

sent to Rome as an hostage to pledge the fulfillment of the treaty that had been made, that he, Antiochus, could not have fulfilled the prophecy, inasmuch as Rome, "ever after maintained the ascendancy." Dan. Rev. 174.

Answer:

It is true that Syria was under tribute to Rome, and that Antiochus had been sent to Rome, as stated, but it is equally true that Syria was still a sovereign state, and that Antiochus returned from Rome and became the king of Syria and carried out conquests in his own name and without authority and directions from Rome. This fact alone is enough to discredit Objection No. 4.  
Objection 5.

"The little horn waxed exceeding great; but this Antiochus did not wax exceeding great." D. R. 174, No. 4.

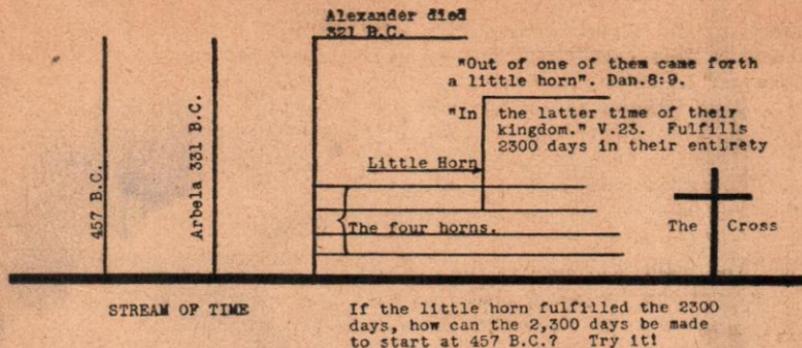
Answer:

On this point we call the reader's attention again to the statements of the prophecy that the little horn waxed exceeding great in certain specified directions only. The thought is not held out in the prophecy that he would wax exceeding great by overrunning the world, but that he waxed exceeding great toward the south (Egypt) toward the east (The country east of the holy land) and toward the pleasant land (The holy land). We shall show that Antiochus did this very thing in a remarkable way.

In the same reference paragraph as given above, Smith makes objection to Antiochus as the little horn by mentioning the interference of the Romans with his affairs while he was making war on Egypt. Candor would force the confession that this interference was during the second expedition Antiochus made to Egypt, and not the first. Why was the first not mentioned by Smith? Because it was a very successful expedition indeed, and refutes the claims of Adventists that Antiochus did not fulfill this part of the Specification.

No further objections will be noticed here, for they are of no more force than the preceding ones.

To help establish the sequence of events in connection with the prophecy of Daniel 8 from the 8th to 14th verses, incl. we present here-with a graphical outline of the events pointed out in those verses. Perhaps it would be better to start with the 7th verse, where the goat conquers the ram, and note each event in the exact order related in the prophecy. We shall also start our graph with 457 B. C., establishing that point so as to show how impossible it is to go back there to start the 2300 days,



Note:—The chart shows that the battle of Arbela was fought at 331 B. C. This was where the goat, Grecia, conquered the ram, Medo-Per-sia. 323 Marks the death of Alexander, the great horn of the goat. At that point, four kingdoms (the four horns) sprang up, or Alexander's kingdom was divided. These four horns all came to an end the other side of the cross. In the latter time of their kingdom came forth the little horn. This had to be several hundred years this side of 457 B. C., and some time before the cross. Since the little horn fulfilled the prophecy of Dan. 8:9-14, and since it never existed until one of the four horns gave it being, it follows that the Adventists doctrine of the 2300 days is contrary to all the facts of history and scripture.

In showing how Antiochus fulfilled this prophecy, the Maccabees, and Josephus, will be, primarily, quoted from. The Mac. constitutes a part of the sacred literature of the Alexanderian Jews, and of its authority the Encly. Britannica says that it is one of the most authoritative sources of historical information we have covering the period of the Maccabees, and that it compares favorably with the best Roman and Greek histories in the point of accuracy.

Commenting on the book of the Maccabees, the New International Encyclopedia says: They consist of four books. . . . the first book, the most important—comprises the period 175—135 B. C. and relates to the attempt of Antiochus IV Epiphanes to suppress the Jewish cult." "The account bears, on the whole, the marks of great accuracy and proceeds chronologically following the Seleucid era."

Since the reader may not have access to the Macc. all of the im-

portant references in connection with what Antiochus did in fulfillment of Daniel 8. will here be given. We shall start with 1 Macc. Chapter 1.

1. "And it happened, after that Alexander, son of Philip, the Macedonian who came out of the land of Chettiim, had smitten Darius King of the Persians and Medes, that he reigned in his stead, the first over Grecia.
2. And made many wars, and won many strong holds, and slew the kings of the earth.
3. And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.
4. And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries to him.
5. And after these things he fell sick, and perceived that he should die.
6. Wherefore he called his servants, such as were honorable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.
7. So Alexander reigned twelve years, and then died.
8. And his servants bare rule everyone in his place.
9. And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.
10. And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.
11. In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we have departed from them we have much sorrow.
12. So this device pleased them well.
13. Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen.
14. Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:
15. And made themselves uncircumcised, and forsook the holy Covenant, and joined themselves to the heathen, and were sold to do mischief.
16. Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.
17. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18. And made war against Ptoleeme king of Egypt: but Ptoleeme was afraid of him, and fled; and many were wounded to death.
19. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.
20. And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,
21. And entered proudly into the sanctuary, and took away the golden altar, and candlestick of light, and all the vessels thereof.
22. And the table of shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all of which he pulled off.
23. "He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found
24. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.
25. Therefore there was great mourning in Israel, in every place where they were;
26. So the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.
27. Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.
28. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.
29. And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,
30. And spake peacable words unto them, but all was deceit: for when they had given him crédence, he fell suddenly upon the city and smote it very sore, and destroyed much people of Israel.
31. And when he had taken the spoils of the city, he set it on fire, and pulled down the walls and houses thereof on every side.
32. But the women and children took they captive, and possessed the cattle.
33. Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.
34. And they put therein a sinful nation, wicked men, and fortified themselves therein.
35. They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:
36. For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.
37. Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38. Inasmuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.
39. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.
40. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.
41. Moreover king Antiochus wrote to his whole kingdom, that all should be one people,
42. And every one should leave his laws: so all the heathen agreed according to the commandment of the king.
43. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.
44. For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land,
45. And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbath and festival days;
46. And pollute the sanctuary and holy people;
47. Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:
48. That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:
49. To the end they might forget the law, and change all the ordinances.
50. And whosoever should not do according to the commandment of the king, he said, he should die.
51. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda, to sacrifice, city by city.
52. Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;
53. And drove the Israelites into secret places, even wheresoever they could flee for succour.
54. Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side;
55. And burnt incense at the doors of their houses, and in the streets.
56. And when they had rent in pieces the books of the law which they found, they burnt them with fire.
57. And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death.

58. Thus they did by their authority unto the Israelites every month, to as many as were found in the cities.

59. Now when the five and twentieth day of the month came, they did sacrifice upon the idol altar, which was upon the altar of God.

60. At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64. And there was very great wrath upon Israel."

The above includes the whole of the first Chapter of 1 Mac. and should convince any fair minded person that Antiochus fulfilled the following points mentioned in the eighth chapter of Daniel:

1. He came out of one of the four kingdoms.

2. He was called a wicked root. See V. 10 of the above quotation. As mentioned before, a horn coming from another horn would indicate something abnormal, something not belonging there. Subsequent proof will be given to show that Antiochus was indeed a wicked root, not rightly belonging to the throne.

3. He came out in the latter time of the four kingdoms, which was in the hundred and thirty seventh year of the kingdom of the Greeks. This date corresponds to 175 B. C. A glance at any historical chart will show that this date was indeed in the latter time of the four horn kingdoms.

4. Antiochus waxed exceedingly great toward the south (Egypt). and it would be difficult to successfully refute that fact in the face of the evidence here given. See Verses 16—20, 1 Mac. It should be remembered that nothing is said by the prophet Daniel concerning the length of time that Antiochus was to occupy while waxing great toward the south, or in any other direction.

5. What further proof is needed to show that Antiochus waxed exceedingly great toward the Pleasant Land? See from verse 20 and onward, 1 Mac. We shall, however give some further proof on this point after we have noticed some other facts covered by this first chapter of Mac.

6. Antiochus trampled the host under foot. Many were slain. See V. 24. He made a great massacre. Read from V. 24 to 28. See also all of the things that he did and compare with Daniel 8, and notice how completely that part of the prophecy concerning the host was fulfilled.

7. The sanctuary was cast down, polluted, and its services destroyed. "A sin offering was given for the sacrifice". Compare with the Septuagint version, already given.

8. He cast down truth to the ground. Verses 56—58, 1 Mac. Also V. 46.

9. Since swine, and other unclean beasts were offered in the place of the regular sacrificial services, the "daily sacrifice" was thereby taken away.

10. Daniel said that this king would magnify himself in his heart. See Daniel 8:25. Notice from V. 24, 1 Mac. That Antiochus, after he had destroyed the services of the Lord's people is said to have spoken very proudly. The name "Epiphanes" means, in Greek, "Theos Epiphanes, manifest God." New International Encyclopedia.

11. "And an host was given him against the daily sacrifice BY REASON OF TRANSGRESSION." Dan. 8:12. It was shown that the word "transgression" as used in the prophecy of Daniel means "a religious transgression, or rebellion". Notice from the Mac. how accurately this was fulfilled. See 1 Mac. 11 and onward. It was because of those apostate Jews going over to Antiochus that enabled Antiochus to destroy so successfully the people of the Lord, and their services. This is fully substantiated in 2 Mac which we shall give in part directly.

12. By peace he would destroy many, and there was craft in his hand. See Daniel 8:24, 25. Compare with 1 Mac. 1:30.

His power against the people of God was to be mighty, but not by his own might. He received strength, as mentioned before, through the aid of the wicked Jews.

Further proof will now be given along the same lines as brought out in 1 Mac 1. to show some more of the terrible acts of Antiochus;

When Mattathias saw the desolate condition of his beloved city and sanctuary he said: "Woe is me! wherefore was I born to see this misery of my people and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her infants are slain in the streets, the young men with the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils? All her ornaments are taken away; of a free woman she is become a bond slave. And behold our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it." 1 Mac. 2:7—12.

"Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: The sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased." 1 Mac. 3:45.

"For thy sanctuary is trodden down and profaned, and thy priests are in heaviness and brought low." 1 Mac. 3:51.

This last quotation shows that some of the stars were cast down, as stated by Daniel. Seventh Day Adventists can scarcely take exception to this, for they claim that the stars mentioned in Daniel represented the leaders or rulers of God's people. See D. R. 176. It is a fact that the priesthood were the ruling element during the days of Antiochus. The books of Mac. show this to be the case.

As a further indication of the great apostasy of the Jews during the time of Antiochus, we quote:

"But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, promising unto the king by intercession three hundred and three score talents of silver, and of another revenue eighty talents: Besides this, he promised to assign an hundred and fifty more, if he might have license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion. And the royal privileges granted of special favor to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat. Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaness of Jason, that ungodly wretch, and no high priest; That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of the exercise, after the game of discus called them forth. Not setting by the honours of their fathers, but liking the glory of the Grecians best of all. By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things. For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things. Now when the game that was used every fifth year was kept at Tyrus, the king being present. This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachme of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice. because it was not convenient, but to be reserved for other charges.

"This money then, in regard to the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallees." 2 Mac. 4:7-20.

Note: According to Chapter 3 of 2 Mac. Onias, whom Jason had induced Antiochus to supplant, was a righteous man and worked at all times for the spiritual uplift of his people. Onias was the prince of the host of Israel. The prophecy of Daniel had said that the little horn would exalt itself against the prince of the host, and it was literally fulfilled against Onias. Jason was supplanted by Menelaus in collusion with Antiochus, then Menelaus in turn plotted against Onias and had him murdered. See 2 Mac. 4:23-35. So here is another point in the prophecy of Daniel that was fulfilled by Antiochus. For Daniel said: "Yea, he magnified himself even to the prince of the host." Daniel 8:11.

Some suppose this exaltation of Antiochus against the prince of the host, or the Prince of princes, to be against the Lord, and not Onias. We do not make any serious objection to this idea, for after all, when any one exalts himself against God's people and destroys them he is most certainly exalting himself against God, or against the Lord Jesus. The scriptures are full of illustrations of how this can be done, and it does not take an act of crucifixion to bring it about. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. See Rev. 19:19.

It might be well, at this point, to call attention to the original word for "Prince", as used in Daniel 8. The original is "sar" and means, head, official, captain. See Young's An. Con. Since Onias was the head official, and had other officials under him or princes under him, it follows that he was the "Sar of Sars" or "Prince of princes" at that time. It is true that Jesus is indeed the Prince of princes, in the strictest sense, but there is nothing unusual in ascribing such a title to a man. We have a Bible record of where that was done by Daniel in connection with his interpretation of Nebuchadnezzar's dream. "Thou O king, art a king of kings:" Daniel 2:37. Now Daniel knew that the Lord is the true king of kings and yet he considered it proper under the circumstances to ascribe this title to Nebuchadnezzar. Since there is nothing in the Prophecy of Daniel to indicate that the Lord was meant, it is doing no violence to the scriptures to apply this to Onias. Another opinion on the meaning of "Prince of Princes", will here be given from Dr. Albert Barnes's notes on this prophecy: "He shall also stand up against the Prince of Princes . . . . . Against God, the Ruler over the kings of the earth." Taken from notes on verse 25, Daniel 8. He refers to his notes on verse 11 which we give here-with: "Yea, he magnified himself even to the prince of the host. Grotius, Ephraen the Syrian, and others, understood this of Onias the high priest, as the chief officer of the holy people. Lengerke supposes that it means God himself. This interpretation is more probable, and the idea in the phrase 'prince of the host' is, that as God is the ruler of the host of heaven--leading on the constellations, and marshalling the stars, so he may be regarded as the ruler of the holy

army here below. Against him as the ruler and leader of his people Antiochus exalted himself, particularly by attempting to change his laws; and to cause worship to cease." Dr. Albert Barnes on Daniel 8: 11.

It is immaterial which view we take in proving the fulfillment of this prophecy by Antiochus, for he most certainly fulfilled this phase to the letter, no matter how we look at it.

Since Seventh Day Adventists claim that Antiochus did not succeed on his Egyptian campaign, but that the Romans turned him back and forced him to comply with their demands, we wish to call attention to the fact that the evidences we have here presented to show that Antiochus did fulfill that portion of the prophecy have been completely ignored and passed by in order to discredit Antiochus as the object symbolized by the little horn. The facts are that the Romans did not interfere with Antiochus during his first expedition and conquest of Egypt, but it was during his second expedition that the Romans stepped in and took a hand. We present the following proofs:

"And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens. About the same time Antiochus prepared his second expedition into Egypt." 2 Mac. 4:50; 2 Mac. 5:1. "In 168 he undertook his second campaign against Egypt, where Philometer and Physcon were now united against him. His progress was checked by the Roman Legate, Popilius Laenas, who demanded immediate obedience to the Senate." New Int. Ency.

This is the incident referred to by Smith in his book, D. R. to show that Antiochus did not wax great toward the south, but we leave it to the reader to decide whether such methods of proof are legitimate. Such tactics only can deceive the uninformed and weak one's cause with those who know better.

There are only three remaining points to this prophecy concerning the little horn that we have not proven namely, the waxing great of the little horn toward the east, and the fulfillment of the time prophecy of Daniel 8:14, then how he was broken without hand. Following is proof that Antiochus did wax great toward the east:

"Meanwhile Antiochus had gone with an army, first against Armenia and Saphene 166 B. C., and then against Messene on the Persian Gulf 165 B. C., and finally into Susiana, gaining many victories everywhere." New International Encycl.

Note:- It does not matter that Antiochus finally met with defeat at the hand of the people at Minaes in Elymais. The prophecy, as we have mentioned before, does not say how long he was to wax great toward any particular direction. We should remember that some of the greatest careers in the history of the world have been among the shortest, such as Alexander's for instance.

It is of interest to notice that the Septuagint version does not say anything about waxing great toward the east.

We have previously shown that the prophecy was of the "evening and morning", and that evening and morning sacrifices were meant.

From 1 Mac. 1:54 we learned that on the 15th day of the month Casleu (corresponding to our December) in the hundred forty and fifth year (of the kingdom of the Greeks) they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side. Now, we should note particularly the nature of the question in Daniel 8:13 and compare its terms with the sequence of events as related in the prophecy, and of the sequence of events as related in 1 Mac. 1. We have noticed that the little horn first waxed great toward the south, then, according to the Septuagint, toward the pleasant land. The host was then destroyed, or cast down, following which, the daily sacrifice was taken away and the sanctuary cast down, or the sanctuary services destroyed.

When we compare these events in their sequence with those of the Mac. we see that the two harmonize perfectly. Antiochus first went up against Jerusalem, destroyed many people, laid the city waste, took many of the furnishing of the sanctuary, etc. but he did not, at first, set up the idol altars and take away the daily sacrifice, and pollute the sanctuary. If we compare 1 Mac. 1:20, with verse 54, we readily see that there were about two years between the time that Jerusalem was first taken and the pollution of the sanctuary with the abomination of desolation. Now, the question of the prophecy is, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be discontinued, the sanctuary to be polluted, and the people of God we learn that all of the events comprehended in the question in Daniel, were clearly and fully specified, namely, the sacrifices were to be discontinued, the sanctuary to be polluted, and the people of God forced to forsake their divine services and worship, and, as a result thereof, desolations were brought about. Tracing the effect back to cause, we find that all of these desolations were brought about "by reason of transgression", and that it was the transgression or religious rebellion of the Jews.

Summing up, we find that all of the events comprehended by the question of Daniel eight, had their beginning at identically the same time, for, altho many of the Jews were slain long before that date of the 15th of Casleu, the real religious persecutions began at that time, and we start our reckoning at the time of setting up of idols on the altar on the 15th of Casleu.

Following this decree by Antiochus there was one of the most terrible religious persecutions recorded in history, and we recommend a reading of the entire history of those events as given in the first

and second books of Mac., or Prideaux, or Josephus. Space forbids giving all of the facts here.

After the persecutions, when the Maccabees had gained the victory by defeating the forces of Antiochus, the sanctuary services were again taken up, and it is recorded in 1 Mac. 4 how this was accomplished. We herewith give a portion of that history:

"Then said Judas and his brethren, Behold our enemies are de-comfited; let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; They rent their clothes and made great lamentation, and cast ashes upon their heads. And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: **Who cleansed the sanctuary**, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned; They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: Wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones according to the law, and built a new altar according to the former; And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table and upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day the heathen had profaned it." 1 Mac. 4:36-54.

From the foregoing we learn that it was three years and ten days from the time the abomination of desolation was set up on the altar to the day when the sanctuary was cleansed and the regular daily sacrificial services taken up again. According to the Jewish Calendar,

given in Smith's Bible Dictionary, the Jewish year consisted of 354 days, or 12 lunations of the moon, and during a period of nineteen years there were added seven intercalary months (Veadar). These intercalary months had 29 days each.

Seven of these intercalary months being added every nineteen years would make an addition of one on an average of every two and a half years. It should be remembered that they were not all added at the same time, but as it became necessary to keep the regular months in the order of their regular seasons.

From the foregoing, it is seen that at least one of these months must have been added during the three year ten day period given in 1 Mac.

Now, 3 years times 354, plus 10, plus 29 equals 1101 days. One thousand one hundred (1100) days (2200 evening morning sacrifices) were exactly fulfilled as predicted, and the very next day, according to the best history we have, the sanctuary was cleansed, and this in exact harmony with the 2200 evening morning version we previously mentioned.

Another well known authority will now be given to show that Antiochus fulfilled the prophecy of Daniel 8 to the letter: "When therefore, the generals of Antiochus' armies had been beaten so often, Judas assembled the people together and told them that after these many victories which God had given them, they ought to go up to Jerusalem and purify the temple, and offer the appointed sacrifices. But as soon as he, with the whole multitude, was come to Jerusalem, and found the temple deserted, and its gates burned down, and plants growing in the temple of their own accord, on account of its desertion, he and those that were with him began to lament, and were quite confounded at the sight of the temple; so he chose out some of his soldiers, and gave them orders to fight against those guards that were in the citadel, until he should have purified the temple. When therefore he had carefully purged it, and had brought in new vessels, the candlestick, the table (of shew bread), and the altar (of incense), which were made of gold, he hung up the veils at the gates, and added door to them. He also took down the altar of (burnt offering), and built a new one of stones that he gathered together, and not of such as were hewn of iron tools. So on the five and twentieth day of the month Casleu, which the Macedonians call Appelleus, they lighted the lamps that were on the candlestick, and offered incense upon the altar (of incense), and laid the loaves upon the table (of shew bread), and offering burnt offerings upon the new altar (of burnt offerings).

"Now it so fell out, these things were done on the very same day on which their divine worship had fallen off, and was reduced to a profane and common use, after three years' time; for so it was that the temple was made desolate by Antiochus, and so continued for three years. This desolation happened to the temple in the hundred

forty and fifth year, on the twentyfifth day of the month Appelleus, and on the hundred and fifty third Olympiad: but it was dedicated anew, on the same day, the twenty fifth of the month Apelleus, and on the hundred and forty eighth year, and on the hundred and fifty fourth Olympiad. And this desolation came to pass according to the prophecy of Danie' which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship (for some time)." Josephus, Antiquities Of The Jews, Book X11. Ch. 7, Par.6.

Perhaps the reader will observe that there is an apparent discrepancy of ten days between the statement of Josephus and that of the Mac. Adventists have made much of this fact in their effort to discredit the historical records.

A careful analysis of the Mac., comparing with that of Josephus, will show that the difference between these two authorities is easily reconciled. There were two distinct things happened in connection with the desecration of the sanctuary as mentioned in the Mac., one on the 15th Casleu and the other on the 25th. On the 15th, they set up the abomination of desolation upon the altar, 1 Mac. 1:54: and upon the 25th day they "did sacrifice upon the idol altar which was upon the altar of God." 1 Mac. 1:59.

Josephus started his reckoning from the 25th, but it is perfectly obvious that the ten days preceding, that is, from the fifteenth to the twenty fifth are clearly a part of the fulfillment of the prophecy and should be included. Josephus did not discredit those ten days, he simply made the mistake of not including them.

The reader is further reminded that Josephus made a positive statement that Antiochus fulfilled the Prophecy. The Version of Scriptures, therefore, that Josephus was acquainted with must have been in harmony with the 2200 evening morning version mentioned by Jerome.

Prideaux, in his connections of the History of the Old and New Testament, Part 2, Book 3, Page 290, 291 says of the eighth and eleventh Chapters of Daniel: "Never were Prophecies delivered more clearly, or fulfilled more exactly, than all these Prophecies of Daniel were. Porphyry, who was a great enemy of the holy Scriptures, as well of the Old Testament as of the New acknowledged this. And therefore he contends, that they were historical Narratives, written after the facts were done, and not prophetic Predictions foretelling them to come. This Porphyry was a learned Heathen born at Tyre in the year of Christ 233, and there called Malchus, which name on going among the Greeks, he changed into that of Porphyry . . . . He being a bitter enemy to the Christian Religion, wrote a large volume against it containing fifteen books, whereof the twelfth was wholly against the Prophecies of Daniel".

Prideaux further says that this Porphyry acknowledged these pro-

phesies of Daniel were so accurately fulfilled, including that part relating to Antiochus that they could not have been written in advance of the events there predicted.

"BUT HE SHALL BE BROKEN WITHOUT HAND:" DANIEL 8:25.

Commenting on the above, Dr. Barnes says: "That is, without the hand of man, or by no visible cause. He shall be overcome by a divine, invisible power. According to the author of the first book of Maccabees (ch. VI. 8-16) he died of grief and remorse in Babylon. He was on an expedition to Persia, and there laid siege to Elymais, and was defeated, and fled to Babylon, when learning that his forces in Palestine had been repulsed, penetrated with grief and remorse, he sickened and died. According to the account in the second book of Maccabees (IX), his death was most distressing and horrible. . . . All of the statements given of his death. . . . agree in representing it as attended with every circumstance of horror that can be well supposed to accompany a departure from this world, and as having every mark of the just judgment of God. The divine prediction in Daniel was fully accomplished, that his death would be 'without hands', in the sense that it would not be by human instrumentality, but that it would be by direct divine infliction." See Notes On Daniel By Barnes.

There is still one more point to the prophecy of Daniel that should be called to the reader's attention. It is found in the interpretation of the prophecy by the angel, verse 25: "He shall magnify himself in his heart". If the reader will carefully compare this statement with the rest of the circumstances in connection with the career of Antiochus, it may be seen that the exceeding greatness of Antiochus, or of the little horn was one of self exaltation. We give herewith one illustration of how he actually did this: "Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: But it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were pained. And thus he that a little afore thought that he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in the balance, was now cast on the ground, and carried in a horse litter, shewing forth unto all the manifest power of God. . . . And the man that thought a little afore he could reach to the stars of heaven, no man could endure." 2 Mac.9.

As for the craftiness of Antiochus, we refer the reader to the record in Josephus, 1st and 2nd Mac. and Prideaux. We give herewith also a short excerpt from Prideaux, Book 3: "He came to the kingdom by deceit, and a great part of his success was owing to craft and policy."

To show that Antiochus was an abnormality, a horn growing out of a horn, we quote: "In 189 he had been sent to Rome as hostage,

and he had been educated there; In 176 Seleucus had sent his own son Demetrius to take his place. Antiochus was on his way home, when news reached him that his brother had been murdered by Heliodorus. He took possession of the throne that by right of succession belonged to Demetrius. Suspicious of the young son of Seleucus, he seems to have used Andronicus to remove him, after which Andronicus himself was executed." New Int. Ency.

The above shows how it was that Antiochus was a wicked root, an abnormal growth, a horn growing out of a horn as depicted by the prophet. He did not belong to the throne, but had gained it over a trail of blood, and that blood was of his own kinsman.

It is believed that we have fairly and clearly shown that Antiochus IV-Epiphanes fully met all of the specifications of the little horn of Daniel Eight, and that the doctrine of the Sanctuary, as held by the Seventh D. A. denomination is not Scriptural or Historical. There are many S. D. A.'s who would not hold this doctrine if they were enlightened, and we appeal to the reader to help get the true facts before those who want to know the truth.

In closing this study on Daniel eight, it would hardly seem proper to pass by some other scriptures that clearly show the falsity of the S. D. A. sanctuary theory.

#### SCRIPTURES THAT REFUTE S. D. A. TEACHING ON THE SANCTUARY ALSO SOME COMPARISON OF CLAIMS BY S. D. A.'s.

Paul says: "We have now received the atonement." Rom. 5:11. Mrs. White Says: "As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefitted by: His mediation, and thus to cleanse the sanctuary." E. W. 253.

Question: If Paul was right, what need of "a final atonement"?

Paul Said: "God who at sundry times and divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the words of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3.

"Which he wrought in Christ, when he raised him up from the dead, and set him at his own right hand in the heavenly places." Eph. 1:20.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

Stephen, when he was about to be stoned to death, said: "Behold,

I see the heavens opened, and the Son of Man standing on the right hand of God." Acts 7:66.

Mrs. White said; "It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven." Great Controversy, 420, 421.

Question: Can this claim of Mrs. White's be harmonized with the foregoing scriptures?

Reading further, Mrs. White says: "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary." G. C. 421.

Let us compare these statements of Mrs. White's and see how they compare with the Bible, or foregoing scriptures;—First, the scriptures tell us positively that when Jesus went into heaven he went into the presence of God and Sat down on His right hand. Mrs. White denies this and says that Jesus went into heaven, into the first apartment of the sanctuary, and ministered before the veil, which was before God, for eighteen centuries. How could Jesus be in the presence of God, and on his right hand, and at the same time be ministering before him with an intervening veil between? Would it not be much better to reject what Mrs. White says on this point and accept the word of God? If we accept Mrs. White's statement, do we not have to deny the Bible?

If Mrs. White's statement is true that Jesus ministered before God, as the priest ministered daily in the first apartment of the earthly sanctuary, presenting before God the blood of the sin offering, then where was God? Was he not in the second apartment? Can anyone deny that He was there, according to the type, when the Scriptures teach that he was overshadowing the mercy seat while priests were ministering before the veil daily?

Were the priests, in the daily ministration, in the presence of God and at the same time sitting on his right hand? If they were not in the immediate presence of God, and sitting on his right hand, then where is the type for Jesus to be sitting on His right hand, as say the Scriptures, if He was in the first apartment until 1844?

Before we leave the Scriptures we have quoted we wish to call attention to the text in Heb. 1:3. Notice what that scripture says with reference to Jesus having purged our sins, and then sat down on the Right Hand of God. Now, to purge a thing is to purify it, and this is the statement of the original Greek scripture, and also the American Standard Version, that "when he had made purification for sins, sat down on the right hand of the Majesty on high." Now, if

Jesus made purification for our sins by the sacrifice of himself, what need was there for Him to be pleading that fact before the Father for eighteen hundred years? Would that not be offering His blood over and over? Mrs. White says so, for we noticed that she said, "It was the work of the priest in the daily ministration to present before God the blood of the sin offering. . . . so did Christ plead His blood before the Father in behalf of sinners," and she said that Jesus did it for eighteen hundred years.

Let us compare these claims of Mrs. White with another scripture: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." Heb. 10:12-14.

An examination of this text of Scripture will reveal the fact that the identical position which Jesus took when He ascended on high is the self-same position He was to occupy until He shall come again. He offered one sacrifice for sins forever and took up a position of the universal dominion, at the right hand of the Father, and from the time He took that position He was to await ("expecting", awaiting) until His enemies be made His footstool, and that will never be fully accomplished until He comes when the last enemy, death, will be destroyed.

The fact that Mrs. White, and the whole church taught, and is teaching, that Jesus made daily offerings of His blood before the Father for eighteen hundred years is absolutely unescapable, for no amount of dodging will alter the facts given above, and many others that could be given, but the last scriptures given positively convey the information that this teaching of Mrs. W. and her followers is not scriptural. My Adventist brother, my sister, what are you going to do about this? Are you going to continue to hold and teach that which can never stand in the great judgment Day of God?

We will now give another scripture that clearly refutes the S. D. A. sanctuary doctrine: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Heb. 10:14-20.

There are some special points that should be particularly studied in the above scripture, some of which follow:

1. One offering, the blood of Christ, was sufficient for all sins, past, present, and future. The Greek New Testament on this reads,

"For by one offering he has perfected in perpetuity the sanctified." The same Gr. N. T. renders Heb. 10:12 as follows: "But he, having offered one sacrifice for sins in perpetuity, sat down at the right hand of God." Notice that the one offering was to cover something that would be in perpetuity, and this something was "sins", sins committed in the past, sins committed in the present, and sins committed in the future, and forever, as long as sins are committed in this old wicked world, and the thing that remains to be done is for the sin sick soul to turn from sin, accept the eternal gift of life through Jesus Christ Our Lord, believe that we have the gift, that is was purchased for us by the Blood of the Cross, and that immediately upon our acceptance and compliance with the terms we are completely cleansed and justified from all sin through faith in Him. Then we can believe with John, and know for a surety that, "now are we the sons of God". 1 John 3:2; and again: "He that believeth on the Son of God hath the witness in himself:" 1 John 5:10.

Yes, we may know, now, that we are the sons of God, and the people in John's day could know, and through all the ages since, for they did not have to, and we do not have to, wait for our turn in a so called "Investigative Judgment" for God to find out if we are worthy of eternal life when Jesus comes. We shall not discuss the question of the Investigative Judgment, taught by S. D. A.'s., in this article, but expect to discuss it in a later article. Suffice it to say that this Investigative Judgment doctrine is not to be found in the Bible, but that it is purely a child of the imagination, born of necessity to fit the sanctuary theory.

2. It should now be noticed that our reference in Heb. 10 says that as a result of this sacrifice once for all, made by the Saviour, and the remission of our sins, we should have boldness to come to the throne of grace. That to gain entrance to that throne of grace, our heavenly Father, we are to pass through, as it were, a veil, and that this veil is a living way, and that this living way has been consecrated for us, by the blood of Jesus, and that the living way, the veil, is His flesh.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. It is manifest, then, that we do not come to the Father via. Mrs. White, or by subscribing to her so-called "Spirit of Prophecy", but thru Jesus Christ by accepting Him and following His word as found in the Holy Scriptures.

Now what do we find by a study of the foregoing? Simply this, in Paul's day the man or woman that was seeking after God, was instructed to enter into THE HOLIEST, right into the presence of God, through faith; How could this be if Jesus were outside ministering before a veil? Could we go in faith, where Jesus was not permitted (according to S. D. A.'s) to be? If, as taught by Mrs. White in E. W. that the throne of God, which was the throne of grace, had

been placed out in the first apartment what propriety would there have been for Paul to give such instructions, since, according to Mrs. W. and the denomination, the "holiest" would have been deserted? That Mrs. White did teach, and that it is accepted by the denomination, that the Throne of God was placed in the 1st apartment of the heavenly sanctuary, is clearly shown on page 54, 55 of Early Writings, where she said she saw the throne with God the Father and the Son sitting on it, and this throne she said she saw in the first apartment of the sanctuary, and she said she saw God arise and leave the throne and go into the holy of holies, later she said she saw Jesus also leave the throne and go into the holy of holies.

Again, we ask, why would the Christian be instructed to enter into the holiest, when he would have to, by faith, go right past both the Father and Jesus? A little thought should convince the Bible student that such doctrine as advanced by Mrs. White and taught by the S. D. A. church is utterly irreconcilable to the facts of Scripture.

Let us compare this reference in Early Writings with the one given in Great Controversy: In great Controversy, Mrs. W. said that for eighteen hundred years, Jesus ministered his blood before the Father, and that this ministration was before the veil of the sanctuary. She said that the ministration of Jesus was according to the pattern of the earthly sanctuary and the ministration of the priest throughout the year, or daily, and she placed the presence of God in the holy of holies, or second apartment.

In Early Writings, we find her teaching that the throne of God was in the First Apartment, and that Jesus was sitting there with Him. Can the reader harmonize these statements?

Further, if God, the Father, and Jesus, left the throne in the first apartment, according to her statement in E. W., what did they go to in the second apartment?

Mrs. White said that the Bible and the Bible alone is the rule of all faith and doctrine. Great Controversy, pg. 595.

If this is so, where did she get her authority for this muddled sanctuary doctrine?

My brethren, sin surely lies at somebody's door in the forcing of this false doctrine, and that sin is amongst and with some of the members of the church, those who are responsible for what is being done in the face of authority of God's word. Repentance now, and a reformation, is far better than to wait until the accounting at the Great Judgment Day.

#### WAS BLOOD MINISTERED DAILY IN THE FIRST APARTMENT?

In Practical Lessons, by Gilbert, page 531, we read: "He ministered with His Blood in the first apartment of the heavenly sanctuary. This is what the earthly priests did during the three hundred and fifty nine days of the ministry."

Mrs. White also taught that the ministration of blood was accomplished daily in the first apartment.

**We herewith challenge our Adventist brethren to show one text of scripture that says that the blood was ministered daily in the holy place as they claim. We trust that we have not been using the wrong Bible all of these years, for we are unable to find any such text in our Bible, and if it is there we should like to have it.**

Gilbert refers to Heb. 9:6 to prove his statement, but let us look at that text and see if it says that blood was ministered daily: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." Neither this verse, nor its context says that blood was ministered daily throughout the year in the first apartment of the sanctuary. **THE FACT IS THAT BLOOD WAS NOT MINISTERED IN THAT APARTMENT EVERY DAY IN THE YEAR.**

There were only three occasions when blood was ministered in the first apartment during the yearly and daily round of service. These occasions were: 1. The day of atonement; 2. When the anointed priest, through sins of ignorance, or through unwitting sin, brought sin upon himself and the congregation, then he ministered blood in the first apartment. 3. The congregation, through its rulers, when a sin of ignorance was committed, also made sacrifices and the blood was ministered in the first apartment. These are the three cases. Our proofs follow:

On the day of atonement, the blood was ministered in both the first and second apartments. See Lev. 16:16, 33. This is one case.

Case 2, is found in Lev. 4:3-12. Where the priest makes atonement for himself, as mentioned above, in the first apartment, by placing some of the blood before the veil and upon the horns of the altar of burnt incense.

Case 3, is found in Lev. 4:13-21, where the whole congregation does the same thing through the priest and the elders of the congregation. The blood is ministered as in the case of the priest.

Now notice the case where a ruler committed a sin of ignorance, or an unwitting sin. This case is recorded in Lev. 4:22-26. In this case the blood was not taken into the first apartment, but all of the blood was poured out at the foot of the altar of burnt offering with the exception of a small amount that was placed on the horns of the altar of burnt offering.

The same thing was done in case of sins of ignorance of the common people, and this was done throughout the year, that is, the blood of the offerings of the common people was not ministered in the first apartment, but at the altar of burnt offering.

When the daily sacrifices were made (the evening and morning sacrifices) the blood was not ministered in the first apartment.

As verification of the above statements we refer the reader to Ex. 29, which gives the account of the continual burnt offering, and how

it was to be made. The various laws of sin offerings, trespass offerings, burnt offerings, peace offerings, etc., are clearly and fully described in Lev. chapters 1-9 inclusive. A careful reading of these laws will reveal the fact that, as previously mentioned, the blood was never ministered in the first apartment except upon the three occasions we have mentioned. Ex. 30:10 says that the blood was to be ministered in the first apartment once a year to make atonement; and this was upon the day of atonement, Lev. 16:33, 34. This, with the two special occasions mentioned in Lev. four, is all the Bible record we have of the ministration of blood in the first apartment, except where occasional mention is made of the same thing in other portions of the Scriptures. Such a reference to those special occasions is made in Lev. 6:30, and by that statement we find that the sin offering that was made for the special occasions, when blood was ministered in the first apartment, was not to be eaten by the priests. At other times the meat of the sin offerings was to be eaten by the priests. See Lev. 6:25, 26.

A careful reading of the references given in Lev. will prove that the blood, except on the three special occasions, was poured out at the foot of the alter of burnt offering, and that a part of the blood was put on the horn of the alter, and that in doing this the priest made atonement for the sinner. See Lev. 5, and especially notice verse 6, also verse 16, 18.

Unless our Adventist friends can bring out some text of Scripture showing that there was daily ministration of blood in the first apartment of the earthly sanctuary, we fear that their "Spirit of Prophecy" will have to be charged with a most serious and grave error. We think we should give one more statement on this point, as given by Mrs. White; as follows: "Day by day the repentant sinner brought his offering to the door of the tabernacle, and placed his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain." "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is the blood." The broken law of God demands the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary." Great Controversy 418. Mrs. White then says that, "In some cases the blood was not taken into the holy place." Id. 418. This last statement does not mitigate the fact that she said that the ministration of blood was a daily affair, and that it was in the holy place. See also P. P. 355, 7. G. C. 266.

Again, we say, let us have the Bible proofs that blood was ministered daily in the holy place, and we shall then acknowledge our error on this point.

According to the foregoing statements of Mrs. White, there was a daily offering, or pleading of the blood of Christ, by the Saviour himself for 1800 years in the first apartment. In other words, there was the necessity, on the part of Christ, to daily remind God of His shed blood in order that sinners might obtain pardon. Let us compare this doctrine with another text of Scripture: "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Heb. 7:27. Again, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Rom. 6:10.

Question: How many times did the earthly priest minister the same blood? If only once, where do Adventists get the type for the daily ministrations over and over for 1800 years of the blood of Christ, once shed?

#### WITHIN THE VEIL:

In Heb. 6:19, 20, we read, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Seventh Day Adventists have taken the above to mean that Jesus entered into the veil separating the outer court from the first apartment of the sanctuary.

If the reader will run all of the references in the Bible where this expression "within the veil" is found, he will find that "within the veil" always signifies that position in the sanctuary well known as the second apartment, or holy of holies. Conversely, the expressions "without the veil" and "before the veil" always signifies that place known as the first apartment.

The teachings of all the Scriptures are a confirmation of the glorious fact that Jesus entered into the holiest of all when he ascended on high. Not only do they teach that He did this when He ascended, but they teach that that is where He has been ever since He ascended. When He sat down on the right Hand of God, He took the most exalted position in all the universe, next to God, and He expects to remain there until His enemies are made His footstool.

We could go on almost indefinitely, proving point after point to show that the whole sanctuary doctrine of S. D. A.'s is a denial of Scripture, but we shall be content, after giving a few more Scriptures that cannot be harmonized with their doctrine, to let the sincere seeker after truth make some discoveries for himself.

A few more scriptures follow: "So Christ was once offered to bear the sins of many." Heb. 9:28.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10.

"How much more shall the blood of Christ, who through the eternal

Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9:14. see also Heb. 9:24-27, 28.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb 9, verse 12. Note this last reference: He entered in ONCE, by the BLOOD, and the result: OBTAINED ETERNAL REDEMPTION FOR US.

If the reader will compare the expression, in the above verse, "the holy place", with verse 25, it will be observed that the holy place referred to was where the high priest entered yearly, or on the day of atonement. Compare with Lev. 16, and it will be seen that the second apartment was called "the holy place."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

#### Conclusion

We have proven by indisputable Scriptural and historical facts that the 2300 days of Daniel 8:14 could not possibly have started until many years this side of the death of Alexander, and nearly three centuries after S. D. A.'s claim it to have started. This has been done without violence to a single reference, by following the simple statement of facts as we have found them. Further, we have shown by the most authoritative historians known that Antiochus Epiphanes IV fulfilled Daniel 8:9-14 in every particular and in such a remarkable manner as to force enemies of the Bible to admit the historical truthfulness of the Prophecy. Still further; it has been clearly shown how scriptures have been distorted out of all semblance to what they actually say, and that this distortion has led to a misunderstanding of many other important and vital truths that no professed Christian can afford to deny, such as the atonement of the Cross. Our arguments have also shown that the claims of Mrs. White that she was a Divinely inspired Prophetess are utterly false although S. D. A.'s hold her writings to be "The Spirit of Prophecy" and expect every one of their members to believe in and teach her sayings.

My Adventist Brother and Sister, can you afford to any longer hold and teach that which will not bear the light of truth, and for which you will be required to give an account in the Great Judgment to come? Why discredit the Sabbath truth by surrounding it with such falsities as this Sanctuary theory, or with the false claims of Mrs. White?

Can you afford to stand before God at the last great day and tell Him that you had a part in circulating a doctrine, or doctrines, which did not find authority in Scripture? Can you face Him in Peace if you have had any part in casting out from the Church some of your brethren because they would not believe and teach that which we have

here shown to be false? What answer will you give Him?

"Not everyone that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in Heaven."

The End