successive days God called into existence the earth and the heavens and all the host of them . . . and God had finished the 6th day (Septuagint and Syriac versions) etc., the work that he had made, and he rested the 7th day.' Such are the origins (the beginnings). Gen. 3:2-4.

(10) Let us say then that the creation of our earth is the event which marks the beginning of the period which separates time from eternity. "In the beginning God created" the act of creating marks the commencement of the first day of time.

(11) The day of judgment was fixed before the creation of intelligent beings, for when they had sinned they were not immediately judged and punished, but they were "reserved for punishment at the day of judgment. Jude 6; Dan. 7:9, 10; Rev. 20:4-6; I Cor. 6:2, 3. And the heavenly sanctuary was foreknown before the foundation of the world, for Moses received orders to make the earthly sanctuary according to the model shown on Mount Sinai (Ex. 25:8, 9); the saint and the judge, as well as Christ—the lamb whose precious blood is used for sprinkling—is "foreordained before the foundation of the world," I Peter 1:13-21; and again, John saw "the ark of his testament in the heavenly sanctuary" following the time when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, to reign for ever and ever." Rev. 11:15-19. Evidently when God created intelligent beings, he fixed the day of judgment. It was necessary to determine such a day at that time, as the angels, although innocent were put on probation, and when the time of this probation shall have terminated it will have to be decided whether they have been faithful or unfaithful. A day of judgment, then, was established to mark off the end of the probation, and it is evidently for this reason that they were not punished as soon as they had not preserved their origin; but God has allowed them to manifest their character during the whole of the period which is to elapse before the judgment in order that all may know and judge of it. This day must have been established at the time of the creation of the angels, for they were made answerable from that day; otherwise they would not have been "reserved" for his decision before being punished. Now, the angels existed when God created our earth. (Job 38:4, 7.) This day of judgment, then, was fixed before the creation of our earth and the creation of the human race. Therefore the day of judgment, being fixed before man sinned, comes neither sooner nor later in consequence of his sin.

(12) When God created man he put him on probation as he had done with the angels. After a short period man sinned and became answerable to judgment, but with attenuating circumstances, for he did not sin in the same way as the angels, and God gave man a second probation—a trial of mercy, which was not extended to the angels. We know that this second trial of the human race will terminate at the day of judgment, so that men will be judged at the time fixed originally for the judgment of the angels. And evidently, if the human race had not sinned against God, the probation under which they were first of all placed would have terminated at the very time when the second probation (trial) closes, the day of judgment. The first probation of man was to

determine whether he would be faithful to God and maintain his innocence. Gen. 9. The second probation is with circumstances vastly more difficult, for he must recover his lost innocence, and in this very trial period he must show his faithfulness or "dominate evil." (Gen. 3:17-19, 22-24 and Gen. 4:6, 7.

(13) From that time, the question which comes to our mind is: "At what time, or when, is the day of judgment to take place"? If we compare II Peter 3:7, 8 with Rev. 20:4 and others, we will find a solution. Peter said that with the Lord one day is as a thousand years and a thousand years as one day. From this we must infer that he means not simply that the day of judgment will occupy a thousand years period, although this fact must be revealed in the second text by John—but that Peter means by this that the period devoted to the history of humanity, before the day of judgment, is also indicated by the days which God used in the work of creation. It appears, then, that at the end of six millenary days (or 6000 years) the day of judgment will begin and that it will last 1000 years.

(14) We thus have probation and the judgment: One full week of time (7000 years). Does this not also follow from the parallelism drawn from the texts alluding to the transfiguration of Jesus Christ? See Matt. 16:24 down to verse 9 of the 17th chapter and II Peter 1:3-21 (note verses 16 to 18), also Heb. 4:3 to 7, then 9 to 13 or even to the end, etc., etc. This period began at creation, when God pronounced the word which called the elements into existence, and it will close with the destruction of the wicked in the "lake of fire." God will then create new heavens and a new earth, which shall endure for endless ages the dwelling place of those who will have passed the period of their probation and been approved at the day of judgment. The period of 7000 years, beginning at the creation of the heavens and the earth, is cut off from eternity and devoted to the trial (probation) and judgment of heavenly and earthly intelligences. And certainly an attentive study of the chronologies of the Bible and of the prophetic periods confirms that truth.

(15) In support of the foregoing let us take another consideration bringing us to the same conclusion: We believe that God chose the period of six days, as man counts them in the ordinary way, thus marking the time and the coming (or event) of the day of judgment, in order to represent to man that in six days of a thousand years each—days known alone to God—he will accomplish this period before that day. The object of the law of Moses was to represent things to come which Christ is to procure, in the same way that a shadow represents the object which projects it. (Heb. 10:1.) This was particularly true when applied to the three great festivals: Easter, Pentecost and the Feast of the Tabernacles, and to the seven annual Sabbaths which were connected with the feasts, as well as to the 12 or 13 new moons of each year, and to the Sabbath of the 7th year. These feasts

are mentioned in Col. 2:14-17, where the word Sabbath (Greek translation) is in the plural, and it is said that they are shadows. They are ordained in Lev. 23:4-8, 15-21, 24, 27-43, then in chapter 25:1-5 and Numb. 10:10. They are distinguished from the Sabbath of the Lord. Lev. 23:38. For the Sabbath of the Lord belongs only to the moral law, (Ex. 20:1-11) and it brings back the mind to past things—the events of the creation, and it will be an eternal memorial of creation in the new earth. Isa. 66:22, 23. The week of years, in which the country, after having been cultivated six years, was to remain uncultivated the seventh (Lev. 25:1-7) is certainly the type of the great week of seven millenary days (seven millenniums) in which the earth, after having been cultivated by its inhabitants for 6000 years, shall remain uncultivated, desolate, during the seventh thousand years while the judgment is taking place, “until the land had enjoyed her sabbaths.” Jer. 25:13 and others, taken with II Chron. 36:21.

(16) But that is not all. After seven of these weeks of years came the year of the jubilee. Lev. 25:8-10. During that year liberty was proclaimed in all the country to all its inhabitants, and each returned to his own inheritance. This signifies that after the great millenary sabbath, during which the earth will remain uncultivated, or will enjoy her sabbaths, the great millenary week being finished, the curse will cease, after having been consumed on the earth with all the wicked. The earth will then be created anew by the power of God, and all the righteous will return to their inheritance in the new earth and shall no longer know sin, pain, etc. There they will have their eternal abode, and God shall be all in all. Rev. 20:4-6, I Cor. 15:20-28 and verses 51-57; I Thess. 4:13-18, contrasting verse 15 with Heb. 11:39 and 40 and Rev. 6:9-11; II Peter 3:1-13. Rev. 20:7-10; 13 to 15 taken parallel with Mal. 3:13 to verse 3 of chapter 4; Rev. 21:1-4, etc.; Isa. 65:17-25, and chapter 66:1, 2, 4-6, 8, 10-16, 18, 20-23.

(17) You see what a long letter is involved in replying to yours. I shall count myself happy if, with Peter, I can “stir up your pure minds by way of remembrance.” II Peter 3:1, etc.

Our Reply to Paragraphs One to Seventeen.

Concerning the plan of the judgment being set before the world began. This we have not considered. We do not class the Sabbaths and shadows in Colossians 2 as does our Brother. That chapter is speaking of Baal worship and not the law of Moses. See “Book of the Law Found Again.” Otherwise we can say, Amen, to the conclusions drawn on the six days to represent seven thousand years by not only Moses of creation and the seventh day Sabbath being used

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but all Bible writers who have written on that point testify to that truth. Also has the most ancient and learned writers on the scriptures believed the same. And further, in our early experience with S. D. A., that principal was taught in our hearing. Elder Andrews gave especial attention to chronology as then published in the Review where he tried to harmonize chronology with the positions then taken. But why dropped by them? We reply, For no other reason than that chronology will not harmonize with the positions taken by them, such as **"We might have been in the kingdom long ago if we had done so and so."** This with other similar positions, killed further investigation and rather than give up those positions the truth was crucified to the god of something else. This is the only answer that can be given. If they will give up that other god whom they worship, then the truth will begin to shine with all its clearness and many will rejoice. We do not hesitate to say that no truth in the Bible is more strongly fortified with evidence than the seven thousand years of time referred to by the writer in this letter. But to harmonize the positions taken by the Seventh Day Adventist on prophecy and the prophetic periods as they hold them, it cannot be done and it is useless to try. One or the other must fall. Will it be the truth as the writer of this letter here teaches or will it be the false positions? We beg of them accept the truth and teach others the truth as this letter teaches. I have prayed for them to do this. I now say if the leaders will not give up and accept the truth then let the honest individuals do so and save their souls.

I am in great earnest, and as the writer says, "The last hours of the close of time for salvation is at hand."

(18) Let us now pass on to what is concerning you as to the continuity of chapters (or prophecies) of Daniel. From the standpoint of "higher criticism."

(19) Daniel, chapters 7, 8, 9, 10, appear in no way to run counter to or offend a harmonious continuity, in their sequence or chronological or prophetic order. And this is what Uriah Smith

in his "Thoughts on the Book of Daniel" says touching the sanctuary, etc., (chapter 8:13, 14).

(20) "The two heavenly beings appearing on the scene were conversing together. All that is revealed of this consists in this question: "How long shall be the vision concerning the daily (or continual) sacrifice," etc., (Dan. 8:13), and the reply is made to Daniel, who was especially interested: "Unto two thousand and three hundred days (years, in the French, 2300 mornings and evenings), then shall the sanctuary be cleansed," ("justified," Lausanne version). Dan. 8:14.

(21) The idea harmonizes, with the construction and with the context, that the word "continual" (daily) refers to a power which "desolates," analagous with sin which causes desolation, and with which it is connected. Thereafter we have the "continual," the desolation, and sin which causes the desolation. The "continual" (daily desolation) signifies "Paganism," and the sin which causes desolation "The Papacy." From the religious point of view the world has only presented these two phases.

(22) It is not surprising that, from generation to generation, this cry of the martyrs has gone up to heaven, "Hoy long, O Lord, how long?" Rev. 6:9, 10, parallel with Rev. 11:15-19. (Thus one of the heavenly beings makes himself the mouthpiece of this cry in the presence of Daniel.) God has his eye upon his people (although it is true that) "We must through much tribulation enter into the kingdom of God, (or that the entrance into the kingdom of God is fully granted to us through much tribulation). Acts 14:22. Not a ray of light, not a grain of seed, or seasoning shall be lost, for the Lord said to his people: "We are the light of the world; ye are the salt of the earth." Mat. 5:13, 14. Nothing else has any importance in his eyes here below.

(23) Now comes the particular question which is put, "How long shall be the vision?" About what? The glory of that which is earthly? No, but touching the sanctuary and the host. That is to say, the people and the worship of the Most High. There is the question.

(24) As regards the answer, "Unto 2300 days," presented for the first time in verse 14, there is not in this chapter (Dan. 8) any date by which we may determine their beginning and their end, or say what portion of the history of the world is embraced by them.

(25) In connection with the 2300 days, there is another subject, or object, of equal importance, that is, the sanctuary and its purification. In examining this subject, we see how important it is to understand perfectly when the 2300 days begin and when they end, so, that we may know when the important event of the purification of the sanctuary is to take place, for all the inhabitants of the earth have a personal interest in this solemn work. The sanctuary is the actual tabernacle which the Lord erected, and not a man; a tabernacle which is in heaven and of which the Jewish

tabernacle was a type, a figure. Heb. 8:1, 2; Heb. 9:23, 24.

**Objections Offered to Paragraphs Seventeen to
Twenty-Five.**

I offer the following objections to the very first position taken on Daniel 8:13. The position taken is that "the daily" or "continual" is paganism and the transgression is the papacy that took its place. We are told by the people this writer represents that the little horn that came out of one of the four horns of the goat in Daniel 8 represents the papacy.

Note. The daily sacrifice taken away is not paganism but it is the daily worship of the people of God. Paganism is not mentioned in this chapter as anyone can see there are but two classes mentioned. First, "Host of heaven, (the people of God) and the little horn of the Grecian goat. Hence no third power as they claim is referred to at all. Second, the scripture in verse eleven says the little horn magnified himself against the prince of the host "and by him the daily sacrifice (worship) was taken away and the place of his sanctuary was cast down." Was the prince of the host the prince of paganism? Was the sanctuary the pagan sanctuary? And last, was the daily sacrifice which was the worship pagan worship? It speaks of the host as "the host of heaven." It does say that "some of the host and of the stars (rulers) were cast down to the ground and stamped upon." In verses eleven and twelve it says "there was an host given him (the little horn) against the daily sacrifice (worship) by reason of transgression and it cast down the truth to the ground and it (the little horn) practiced and prospered." Thus we see the host, the truth, the sanctuary, and the **daily sacrifice** (worship) and the place of his (the prince) sanctuary were all given to the little horn by reason of transgression. Who transgressed? We reply, "The host of heaven." Regardless of what age or time in the world God's people transgress by an apostacy from God they are always given over to a heathen power. Thus it only

leaves us to find out what power is symbolized by the little horn and the length of time it was to rule and prosper. That will answer the question which all concerned were desirous to know.

Note there are but two classes mentioned in these verses. One the people of God and their worship. The other the power later spoken of as the little horn. Paganism or any other power is not introduced at all.

The writer of this letter makes the following points which he wishes to establish firmly. Namely the fixing of the definite time for the judgment of the seven thousand years to begin. Second, the expression "how long shall be the vision," and third, the answer, "Unto two thousand and three hundred days," and fourth, the cleansing of the sanctuary. This is logical, for the reason is plainly shown in the reading of Daniel 8, namely, after the division of the Grecian kingdom into four divisions came the time when in that territory there would arise such a power that would "magnify himself against the prince of the host, and by him the daily sacrifice (worship of God) would be taken away, the truth would be cast down, the host of heaven" (the people of God) and "the stars" (rulers) among them "would be cast down" and the place of their sanctuary would be also "trodden down." In all this the two heavenly messengers were interested and one asked the other, "How long?" The answer came, "Unto two thousand and three hundred days then shall the sanctuary be cleansed." Daniel also then sought for an understanding. Thus anyone can see there were but two earthly powers involved, one the power ruling the territory of Grecia and the other the Lord's people, and their worship. Hence paganism is not mentioned at all. Note. First, if the little horn, as the papacy this writer and his people claim it is, the 2300 days ended in 1798. For then is when the papacy ended. But this they would not agree to, for the 2300 days, they say, ended in 1844. Next, if the sanctuary was cleansed or began to be cleansed

in 1844 then the six thousand years ended in 1844, for this writer says at that point the judgment was definitely set to mark the beginning of the seven thousand years. This they do not believe for none of them would claim they were now in the seventh thousandth year since that time. Thus we see there is an error. The machine will not work because there is a disconnection. Whence comes all this confusion? The answer is, The cleansing of the sanctuary did not begin in 1844 as claimed. Second, the 2300 days did not end then as claimed. Third, no judgment began then as they claim. Why do they claim it did? The reply is given in the writer's own words. He says, "All I believe is the spirit of prophecy cautions us against receiving another interpretation than that which was given us by **the pioneers of the message**—J. and E. G. White. J. N. Andrews, Uriah Smith, J. N. Loughborough and S. N. Haskell. The Lord graciously caused me to hear the message in **my earliest childhood**. It is now over forty years, nearly a half century. I received it from the first time I heard it."

I am glad the Brother's young heart was open to receive in early life that which opened to his mind then as truth. But who now in the days of investigation and knowing what the Bible teaches could now accept such an experience as this as a guide in doctrine? I cannot, nor dare not, do it on Bible doctrine. As I often say, the whole number mentioned as "the pioneers" were at that time young and unexperienced men in Bible knowledge who founded the message as it is called by Seventh Day Adventist of today. We are sorry to say they of this day with all their privileges will not listen to those who have had far more years, who have profited by the mistakes of those in the past but they will still stick to a denominational creed because our fathers said so. That is the trouble with every sect and people in the land. Mrs.

E. G. White was a girl at that time in poor health in her teens, under the influence of her associates and just like hundreds of her kind today fell into a trance and saw just what she had been taught by her associates. The parallel is to be seen now all around us. Still this people call it "the spirit of prophecy." Though scores of mistakes are found in her writings which are not in harmony with the scriptures of which this people will not face openly. Still they will hold to it with superstitious fear at all cost. We now come back to the plain study of the eighth chapter of Daniel where we for a moment have diverged in order to help those who are willing to take the Bible and the Bible only that they may know the truths it teaches.

The natural narrative of the chapter would locate the 2300 days to end when the power there described completed its work. It also shows that at that time the true worship would be restored to the people of God, called the cleansing of the sanctuary from its defilement. The narrative again shows there is not an intimation in the chapter of a heavenly sanctuary to be cleansed though there was a thousand of them. The heavenly was never defiled by the power spoken of. The narrative shows beyond all question the whole affair pertains to things on the earth and not in heaven as claimed. Nothing but a false vision would ever hold an intelligent informed man to believe any thing else.

Not Explained.

This writer and all his people claim the two thousand and three hundred days is not explained in chapter eight and wish to connect Daniel nine for an explanation. To this we cannot agree. The positive statement in answer to Daniel's request to give him understanding when the 2300 days would end, is plainly given in verse 19. Says the angel, "**I will make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be.**" The only time appointing the end in the chapter is the 2300

days. So in verse 14 the end is pointed out by the 2300 days. Remember this is the angel's own explanation to the time period and why should not any one accept it as truth? The only question involved in order to know when the 2300 days will end is to know what the scriptures teach is the "indignation." Then all will be found harmonious and clear. That will also take out all trouble and would place a harmonious support to the truth the writer of this letter teaches when he says the definite time is set for the seven thousand years to begin. Note it is plainly stated it will end in the last end of the "indignation." I now turn to prophecies which mention the "indignation" of God, when it is to be visited. Note the following:

"I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." Zeph. 3:7-10.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God, which shall be poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

The anger and indignation of God as all are aware is visited on the world by the seven last plagues just preceeding the coming of the Lord at the close of the six thousand years. Then is when the nations are destroyed. So the angel said to Daniel in plain words the 2300 days would end in "the **last end of the indignation.**" Thus bringing in logically and connectedly at

the coming of Christ. Hence the **whole story** is told in Daniel eighth chapter, and needs no going to Daniel nine, to tell when the 2300 days begins. All we have to do is to deduct from six thousand years 2300 and it locates the beginning 301 B. C., just when the division of the four horns of the Grecian goat was established. For a full explanation of this subject we would refer the reader to our book, "Time, tradition and Truth," pages 85-108. Let every seeker for truth read that book.

Also to the booklet, "An Appeal and Challenge to Seventh Day Adventists." In that appeal we take up Daniel 7, 8 and 9 quite fully. Also the mistakes made in the establishing of that sect known as the Seventh Day Adventist following 1844.

The Sanctuary.

The writer of this letter makes the positive statement that the sanctuary mentioned in Daniel 8 is "the true tabernacle which the Lord pitched and not man, and further says, the one on earth was a type of that tabernacle which is in heaven. The last statement is true. The first statement is not true. From this assumption he writes what would make some eight or ten pages in our books to prove there are two sanctuaries, one in heaven and the other on earth. To this we offer no objections, so that part of the letter need not enter this investigation at all and thus save expense, but we quote it in full. The point is, Is the sanctuary spoken of in Daniel 8 the heavenly and is it connected with the 2300 days? We reply emphatically, No. And it would seem that anyone ought to know that much by simply reading the chapter over. But my Brother, like myself for many years, does not see that simple thing. Why? We can only say, I accepted it because others said it was. It was just so with my Brother "in his childhood days." In simplicity of heart he accepted it also. At this ignorance God winked at, "but now he calleth men everywhere to repent," and

break loose from the ties that bind us and be free to read it as it actually is.

The Writer's Own Statement.

The sanctuary mentioned in Daniel 8:13 "is the same as that mentioned by Paul (in the epistle to the Hebrews) is called the true tabernacle which the Lord pitched and not man."

It is too bad that such a statement as the above should be made by a teacher of the gospel when it seems to me anyone of even the most ordinary mind could see that the chapter was written of things pertaining to here on the earth and not even a thought of heaven. We are sorry to say that such a thing will hold thousands in such a superstitious grip of fear that it is impossible to release them. Not only is this true in our day in this case but several other sects are held by the same superstitious fear.

(26) What was the sanctuary? Ps. 78:69 answers, "And he built his sanctuary like high palaces (or the most high places), like the earth which he hath established for ever." Does not the designation and the distinction appear to be without a possibility of error by this simple work "like?" The same distinction between the sanctuary and the place, or country, is clearly designated in the prayer of Jehoshaphat (in II Chron. 20:7, 8) "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name." From other passages, taken by themselves, one could draw the conclusion that the mountain (of the inheritance of Israel, or, of Zion) was the sanctuary. See Ex. 15:17. But when one considers and puts in contrast the language of Moses with that of Asaph, one simply sees that that of the Psalmist recalls that of the leader of Israel and is an inspired commentary thereon; for Asaph clearly states that "The border of his sanctuary (holiness)" and "this mountain which his right hand had purchased" (conquered) are the places where God (the Most High) brought them." Ps. 78:54.

(27) Let us here mention, so as to leave nothing forgotten or in the shade, a passage which (according to Peter's expression) "they that are unlearned and unstable wrest . . . unto their own destruction." II Peter 3:15-18. It is read in Isa. 63:18, "The people of thy holiness have possessed it (the country) but a little while! Our adversaries have trodden down thy sanctuary." This language appears to be applicable to the temple as well as the

country, for when the country was invaded by the enemies of Israel, their temple was reduced to ashes. This is clearly explained in the following chapter, (Isa. 64:10, 11), where we read, "Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house (sanctuary), where our fathers praised thee, is burned up with fire." Does this passage prove something in connection with the question which we are considering? Were it true that the land or the country of Canaan are the sanctuary, ought to be described somewhere in the Bible as being such; in fact, this idea should be met with all the way through the Bible to the end; and the purification of the earth, or of Palestine, should be called the purification of the sanctuary. The land is indeed defiled, and it is to be purified by fire, but fire is not the means by which the sanctuary will be purified; and this purification of the earth, or a part of the earth, is nowhere called in the Bible the purification of the sanctuary.

(28) The sanctuary mentioned in Daniel 8:13 is the same as that which Paul calls (in the epistle to the Hebrews) "The true tabernacle which the Lord pitched and not men," a tabernacle to which he expressly gives the name of sanctuary and which he places in the heavens, a sanctuary of which a type, a figure, was made first of all by Moses, and thereafter by the Israelites under Solomon, etc. Let us especially note that it is upon the manner of looking at it, thus suggested or presented, that the only possible hope rests of ever understanding this question; nothing else can for a single moment answer to the sanctuary of which it is spoken here.

(29) Let us put ourselves for a moment in Daniel's place, and let us look at this subject from his point of view. What would he understand by the term "sanctuary"? If we can decide this question it will not be difficult for us to arrive at a correct conclusion on this subject. By the mention of this word, his mind went toward the sanctuary of the dispensation under which he was, and surely he well knew which it was. His mind wandered to Jerusalem, the city of his fathers, which was then in ruins, and to the house of their sanctification and of their glory, the loss of which Isaiah deploras and of which he speaks as having been consumed by fire. Thus as his custom was, turning his face toward the place of their temple, formerly so venerated, he prayed God to "cause his face to shine upon his sanctuary, that is desolate." Dan. 9:17.

(30) By the word "sanctuary," Daniel evidently means the temple at Jerusalem. But Paul gives on this subject a testimony which is most explicit. Heb. 9:1. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Here is the very question which it is important for us to decide: **What was the sanctuary of the first covenant?** Paul will tell us: "For there was a tabernacle made; the first, wherein was the candlestick, and the table and the shewbread; which is called the

sanctuary. And after the second veil, the tabernacle which is called the holiest of all; 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 shadowing the mercy seat, of which we cannot now speak particularly." Heb. 9:2-5. It is impossible to make a mistake as to the object of which Paul speaks in this passage. It is the tabernacle pitched by Moses, upon instructions from the Lord. In Ex. 25 and following we find a complete description of this building, of its utensils and their use. During the period of time filled by the first covenant, which extended from Sinai to Christ, we have a distinct object, clearly defined, described by Moses in all its details, an object which Paul declares to be the sanctuary during that period. But the language of Paul has a still greater meaning. It for ever annihilates the arguments which may be advanced in behalf of a doctrine which teaches that the land, the country, or the assembly (the church) are the sanctuary; for the arguments which would prove that these things are the sanctuary at any particular time would also prove that they were so under the old dispensation. If the assembly ever was the sanctuary, it was so when Israel was taken out of Egypt. If the land (or earth) ever was the sanctuary, it was so during the period of which we speak. If the land of Canaan was ever the sanctuary, it was so when Israel was planted there. It is to that period that the arguments apply which are put forward on behalf of these things (objects), and if they were not the sanctuary during this time, then all the arguments which would show that they ever were the sanctuary (in the past, present or future) are destroyed. But were they, during this time, the sanctuary?

(31) Such is the final question which presents itself; and Paul decides it in the negative by describing the tabernacle of Moses and by stating that this tabernacle, and not the earth, nor the land of Canaan, nor the assembly (the church), was the sanctuary of that dispensation.

(32) And this building corresponds exactly with the real tabernacle: 1. It was the earthly habitation of God. "And they shall make me a sanctuary." He said to Moses, "And I will dwell in the midst of them." Ex. 25:8. In this tabernacle, put up according to his instructions, he manifested his presence. 2. It was a holy or sacred place. "The holy sanctuary." Lev. 16:33. Very frequently in the divine word it is called "The Sanctuary."

(33) The tabernacle was first of all constructed in such a way as to be adapted to the condition and circumstances of the Hebrews for that time. After their entrance into the land of promise, this temporary building was subsequently replaced by the magnificent temple of Solomon. Except for the time when it was reduced to ruins in the days of Daniel, it existed under that form until it was finally destroyed by the Romans, 70 years after

Jesus Christ. That is the only sanctuary connected with the earth, of which the Bible speaks or of which history gives us an account.

(34) Is there no sanctuary belonging to the second dispensation, to the new covenant, or, better, the eternal covenant? There must be one; otherwise there would be no analogy between the two covenants.

(35) Paul declares that the new covenant, in force since Christ (the testator) has a sanctuary. When he contrasts the two covenants, as he does in the epistle to the Hebrews, he states (chapter 9:1) "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

(36) It is as if he said that the new dispensation and the new covenant (the everlasting covenant, to speak correctly,) has also ordinances and a sanctuary. Moreover, in verse 8 (of that chapter) he speaks of the earthly sanctuary as the first tabernacle. If, then, that one was the first, there must have been (or must be) a second, and as the earthly sanctuary existed as long as the first covenant was in force, the second must have taken its place when it came to an end, and this second must be the sanctuary of the new covenant (or everlasting covenant). There can be no means of evading this conclusion.

(37) Where, then, shall we seek this sanctuary? Paul, in using this word "also" (in Heb. 9:1 mentioned), leads one to suppose that he had formerly spoken of this sanctuary. Let us go back to the beginning of chapter 8 of Hebrews and see how the apostle sums up his first arguments: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man."

(38) Can it be doubted that we have here the sanctuary of the new covenant? More than this, and better. It was the original, the model. If we hearken to what the Lord said to Moses, according to the scriptures. Ex. 25:9-40; chapter 26:30; chapter 27:8 and Acts 7:44. And we need only read Ex. 40:16, 19, 21, 23, 25, 27, 28, 32, for comparison and to see that "Thus did Moses."

(39) Now, of what was the earthly sanctuary a type and a figure? Of the true tabernacle, of the heavenly tabernacle. The connection which exists between the first covenant and the second is that of type and antitype. Here, too, a comparison is sufficient to affirm this:

(40) Everything is clearly established by Paul in some verses of the epistle to the Hebrews (chapter 8:4 and 5). "For if he (Christ) were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses

was admonished of God when he was about to make the tabernacle: for, see, saith he, that thou make all things according to the pattern shewed to thee in the mount." Then in chapter 9:8, 9 Paul again states, "The Holy Ghost thus signifying that the way into the holiest of all (the holy places, as it reads in the Greek) was not yet made manifest (was not yet opened) while the first tabernacle was yet standing, which was a figure for the time then present." But the first tabernacle having fulfilled its object, and being destroyed, Christ, rising to the throne of his Father, as a minister of the true tabernacle, entered by his own blood into the holy places (Greek), having obtained eternal redemption for us. Heb. 9:12.

(41) Let us add that among the things that John was permitted to see in heaven, he saw (a) "Seven lamps burning before the throne of God," Rev. 4:5; (b) "An altar of incense and a golden censer," (chapter 8:3); (c) "The ark of the covenant of God," (chapter 11:19). And all this has reference to a temple in heaven (see last text quoted and also chapter 15:8). The fact that John saw these things "in heaven" under this present dispensation proves that there is a sanctuary in heaven, with its offices and its services. Moses said that God shewed him upon Sinai a pattern. Paul witnesses that Moses patterned after the true tabernacle; and John confirms the testimony of Paul as to what he saw. What more is needed?

(42) Let us pass on to the purification of the sanctuary. It is manifest that a pattern, or model, is a pattern in all its parts, as is a shadow or figure in all its parts. A conscientious study affirms this and quashes all controversy. Paul says, further, to the Hebrews (and these things were written for our instruction): "It was therefore necessary that the patterns of things in the heavens should be purified thus, but the heavenly things themselves with better sacrifices than these." Heb. 9:23.

(43) It was therefore necessary, or, it is therefore necessary, that heavenly things, that is to say, the true tabernacle, be purified more excellently. Since Christ ascended up on high to be our Intercessor in the presence of his Father, the sins of all those who legitimately seek pardon through him are, in reality, transferred to the heavenly sanctuary, where he fulfils the service, presenting the merits of his sacrifice, of his blood, shed for the remission of the sins of all those who come unto him by faith. The continual act of transferring sins to the heavenly sanctuary similar work was required in the earthly sanctuary.

(44) Let us here notice an important distinction. There, under the old dispensation, a complete series of services took place every year; then, the work of a single day in the Most Holy Place completed the annual series of services. But such a thing is not necessary in the case of our divine Saviour, "Who ever liveth to

make intercession for us." See Heb. 7:23-25. Hence, instead of being an annual work, the work of the heavenly sanctuary is completed "once only." Heb. 9:26, afterwards verses 28, 26 and 7.

(45) Now let us see how the sanctuary of the Bible, the heavenly sanctuary, is a subject full of interest for us. Do we understand that it is there that the entire work of salvation is concentrated, and that when the full work has been accomplished man's probation will be terminated and the cases of the saved acted upon. I hope you will pardon me for these insistent questions. You have certainly not followed them to the end without drawing the inference, which I will add: Such being the case, and doubts being out of the question, to tell the truth, these questions are not asked. It is the same with the questions which have led me to write you this epistle. As Daniel said to Nebuchadnezzar: The interpretation is worthy of belief.

In this summary study there is material for the making of a pamphlet which would be very timely to open the eyes of those who are unsettled. I trust I shall not be abusing your time too much in putting before you these thoughts for reading and meditation.

**From Paragraph twenty-seven to Paragraph Thirty-three
The Proof is Offered That There Are Two
Sanctuaries, One On Earth, the
Other In Heaven.**

As before stated, to this argument we do not object. The Bible speaks of sanctuaries plural, Lev. 26. Thus showing the term to apply to places of worship of which there are and were many on the earth. But the scriptures speak of one as the head of the worship of God on earth and that was at Jerusalem. Daniel 8 shows that the word sanctuary speaks of the worship on the earth. Not so much to the one spot on earth but to the spiritual sacrifices (services of the Lord's people) wherever they were subjected to the power of the Grecian horn. Let it be once and forever understood that Daniel 8 has no reference to heavenly worship. The term sanctuary when spoken of as in heaven is used in the same sense as Jerusalem which is above is used. Also Zion from this standpoint.

**We Now Consider Paragraphs Thirty-Three
To Forty-Two.**

These paragraphs of the letter defines the position of the writer on the question of the time when these two sanctuaries exist, one in heaven and the other on the earth.

The position locates them thus: The earthly as existing from the deliverance of Israel from Egypt till A. D. 70. The heavenly from the crucifixion till the end of the world. Thus the writer says both running parallel with the two covenants and two dispensations. These points should be considered. The position taken by the supposed "spirit of prophecy" is, that the new covenant dispensation began with Adam, and continues till the end. The Bible speaks of God's sanctuary being from the beginning. It further says Christ is a priest forever after the order of Melchisedec. Was there no mediator before the crucifixion? Was there no everlasting covenant before the crucifixion? Was the tabernacle built by Moses a pattern of a tabernacle which the Lord intended to build fifteen hundred years later? Paul says, "It was necessary that the pattern of the heavenly should be purified with these." Paul says the earthly was cleansed once a year but the heavenly "once in the end of the world." Paul says it was necessary the earthly should have sacrifices offered often. But the heavenly there was to be a better sacrifice offered but once. Heb. 5:3. He says the earthly "was a figure for the time then present." Heb. 9:22. The heavenly which is the holiest of all is not purified once a year but the heavenly once for all. Paul says Aaron was called to minister in the earthly. But the high priest of the heavenly is the Melchisedec priesthood.

Paul says the earthly priest "was often changed by reason of death." But the priest of the heavenly "liveth forevermore to make intercession for us." Heb. 7:22-27. It tells us of the heavenly priest, "Thy

throne, Oh God, is for ever and ever. Heb 1:8. The death of the animal was the "death of the testator" of the old covenant. But the death of the Son of God was the death of the testator of the new covenant. Heb. 5:6. The blood of animals purified the earthly but the blood of Christ the heavenly. Heb. 9:13, 14, 23, 24. The high priest of the heavenly is like unto the Son of God, "his throne is for ever and ever." His priesthood was confirmed by an oath to Abraham. Heb. 6:13-18. He was "the begotten of the Father" for that purpose in the beginning. Heb. 1:5, 6. We therefore conclude that Christ was the high priest **from the beginning of the world.** It has been his blood that purifies the heavenly sanctuary in all ages. That blood was shed according to the oath of God to Abraham when Christ died on Calvary and it was there and then the heavenly was purified and not in 1844 A. D. as some claim. Calvary was the time when he offered himself once in the end of the world and then sat down on the right hand of his Father till his enemies be made his footstool. It was then he tasted death for every man. Heb. 2:9. He died for the transgressions that were under the old covenant, in the past, as well as for those in the future. This leads us to the next step, namely, the cleansing of the earthly once each year. What was that atonement and cleansing? We reply, It was not connected with the one on Calvary at all, but teaches an entirely different lesson.

Did the Old or Sinatic Covenant End A. D. 70?

I read in Hosea 3:4 that the crown, the king, the prince, the ephod, the teraphim, and the sacrifice with the ark were all removed at the Babylonish captivity 588 B. C. I read in Hebrews eight the last vestage of that covenant vanished away in Paul's day. So this teaches me the old covenant ended at the Babylonish captivity. I further understand there was no new church, neither in any Bible sense a new dispensation begun when Christ was here. These are things still

open for investigation. See our book, "The Two Covenants and the Book of the Law Found Again." Also the booklet, "Is There a True Church Organization?"

The Purification of the Two Sanctuaries.

The above consideration is taken up in paragraphs forty-three to fifty-one. There is every reason why a more careful re-examination should be given on these vital questions herein considered when we remember all the circumstances connected with the forming and adoption of the teaching of the S. D. A. in its early beginning. As stated, they were then young and inexperienced persons who were left as a part of the wreckage of the Miller disappointment when they were divided, some believing one thing and another something else, as the cause of the disappointment. But if that was all it would be different. But now one hundred thousand or more people have received these early positions solely from other followers whom we feel safe in saying possibly there is not one in one hundred today who know anything about the things involved only as they become followers of the teaching, taking it for granted it is true. Hence any thing which will cause such to become acquainted with all the evidences will prove a blessing to such though they should wish to change when the investigation is carried out. They are then better prepared to help others.

The Two Purifications.

Paul says the earthly sanctuary was purified with the blood of bulls and goats. The heavenly with better sacrifices than these. Paul says further, "The heavenly was purified with better sacrifices than these."

The Two Atonements.

There exists much confusion in the presentation of the cleansing of the sanctuary. The cleansing of the earthly once a year on the tenth of the seventh

month is taught to be the same as the entering of Christ into the most holy place of the heavenly sanctuary. There are two views held as to the time when Christ entered the most holy place of the heavenly sanctuary by his own blood for the purification of that temple. The majority of teachers believe he entered the most holy when he ascended. The S. D. A. teach that he entered that apartment of the heavenly temple in 1844 at the time they claim the 2300 days ended. They hold that he ministered in the first apartment of the heavenly temple after his crucifixion till that date, then he passed through into "the most holy place," and has ministered there since that time. They teach that since that time there is an investigative judgment going on deciding the cases of those whose names are written in the Lamb's book of life to see who will be fit to be saved when Christ comes, both of the dead righteous and the living righteous. Thus leaving only the wicked to be judged during the millenium. In order to have this matter settled there is but one place to go for instruction and that is to the law of Moses, and there learn the lesson taught by the passover lamb which was to be eaten on the fourteenth day of the first month (April), and also the lesson taught by the goat on the tenth day of the seventh month (October).

First we learn the lamb was used as a peace offering. Lev. 3. Second, that lamb represented Christ as slain from the foundation of the world. Third, we learn that the blood of the lamb represented the blood of Christ and the body of Christ. Fourth, the flesh of the lamb was to be eaten by the saints after being roasted in the fire. Fifth, we learn that the communion of the bread and the wine is the communion of the body and blood of the Lord and is perpetuated to the end of time.

The atonement of peace represented that through the gospel alone was peace. Reconciliation was made between those who ate it and their Lord. That is,

their sins were forgiven them. Much can be said about the passover lamb and its antitype as being met in the crucifixion. This type was to be offered on the fourteenth day of the first month in the spring of the year.

This atonement was for the whole world, the tasting of death for every man, thus making a provision that whosoever would might partake freely of the water of life and be saved if they choose to do so. Much could be said of this offering in the spring of the year. See "Time, tradition and Truth" on the two atonements.

The Sin Offering.

Turning again to the law of Moses we read that if any of the rulers sin, their offering shall be a goat. The goat was to be used in connection with all the appointed feasts of the year as the last offering to be made. See "Book of the Law," volume two. The day of atonement for the sanctuary was to take place on the tenth day of the seventh month in the fall of the year. On this date there were two goats brought, one for the Lord, and the other for the scape goat. Lots were cast on these two. The Lord's goat was killed and its body and all its purtenances were taken and burned without the camp into ashes. The blood was first sprinkled on the mercy seat in the most holy place of the sanctuary. Then it is said the sins of Israel were placed by the high priest on the head of the scape goat and it was taken away into the wilderness and there let go.

Note the difference between the two offerings. The body of the lamb in the spring type of the year was eaten by the people. The body of the goat is burned to ashes without the camp. The inwards of the lamb were washed, showing the one who offered it was made clean inwardly. The inwards and all of the goat was burned without the camp. The lamb typified Christ as the peace offering of the world, representing the gospel of peace towards all men. The

other paid the guilt of its own sins. The lamb bore the sins of the whole world on the cross.

So the goat being offered for the Lord applies to Christ. The blood being sprinkled on the mercy seat teaches that the demands of the law which was death had been met. Hence "he suffered without the gate." He was burned to ashes without the camp. But as taught in Numbers 19 he was quickened by the spirit and rose the third day as taught in that chapter by the water of **purification**. It also teaches us that all who accept of him and are sprinkled in faith by the water of purification will be resurrected in the last day. Numbers 19. In this manner the sanctuary was **cleansed**. It therefore teaches us that in the last day the law of God will be the witness to either condemn the world or save them. One class has "through faith established the law by confession of their sin through Christ and have been **purified**" (cleansed.) Hence, will come up at the resurrection of the righteous in the last day. The others who have not been **purified** by the water of **purification** live not again for one thousand years. The scape goat, the cause of all sin, which represents Satan at the coming of Christ, is taken to the wilderness and there let go. His own sins and the sins of those who have been deceived by him is placed on his head. There is where they will stand till the end of the millenium, when he will die. Also all his subjects will die the second death in the lake of fire prepared for the devil and his angels as taught by the goat being burned to ashes. Christ being born of a woman thus taking our nature, He with all man kind must meet by death the Adamic transgression. He with all the righteous thru the gospel are raised to escape the second death when this cleansing of the sanctuary is understood, the paying of the debt of sin on the cross for all men as some teach, is clearly seen to be a fake and fraud which deceives and leads to Universalism.

After this brief teaching of the cleansing of the sanctuary and all other points involved in our reply

to the most thorough and gentlemanly letter we have ever read written by those who have not yet come to the light, we think we can say very positive the two thousand and three hundred days of Daniel 8:14 did not end in 1844, but will end at the coming of Christ, and further, Daniel 8 has no reference whatever to a heavenly sanctuary at all, and last, that Daniel 8 and Daniel 9, chapters should not be united as the Seventh Day Adventists unite them to gain a starting point for that prophetic period, as we show in our "Appeal to Seventh Day Adventist," a companion booklet to this one. Read them both and also "Time, Tradition and Truth Concerning the End of the World." They will aid anyone who will read them in clearing up the error of Seventh Day Adventist which they innocently accepted in their early history.

This booklet is with charity to all and especially the writer of the letter we have now examined in a brief manner. For a more full proof read the books cited. Such as "What Power the Little Horn or Daniel 8 Is." The unexplained vision of Daniel 8, the sins of the whole world on the cross. The goat met the demands of the law which was death to the transgressor. The other bore the sins of others on the tree for them. Thus we can easily see the lesson of the goat and that of the lamb are entirely different. Hence the question is, Does the atonement of the tenth month and the one of the first month teach the same? We reply, No. The lesson of the goat therefore teaches me this, it represents Christ as **a ruler** of his people who will sit on David's throne. But before this the record says that he bore not only the sins of the whole world but his own sins. It says Christ "become sin for us that we might be made the righteousness of God in him." Yet he personally was without sin, though tempted like us in all points.

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