

The "2300 Days"
AND
THE SANCTUARY

by
E. E. Franke.



INTRODUCTION

The matter contained in this little pamphlet is intended to call attention to a most glaring and fatal error taught by Seventh-day Adventists, viz.: That Jesus did not make the atonement on the cross; that the atonement is only for those who are finally found worthy of eternal life and that it began in the year 1844, when William Miller and his co-laborers preached and expected the second coming of Christ.

By a shrewd and deceitful twisting of Scripture, the advocates of these false theories have connected the prophecies of the eighth and ninth chapters of Daniel in such a way as to build up what they suppose to be an unassailable theory to account for the mistake of William Miller in his time reckoning and at the same time to prove that the atonement and the judgment of the righteous began in the year 1844.

This theory is the very keystone of Seventh-day Adventism, and if taken out, destroys their entire system and forever nullifies the pretended visions of their church prophetess, Mrs. Ellen G. White.

We appeal to the honest Christian to seek first the guidance of the Holy Spirit, and then, laying aside all prejudice, read these lines in the light of eternal consequences.

Your salvation is more important than any theory, any sect, or any church, and for that reason, if for no other, you should know the truth.

THE AUTHOR.

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AND

THE SANCTUARY

A CLEAR EXPOSITION OF
SEVENTH-DAY ADVENTISM

Answering the Questions

Did the Judgment Begin in 1844?

Is Forgiveness of Sins
Conditional, or Absolute?

Was the Atonement Finished on
the Cross?

What Happened in 1844?

By **E. E. FRANKE**

14 Of these things put **them** in remembrance, charging **them** before the Lord that they strive not about words to no profit, **but** to the subverting of the hearers.
15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 TIMOTHY 2

The Atonement on the Cross

TH**ERE** has been so much discussion of the 2300 days, mentioned in the eighth chapter of Daniel that it seems necessary to go over this prophecy and clarify the events therein brought to view.

Seventh-day Adventists have made this chapter the centre around which their whole system of teaching revolves, claiming that the 2300 days

ended in 1844, when William Miller predicted that the end of the world would come. The Seventh-day Adventist church is the logical successor of the Millerite movement and hence is obliged by hook or crook to account for Miller's mistake; so they have taught for many years that William Miller's reckoning was absolutely correct, but that his error consisted in mistaking the sanctuary for the earth, and its cleansing, at the end of the 2300 days, as marking the end of all things earthly.

In the year 1850, one of their ministers, Elder O. R. L. Crosier, assumed and attempted to prove that the reference of Daniel to the cleansing of the sanctuary at the end of the 2300 days, which it was claimed ended in 1844, had no reference to the earth, but to the sanctuary in heaven, and that the cleansing of the sanctuary, in reality, referred to the work of atonement; that Christ, our High Priest, entered the Most Holy Place in the heavenly Sanctuary, Oct. 22nd, 1844, and that the judgment of the righteous then began.

The Seventh-day Adventist prophetess, Mrs. Ellen G. White, soon indorsed Elder Crosier's views, by claiming to have seen the whole transaction in vision. That settled it, and the Seventh-day Adventists have believed it and taught it ever since.

This view has led to the most extravagant and blasphemous theories; even to the denial that Christ finished the work of atonement on the cross. They boldly express this view in a little tract published by their denominational publishing house, and in fact, in all of their literature on this subject.

We quote as follows:

"We object to the view that the atonement was made upon the cross."—Fundamental Principles, Page 2.

We do not wish to be understood as saying that they teach that Christ will not make an atonement at all, but they do not believe that the atonement even began until Oct. 22nd, 1844, and

this they say in the face of a positive text of Scripture to the contrary. Paul says:

"We have now received the atonement."—Romans 5:11.

The Revised Version renders this "reconciliation," but what is the difference between reconciliation and atonement, as pertaining to the sinner's relation to God? They are the same. There can be no reconciliation until the sinner's sins have been atoned for, and that was fully accomplished when Christ died, saying, "it is finished."

Commenting on the substitution of the word **reconciliation** for the word **atonement** by some, Dr. Bloomfield in his Greek Testament with English Notes, says:

"The alteration of the word "reconciliation" makes no difference in the significance of the passage; since the reconciliation obtained by Christ's death is the consequence of the atonement and expiation made by Him, as is obvious from various passages of Scripture. See Heb. 2:17, 2 Cor. 5:13-19, Heb. 9:26. Still it would, I apprehend, have been better had our translators employed the more corresponding term **reconciliation**..... Though indeed the words **atone** and **atonement** were, in the time of our translators, regarded as equivalent to **reconcile** and **reconciliation**."

Another error that naturally springs from the Seventh-day Adventist view is, as they state it over and over again in all of their books and public lectures, that while the sinner is forgiven on his acceptance of Christ, forgiveness is only conditional, and that **his sins are not blotted out** immediately when he accepts Christ as his Savior, but that the sins that polluted the sinners are only transferred to heaven to pollute the sanctuary there, so that Heaven itself will require cleansing, and that not until the judgment will the sins of the sinner be blotted out. Yet, there stands the Word of God squarely against this view, in these words:

"For I will be merciful to their unrighteous-

ness, and their sins and their iniquities will I remember no more.”—Hebrews 8:12.

This is enough to condemn the whole doctrine, for it is a complete denial of the Word of God and of the work of our Savior on the cross.

To accept Seventh-day Adventism, is a denial of Christ and the cross and the repudiation of His finished work on behalf of the sinner. Lest any be deceived by their subtle injection of other serious errors, saying, among other things, that the atonement is only for those who are saved, it should be noted that Christ died for all and made an atonement for all men everywhere. The work is done; “it is finished”; all can have it and all who accept His atonement will be saved. Christ did die for all and by His death He atoned for the sins of the whole world, and completely finished the salvation of every man who lived or ever will live. He only asks the sinner to accept what He has provided for him. If he does, it is his; he has it. If he does not, God will never force him against his will, and he, by his rejection of the atonement made and provided for him, is lost; for “there remaineth no more (other) sacrifice for sins.” Jesus is the only sacrifice for sin and He made that sacrifice once and for all on Calvary.

DID THE ATONEMENT BEGIN IN 1844?

THE question above seems so foolish that we almost feel like apologizing for asking it; yet it seems necessary to give a candid answer sometimes to even foolish questions.

During the past number of years people have heard from speakers in halls, theatres and tents all over the country, the cry that the atonement and the judgment of the righteous began in 1844, the date set by William Miller for the “end of the world.” It seems only right for those who have more light and knowledge of the Scripture to correct this gross error.

These same teachers are shocked when Mrs. Eddy says that the blood of Jesus is not efficacious to cleanse from sin, and similar statements;

and they denounce Christian Science (so-called) as blasphemous, unchristian, etc., when they read the following from **Science and Health**, the "cure-all" fetish of that cult:

"The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree," than when it was flowing in His veins."—*Science and Health*, P. 330.

"One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part."
—*Science and Health*, P. 328.

We would, in all candor, ask if Mrs. Eddy's statements are any worse than their own, when they say that "the atonement was not made upon the cross." We honestly believe that these teachers are as bad as the ones they condemn and that it is simply a case of "the pot calling the kettle black." Elsewhere in this pamphlet we discuss the atonement question, so we will only consider now the claim of Seventh-day Adventists that the judgment of the righteous began in 1844, and their statement that, "Christ did not enter the Most Holy Place in the heavenly sanctuary until that year."

We hold with Paul that the atonement was finished on the cross and that there is absolutely no judgment for the righteous, for "the Lord knoweth them that are His." To even suggest that the righteous will be judged or that they will enter into judgment is not only ridiculous, but also a straight denial of the words of God's own Son, our Savior. He said:

"He that believeth on Him is not condemned."
—John 3:18. The Revised Version renders this text.—"He that believeth on Him is not judged."

The Greek word rendered **condemned** in this passage of Scripture is *krino*, and is defined—"To judge or pronounce judgment." The same word is rendered "to judge," or "judged," no less than eighty-one times in the New Testament.

To deny that the atonement was finished on the cross is to make the blood of Christ of no effect and is a blasphemous doctrine, against which we can never say too much.

To assume that Jesus, who is our High Priest, did not enter into the Holy of Holies in heaven until 1844, is equally a denial of God's Word and a gross error.

God's throne, which was symbolized by the ark in the Most Holy Place in the earthly sanctuary, would thus have been shut off by the veil from the Son of God and He could not have taken His place "at the right hand of God" until 1844, if the views we are opposing are correct; and Paul would have been in error when he said:

"Which hope we have as an anchor to the soul, both sure and steadfast and which entereth into that which is **WITHIN THE VEIL**:

"Whither the Forerunner **IS FOR US ENTERED**, even Jesus, made a high priest forever after the order of Melchisedek."—Heb. 6:19, 20.

If Christ entered within the veil even before Paul's time, then it is certain that His priestly work began for His people when He ascended up on high and all theories to the contrary are erroneous.

It might not be amiss here to quote the words of Paul, who said:

"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:

"Nor yet that He should offer Himself often, as the other high priest entered into the Holy Place every year with the blood of others:

"For then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."—Hebrews 9:24-26.

The words, "end of the world," in this instance mean "end of the age" (see Revised Version) and must not be taken to signify the time near the coming of Christ, but the time of the end of the Jewish dispensation and Christ's sacrifice on Calvary. The Twentieth Century New Testament renders it, "at the close of the age," as does also The New Testament in Modern Speech, by Dr. Weymouth; meaning, of course, the close of the Jewish age. Bloomfield, in his notes to his Greek New Testament, refers to these words as meaning—"at the conclusion of the Mosaic dispensa-

tion." However, the tense of the verb, **hath**, is sufficient to clear the matter up as to the time Christ entered into the heavenly sanctuary to appear "in the presence of God."

Every person knows, or should know, that God's presence in the earthly sanctuary was above the ark in the Most Holy Place and is now in the Most Holy Place of the Heavenly Sanctuary, and that is just exactly where Christ went after the sacrifice of Himself on Calvary. If He did not begin the atonement until 1844, and if He did not enter the Most Holy Place "in the presence of God" until that date, then must He again "have suffered" and again shed His blood that year. If this conclusion is not true, then Paul did not mean what he so plainly said. The whole 1844 scheme as presented by these teachers is wicked, and every honest person should know these facts so that he will not be deceived.

We wish to have it most distinctly understood that we have no manner of enmity against the people who thus teach, nor against the people of any other cult, whether they be in error or not. It is not the "ist" but the "ism" that we oppose.

We know that thousands are being led astray by such teaching and our heart goes out to them and we cannot feel that we have done our whole duty until we have exposed some of these errors, just as we have in times past exposed "Christian Science" and Spiritism.

It is the intense yearnings of our heart to see people saved; and knowing that error never can save any person, we are obliged to present the truth. May God bless the reader to see the light and to shun error.

Whether you have heard these teachers or not, you may hear them to your loss, so we earnestly suggest that the reader give close attention to all we say in this booklet on Daniel, eighth chapter, which is fully discussed, beginning on page 13.

“The Blotting-out Time”

THE above caption is a favorite expression of Seventh-day Adventist preachers when teaching the people the subject of the atonement, which they say was not completed on the cross, but began in the year 1844 A. D.

Their idea is that since 1844 we have been living in the antitypical day of atonement; that the righteous dead are now being judged and that the sins of those who were forgiven were only conditionally pardoned and not blotted out, but transferred to the heavenly sanctuary, to be disposed of in the present closing days of this dispensation. They positively assert that no sins were blotted out before 1844, and that no person who ever lived could have his sins blotted out until the judgment, which they assert began in 1844, hence they teach that we are now living in “the blotting-out time.”

All of this is based on their false interpretation of the eighth chapter of Daniel and the sanctuary question. They claim to find authority, too, for this position in the words of Peter, as follows:

“Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”—Acts 3:19.

The “times of refreshing,” they claim to be the times just before the coming of Christ, when the “latter rain” is poured out upon the earth in the mighty working of the Holy Spirit.

It seems never to have occurred to these preachers to study the text quoted, from the standpoint of the original Greek, or from the later up-to-date translations, and their whole doctrine on this point is based on a faulty translation of the King James (1611) rendering.

The real mistake is in the word “when,” in the text of the King James rendering. The Greek word translated “when” is *hopos*, and there is not a Greek scholar living today who would

translate this word as it appears in the text, as "when."

Dr. Lightfoot's rendering is "that the time of refreshing may come," instead of "when the times of refreshing shall come."

Dr. Bloomfield, in his Greek New Testament with English Notes, says of the word "*hopos*":

"It is better, with the Syriac Translation, and many Commentators, from Luther downward, to take it in that sense "so that," "in order that," as Luke 2:35, Matt. 6:5, et alibi. Thus Tittm. de Syn 2, p. 63 (who adopts this sense), shows at large that *hopos* never, properly speaking, denotes time, unless it be time past. . . . The sense then is "that so the time of refreshing may come from the presence of the Lord."

Let the reader remember that in Luke 2:35 the same word is rendered "so that" and in Matt. 6:5 it is rendered "that," even in the King James Version. This makes it all the more strange that they should wrongly render the word *hopos* as "when," in the text under consideration.

Every translation and Version of the text we have ever seen, except the old King James Version, gives the proper meaning and leaves out the word "when" entirely.

The English and American Revised Versions both render the text:

"Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

Moffatt's New Translation renders it:

"Repent then, and turn to have your sins blotted out, so that a breathing space may be vouchsafed to you."

The New Testament in Modern Speech gives it:

"Repent, therefore, and reform your lives so that the record of your sins may be cancelled, and that there may come seasons of revival from the Lord."

The Twentieth Century New Testament reads thus:

"Therefore, repent and turn, that your sins may be wiped away; so that happier times may come from the Lord himself."

Now, is it not a fact that the very text that

is used by Seventh-day Adventists to teach their heresy that forgiveness is only conditional and that the sins of the repentant sinner are not blotted out when he is converted, but are transferred to heaven to be made a subject for judgment, which, according to their notion, began in the year 1844, **proves just the contrary?**

When this text is rightly understood, it teaches that when the sinner repents, his sins are not only forgiven, but actually **blotted out**; the slate is wiped clean. God says, through Paul:

“For I will be merciful to their unrighteousness, and their sins and **their iniquities will I remember no more.**” —Hebrews 8:12.

It is everlastingly true that forgiveness carries with it the blotting out of sins, **immediately**, just as soon as the repentant sinner accepts Christ as his Savior. No truer lines were ever written than the words of Robert Harkness:

When God forgives, He forgets,
When God forgives, He forgets;
No more He remembers our sins,
When God forgives, He forgets.

How men can teach that our sins are not blotted out immediately when they are confessed and forgiven, when God says He will remember our sins and iniquities **no more**, is beyond reason; but all this teaching is invented to sustain an unscriptural doctrine, that the atonement did not begin until 1844.

The True Meaning

DANIEL'S VISION OF THE "2300 DAYS" AND "CLEANSING OF THE SANCTUARY."

Truth vs. Error.

THE eighth chapter of Daniel gives us an account of a vision seen by the prophet in the third year of the reign of Belshazzar. While in vision he had the following view, which we give in his own language. He said:

"And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

"Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

"I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

"And he came to the ram that had two horns which I had seen standing before the river, and ran unto him in the fury of his power.

"And I saw him come close unto the ram and he was moved with choler against him and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

"Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

"And out of one of them came forth a little horn which waxed exceeding great, toward the

South, and toward the East, and toward the Pleasant Land.

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

"Yea, he magnified himself even to the prince of the host, and by him the daily *sacrifice* was taken away and the place of his sanctuary was cast down.

"And a host was given him against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, '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 trodden under foot?'

"And he said unto me, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'"—Daniel 8:2-14.

This is one of the few prophecies of the Bible that is explained to the prophet himself by a heavenly messenger, and is so clear to the student of history that it requires no intricate analysis or interpretation.

One thing is certain, and that is, that in every symbolic prophecy beasts are taken to represent universal empires, or nations so powerful as to exert a controlling international influence, and in this prophecy in particular, the beasts represent the universal empires, while the horns are taken to represent kings or monarchs of smaller nations.

The following explanation is given by the angel to Daniel. He says:

EXPLANATION.

"The ram which thou sawest having two horns are the kings of Media and Persia.

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

"Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of

fierce countenance, and understanding dark sentences shall stand up.

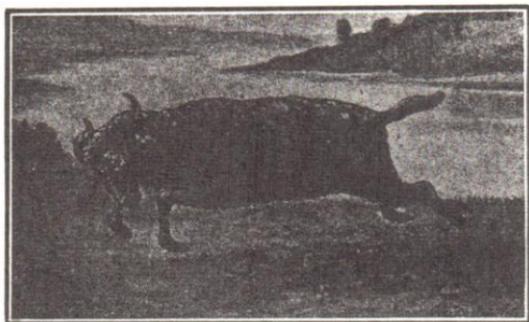
"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully; and shall prosper and practice and shall destroy the mighty and the holy people.

"And through his policy, also, he shall cause craft to prosper in his hand, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."—Daniel 8:20-25.

With the above particulars before us, we need not go outside of the chapter for an explanation. First, the prophet is shown the two universal kingdoms that were to follow the kingdom of Babylon, viz.: Medo-Persia and Grecia, and the line of events which follow the rise of Grecia before another universal kingdom comes upon the stage of action; therefore, Rome, the next universal empire in the order of time, is not even so much as mentioned in this chapter, and none of the horns could possibly represent Rome. If Rome were to be understood in this chapter by the little horn, then we must depart from the mode of interpretation given in the seventh chapter, where universal empires are always represented by beasts (Dan. 7:17) and minor kingdoms or kings are represented by horns (Dan. 7:24); and Daniel himself tells us the vision of the eighth chapter, which we are considering, and which was given in the "third year of the reign of King Belshazzar," was "after (or like) that given to me at the first" (first year of Belshazzar), and that is the vision of the seventh chapter, where beasts represent universal empires and horns represent merely local kings or kingdoms that are not universal.

So, then, we are obliged to conclude that in our interpretation we must follow the line of interpretation given in the seventh chapter. It follows, too, that as Rome was an universal empire, if Rome were anywhere intended in the eighth chapter, there should be another beast, and as there is no other beast brought to view, there is only one conclusion, and that is, that the events following the breaking up of Grecia, in-

The Symbols of Daniel Eighth Chapter. Representing Universal Empires



THE RAM (Medo-Persia)



THE GOAT (Grecia)

cluding the work of the little horn, occur before the rise of the Roman Empire.

It is useless to quote the words of the angel in proof of the assumption that the vision reaches down to 1844, as some do, because he said, "at the time of the end shall be the vision." The "time of the end" in this case is the time of the end of the Jewish nation, before it became

subject to Rome. No Bible student who has not an axe to grind or a theory to establish would ever think of applying every such expression to the time just before the second coming of Christ.

Referring again to the explanation of the angel, given to Daniel, we are plainly told that the great horn between the eyes of the goat represents the first king, who was Alexander the Great, and who was the first Grecian king to sway the universal scepter.

The four horns are just as plainly described as four kings or kingdoms coming out of Grecia, after the death of Alexander, who left no successor.

GRECIA.

The campaigns of Alexander the Great, the first Grecian king to hold the scepter of universal empire, were so swift that the world still looks with amazement at the records of his bold raids.

In B. C. 334, Alexander, when only a little over twenty-one years old, invaded Persia and was victorious. One year later he defeated them again, and conquered all of Asia Minor. In 332 B. C., he conquered Egypt and Tyre and built the city of Alexandria. In 331 B. C., with only thirty thousand soldiers under his magic command, he defeated and completely routed Darius Codomannus and his army of six hundred thousand men.

One year later he held sway over all the Persian Empire. In 328 B. C. he marched his armies into India as far as the Ganges, conquering Porus, the king of India. Thus he became ruler of the then known world in the short space of six years. So rapid had been his triumphs and marches that, when he died in the year 323 B. C., after twelve years of conquests and tyranny, he left neither capital established nor successor named.

If cruelty, drunkenness, licentiousness, murder, riot and shame can make one great, then Alexander deserved the name.

Chief among those who sought to succeed this haughty monarch was one Antigonus, but gen-

eral riot and bloodshed followed, until finally just four kingdoms developed out of the domain of Grecia, as the following quotation tells us:

"The empire was divided into thirty-three governments, distributed among as many generals and officers. Hence arose a series of bloody, desolating wars, and a period of confusion, anarchy and crime ensued, that is almost without a parallel in the history of the world. After the battle of Ipsus, 301 B. C., in which Antigonus was defeated, the empire was divided into four kingdoms. Thrace and Bythinia, under Lysimichus; Syria and the East under Seleucus; Egypt under Ptolemy Soter, and Macedonia under Casander."—Lyman's Historical Chart.

These four kingdoms are represented in the prophecy of the seventh chapter by the four heads of the leopard beast, and in the eighth chapter of Daniel we read:

"Four kingdoms shall stand out of the nation, but not in his power."—Daniel 8-21.

Thus, step by step, the truth of prophecy is sealed and verified; not once does it fail.

Continuing the vision, Daniel said:

"And out of one of them came forth a little horn which waxed exceeding great, toward the South and toward the East, and toward the Pleasant Land."

The great mistake of those who apply the time part of this prophecy to the 1844 Adventist movement is in the misapplication of the "little horn" which came out of one of the other horns. To say that this little horn represents Rome is to let loose the flood-gate of error and wild speculation which has led Seventh-day Adventists to teach that Christ did not make atonement on the cross and that forgiveness of sins is conditional and does not mean that they are blotted out or remembered no more as the Bible clearly teaches, but that the sins of those who repent are merely transferred to heaven itself to pollute the Most Holy Place, to come before God in judgment after 1844; that the sins which polluted the sinner are carried in figure into heaven itself to pollute the Most Holy Place of God's throne; an unthinkable and absurd error to say the least.

To understand what is represented by the little

horn will correct some of the errors of Seventh-day Adventism.

The little horn came out of one of the divisions of Alexander's kingdom, but Rome came out of Italy.

Neither did the little horn spring up in the midst of the others, as the little horn of the seventh chapter, but, it sprang up "out of one of them," or seemed to grow out of one of the four. The meaning is unmistakable. From one of the four kingdoms into which Alexander's Kingdom (Grecia) was divided, there would spring up this ambitious and persecuting power, and as this power answers so fully and accurately to the work of Antiochus Epiphanes, there can be no question as to the entire order of events brought out in Daniel's vision.

Observe please, that, the "goat" represents Grecia and the horns attached to the head are still Grecia divided, and the "little horn" comes out (or grows out) of one of the four horns attached to the head; so the "little horn" is attached, not only to one of the "four horns," but through one of the four to the head itself, and is still a part of the "goat," or Grecia. If this is not good logic, then will some kind friend explain where it fails.

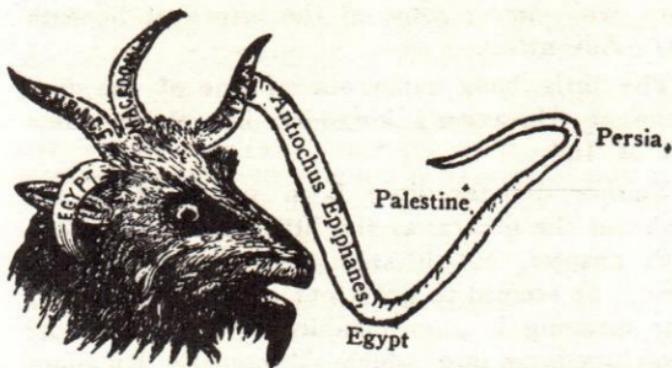
The writer of the book of Maccabees understood this and wrote thus of the division of Alexander's kingdom:

"And there came out of them a wicked root, Antiochus, surnamed Epiphanes, son of Antiochus the King, who had been a hostage at Rome, and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks."—1 Mac. 1-10.

Referring to Daniel's vision, Josephus makes the very same application to the "little horn." in these words:

"And that from among them (the four horns of the goat) there should arise a certain king that should overcome our nation, and should take away their political government, and should spoil the temple, and forbid the sacrifice to be offered for three years time.

"And indeed it so came to pass that our nation suffered these things under Antiochus Epiphanes,



THE HORNS AS DANIEL SAW THEM IN VISION

according to Daniel's vision."—Antiquities, Book 10, ch. 11.

We know that our friends who hold that Rome, and not Antiochus Epiphanes, is indicated in this chapter, will answer these quotations with the statement that neither the book of Maccabees nor Josephus is inspired, which we freely grant.

We accept the book of Maccabees as history, and as such, historically correct and true as any history ever written; and the same can be said of Josephus, who is regarded, even among Christians, as the greatest Jewish historian who ever lived.

These events were fresh in the mind of the writer of Maccabees; and Josephus wrote only a little over 200 years after the events occurred.

Indeed, so striking and true to the record was the fulfillment of this prophecy in the days of Judas Maccabees, that even that arch-infidel Porphyry, who is sometimes called the "Third Century Ingersoll," maintained that the record of events predicted in the eighth chapter of Daniel must have been written after they transpired, for he did not believe in predictive prophecy.

Rollin's *Ancient History* also bears testimony to this complete fulfillment of Daniel, the eighth chapter, by Antiochus Epiphanes, in these words:

"No prophecy was ever fulfilled in so clear, so perfect, and so indisputable a manner."

We shall follow the prophecy of Daniel in the

eighth chapter and show how clearly and fully the work of Antiochus Epiphanes fulfilled the words of the angel. The prophet says:

“Out of one of them came forth a little horn which waxed exceeding great, toward the South, and toward the East, and toward the Pleasant Land.”

In the book from which much of the Seventh-day Adventist error is taken, “Thoughts on Daniel and the Revelation,” the writer tries to prove that this little horn represents Rome, and this contrary to every rule of interpretation and every specification of the prophecy. He tries to show that because Rome conquered Macedonia, which is represented by one of the horns of Alexander’s kingdom, and by defeating the father of Antiochus Epiphanes, that Rome came out of Macedonia, one of the horns referred to in the above Scripture. One might just as well say that Germany came out of Alsace and Lorraine, because the Germans conquered that territory in 1870, as to say that Rome came out of Macedonia because it conquered that country after the reign of Antiochus. Every child ought to know, and does know, that Rome came out of Italy and no where else, but this is just one sample of what men will do to exploit a false theory.

It is true that Rome conquered his father, yet the rise of Antiochus in strength and power after this, proves beyond a doubt that Antiochus, coming directly out of one of the conquered horns as a new power, although the successor of the conquered horn, is the king referred to in the prophecy.

THE CHRONOLOGY.

In the study of symbolic prophecy, one makes a great mistake in not considering the chronological bearing of the event or power introduced, and nothing is more certain than that the chronology or time of the rise of the “little horn” is given by the angel to Daniel, in these words:

“And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."—Daniel 8:21-23.

"**In the latter time of their (the four horns) kingdom**" must be before the end of the reign of the Greek kings and also before Rome as an universal empire came on the stage of action. In short, the Greek Kingdoms of Alexander's successors could not have passed when the "little horn" was to arise. This is certain.

The first of the Syrian Greek kings was Seleucus, whose reign began 306 B. C. This line of kings continued until 65 B. C. Antiochus Epiphanes reigned from 175 B. C. to 164 B. C.

He therefore began his reign 110 years before the Selucid (Macedonian or Greek) empire came to its end, and died just 99 years before its end. He reigned, therefore, "**in the latter times of their kingdom.**" Rome did not become an universal empire until the Greek or Macedonian, or Syrian division of the same was conquered, hence, the chronology is squarely against the idea that Rome is represented by the "little horn"; and as Antiochus Epiphanes did reign "**in the latter times of their (the Greek) kingdom,**" he must be the power represented by the "little horn." That point alone settles the question.

To argue that the "little horn" could not be part of Grecia, is a most ridiculous position to take, as all will admit that the "goat" represented Grecia, and yet the horn "between his eyes" represented Alexander, one of its kings. The argument against the "little horn" being a continuation of the divided Greek Kingdom, would force one to the conclusion that the horn coming out of the head of the goat was not Alexander, but a separate Kingdom; a false position to be sure, but equally as logical as the other.

As before stated, Antiochus fulfilled the specifications of this prophecy to the very letter.

Antiochus Epiphanes was a successor in logical

sequence from Seleucus Nicator, one of the four leading generals who divided the kingdom of Alexander between themselves, and is positively symbolized by the little horn that came out of one of these divisions.

(For a more complete exposition of the "little horn," see pages 37 to 40).

Now as to the remainder of the prophecy and its fulfillment. Daniel says:

"He waxed exceeding great toward the South, toward the East, and toward the Pleasant Land."

The book of Maccabees gives us the fulfillment of this Scripture in these words:

"Now, when the kingdom was established, before Antiochus, he thought to reign over Egypt, that he might have the dominion over two realms.

"Wherefore he entered into Egypt with a great multitude, with chariots and elephants, and horsemen, and a great navy.

"And made war on Ptolomy, king of Egypt, but Ptolomy was afraid of him, and fled, and many were wounded to death.

"Thus they got the strong cities in the land of Egypt, and took the spoils thereof."

—1 Maccabees 1:16-19.

Thus did Antiochus wax "great toward the South," and literally fulfill that part of the prophecy; and as we follow on to learn the truth, we read again:

"Wherefore being greatly perplexed in mind he determined to go into Persia, there to take tributes of the countries, and to gather much money.

"So the king (Antiochus) took the half of the forces that remained, and departed from Antioch, his royal city, the hundredth forty-seventh year, and having passed the river Euphrates, he went through the high countries."—1 Maccabees 3:31 and 37.

This proves that he again fulfilled the prophecy and "waxed great toward the East." Now the Prophecy adds that "he waxed great toward the Pleasant Land." The Pleasant Land is Palestine, and we shall see by what follows how this was also literally fulfilled. We quote once more:

"And after that Antiochus had smitten Egypt, he returned again in the hundredth forty and third

year, and went up against Israel and Jerusalem with a great multitude.

"And entered proudly into the sanctuary, and took away the golden altar and the candlestick of light, and all the vessels thereof.

"And the table of shewbread, and the pouring vessels, and the vials, and the crowns, and the golden ornaments that were before the temple, all of which he pulled off."—1 Maccabees 1:21, 22.

Thus, "he waxed great toward the Pleasant Land." In view of these things, can any still doubt that the little horn coming out of one of the first four horns of Alexander's kingdom was Antiochus Epiphanes? Only one who has an axe to grind or a theory to advance could apply this to Rome or any other power. The prophet continues thus:

"And it (The little horn—Antiochus) waxed great even to the host of heaven."—Dan. 8:10.

The thought is that he wished to exalt himself above everything on earth and thus swept his armies in all directions. Maccabees refers to him after his defeat in these words:

"And the man that thought a little afore he could reach the stars of heaven."—2 Maccabees 9:10.

The passage seems to be a figure implying self-exaltation, such as was used by Isaiah concerning the king of Babylon, and more directly applied to Satan:

"For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God."—Isaiah 14-13.

It is also said of the little horn (Antiochus):

"Yea, he magnifieth himself even to the prince of host, and by him the daily *sacrifice* was taken away and the place of His sanctuary was cast down."—Daniel 8-11.

"The prince of the host," here, may refer to Onias, the high priest of God's people, or it may refer to the fact that Antiochus exalted himself against God, the real Prince of the Hosts of Heaven, when he presumed to destroy His worship and set up the worship of a filthy idol in God's sanctuary. The prophet says:

"By him the daily *sacrifice* was taken away and the place of His sanctuary was cast down."

This refers to the fact that Antiochus sus-

pended the daily morning and evening sacrifices in the temple of the Most High God, as stated in the book of Maccabees, and also in the Antiquities of the Jews, by Josephus, from which we quote the following:

“For the king (Antiochus) had sent letters unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land.

“And forbid burnt offerings and sacrifice, and drink offerings in the temple; and that they should profane the Sabbaths and festival days:

“And pollute the sanctuary and holy people: set up altars and groves, and chapels of idols, and sacrifice swine’s flesh, and unclean beasts.

“That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

“To the end they might forget the law, and change all the ordinances.

“And whosoever would not do according to the commandment of the king (he said) he should die.”—1 Maccabees 1:44-50.

Josephus adds this testimony:

“He (Antiochus) forbade to offer those daily sacrifices which they used to offer to God, according to the law.”—Antiquities, Chapter 5, Par. 4.

In view of the above, can any still doubt the application of all this prophecy, of the work of the “little horn,” to Antiochus Epiphanes?

All this happened to Israel because of their sins and transgressions and because they had departed from the God of their fathers; for, says the prophet:

“And a host was given him against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.”—Dan. 8-12.

There were certain wicked men and among them priests, who obtained permission from Antiochus to introduce heathen customs and who themselves were so far departed from God that they prostituted the worship of the true God and introduced many heathen customs even before the persecutions by Antiochus. Is it any wonder that these things were permitted by God, in view of Israel’s apostasy and sins?

THE "2300 DAYS" AND THEIR ENDING.

Now we come to the crucial and most interesting part of this prophecy, on account of the fact that Seventh-day Adventists claim that the "2300 days" ended October 22, 1844; and that then (1844) the atonement and the judgment began.

The whole theory of the Seventh-day Adventists is exploded by what we have said before of the work of the "little horn" of Daniel, eighth chapter, but nevertheless, we shall go further and leave not a leg for the 1844 proposition to stand upon. We quote, therefore, the next two verses:

"Then I heard one saint speaking, and another saint said unto that certain which spake, '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 trodden under foot?'—Dan. 8:13.

Reduced to simple language, the question implies just this: How long will this work of persecution and desolation by Antiochus continue? How long will he have power to abolish the daily evening and morning sacrifices? How long will the sanctuary of the Lord at Jerusalem be polluted with idol worship and iniquity, the offering of swine's flesh, etc.? The angel answered:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Verse 14.

Which sanctuary? we may ask, and answer thus: The only sanctuary that the angel could refer to, and which must be the one that was polluted by Antiochus and his men, which was in Jerusalem; and we might add that this has no reference to the heavenly sanctuary; none whatever. Only twisting and turning of Scripture could make it mean this. The sanctuary question as taught by Seventh-day Adventists will not stand the searchlight of Scripture, history or reason. It is a false and forced position, merely to sustain the mistakes of William Miller and the Seventh-day Adventist false prophetess, Mrs. Ellen G. White, who claimed to

see the matter in vision, after Elder Crosier invented the theory to account for an inglorious mistake made by William Miller, who, notwithstanding this mistake, was a pious Christian gentleman.

It seems proper, before going further with our study of the eighth chapter of Daniel, to consider the time brought to view in the 14th verse:

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

It will, perhaps, astonish our readers who have heard the “day for a year” theory applied to this text, ending the 2,300 days in 1844, to learn that in the Hebrew original from which this verse is taken the word “days” does not appear at all.

The Hebrew word for day is *yom*, and in the Old Testament the word “day” is translated 1,153 times from the Hebrew word *yom*. In its plural form, the word for days is *yamin* and the word “days” is translated from this word no less than 657 times. In the text where we get our authority for counting a day for a year, the word is *yom*, thus:

“I have appointed thee each day (Hebrew, *yom*) for a year.”—Eze. 4:6.

In our King James or Authorized Version, the word “days” is wrongly translated from two words, viz.: *ereb*, meaning “evening,” and *boqer*, meaning “morning.” Why the translators of this version so translated the words we know not, but every Hebrew scholar knows that the translation is incorrect.

I have before me as I write, a photographed, electrotyped copy of the original 1611 A. D. edition of the King James or Authorized Version and in the marginal readings I find that the translators themselves were pricked in their consciences over rendering the words *ereb* and *boqer*, “days,” and so they have in the margin the following note—“Hebrew, evening morning.”

I also have before me the original Hebrew, the English Revised Version, the American Revised Version, Leeser’s Jewish Bible, the New Trans-

lation by the Jewish Publication Society, Martin Luther's German Bible, and the Catholic Bible. In every instance the rendering is "evening morning," making the verse read:

"Unto two thousand three hundred evening morning then shall the sanctuary be cleansed."

But, says one, is not that the same as saying "days"? We answer most emphatically, NO, for the simple reason that the angel is speaking of the "daily sacrifices" that were abolished by Antiochus, of which there were two each day, one in the evening and one in the morning, hence, just as the translators supplied the word "sacrifice" after the word "daily," in verses 11, 12 and 13, so they should have supplied the word "sacrifices" in the 14th verse, giving it a correct rendering and its true meaning thus:

"Unto two thousand three hundred evening, morning *sacrifices* than shall the sanctuary be cleansed."

Every person who knows anything about the persecution of the Jews by Antiochus Epiphanes knows that he did abolish the evening and morning sacrifices in the sanctuary of the Jews. He forbade them, under penalty of death. See Maccabees, Josephus, Prideaux' Connections, Vol. 3, and many other works which verify this point.

Every student of history knows, or ought to know, that after these evening and morning sacrifices had been abolished or left unobserved for the time specified, in Daniel 8:14, Judas Maccabees did return to Jerusalem, cleanse the sanctuary and rededicate it. He pulled down the altars which the heathen had erected; bore out the defiled stones into an unclean place; built a new altar in the place of the altar of burnt offerings which had been defiled; he hallowed the courts, made a new altar of incense, table of shewbread, golden candlestick, etc., and after this was done, he and the priests whom he selected, and the people, solemnly re-consecrated the temple, the sanctuary of the Lord, to His service.

This occurred on the twenty-fifth day of the month Kisleu, and the service continued for eight

days, and from that day to this the feast of the dedication or lights has been observed by the Jews in honor of the cleansing of the sanctuary. This feast was observed in the time of Christ, see John 10:22, and is still observed by orthodox Jews everywhere; so then, those who locate the end of the 2,300 days (evening morning) and the cleansing of the sanctuary in 1844, are over two thousand years out of date, and to that extent behind time and in gross error.

We shall give a few quotations to prove our point, from the book of Maccabees. We read, of the work of Judas, these words:

"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.

"Furthermore, they set the loaves upon the table, and spread out the veils, and finished all the work 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 hundredth and forty-eighth year they rose up betimes in the morning.

"And offered a sacrifice according to law upon the new altar of burnt offerings, which they had made."—1 Maccabees 4:42, 43 and 51-53.

Josephus relates the story of the cleansing of the sanctuary thus:

"When, therefore, the generals of Antiochus's 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 (cleanse the sanctuary) and offer the appointed sacrifices When, therefore, he had carefully purged (cleansed) it, and had brought in new vessels, the candlesticks, the table (of shewbread), and the altar (of incense), which were made of gold, he hung up the veils at the gates, and added doors to them; he also took down the altar (of burnt offering), and built a new one of stones that he had gathered together, and not of such as were hewn with iron tools. So on the 25th day of the month of Casleu, which the Macedonians call Apelleus, they lighted the lamps that were on the candle sticks and offered incense upon the altar (of incense), and laid loaves of bread upon the table (of shewbread), and offered burnt offerings upon the new altar (of burnt of-

ferings) . . . And this desolation came to pass according to the prophecy of Daniel, which was given 408 years before; for he declared that the Macedonians would dissolve the worship (for some time).

"And from that time to this we celebrate this festival and call it lights."—Antiquities of the Jews, Book 7.

For a full description of the cleansing of the sanctuary by Judas Maccabees, see also Prideaux' Connection, 3, pp. 265-269.

What further proof is necessary to establish the truth of our statement that Antiochus is symbolized by the "little horn" that came out of one of the four divisions of Alexander's kingdom and that he abolished the daily evening and morning sacrifices in the sanctuary after polluting it, and that after the specified number of evening and morning sacrifices had passed Judas Maccabees cleansed the sanctuary according to the words of Daniel the prophet?

"Unto two thousand three hundred evening morning (sacrifices) then shall the sanctuary be cleansed."

We leave this explanation with the reader with the fervent prayer that he will not pass it over lightly, but that he will study it carefully and prayerfully, and be able to see the awful mistakes of Seventh-day Adventism and also to enlighten others who are entangled in those errors.

THE NUMBER 2300 IS WRONG. SHOULD BE 2200.

It may surprise some Seventh-day Adventists to learn that, although the author of their book, "Thoughts on Daniel," has quoted Dr. Hales to prove that there is no number in the Bible whose genuineness is better ascertained than that of the 2,300 days, that it is by no means true that 2,300 is the correct number.

When Jesus was on earth, He quoted from the Septuagint or Greek translation by the LXX, as also did His disciples after him, and yet in that translation (Vatican MSS) the number is given as 2400.

If Jesus had attached the importance to the 2,300 days (or "evening-morning") that the Ad-

ventists do, He no doubt would have called attention to the discrepancy, but He knew that these days (or "evening-morning") had passed and could have no serious effect upon the future, hence His silence.

Then, too, some of the older copies of the book of Daniel, noticed by the great scholar and translator of the Vulgate, Jerome, give the number as "2,200 evening morning," which is perhaps correct, as the oldest manuscripts are without question more true to the original.

Clearly, then, Seventh-day Adventists are out of joint with the prophecy in every particular.

The difference in figures noted above is the fault of copyists, who never claimed inspiration and were never credited with being inspired. The figures 2,200 appearing in the oldest manuscripts, have greater claim to our acceptance, particularly so, inasmuch as the actual historical occurrences fit these figures ("2200") to a nicety.

We are furnished with the exact time or date when the desolation of the sanctuary and abolition of the daily, evening and morning sacrifices took place, as follows:

"On the fifteenth day of the month Casleu, in the one hundred forty-fifth year (of the Selucid era, or 168 B. C.), they set up the abomination of desolation on the altar."—1 Mac. 1:54.

On that date the temple was desecrated; an altar and the statue of Jupiter Olympius set up, displacing the worship of Jehovah and putting an end to the Jewish evening and morning sacrifices.

Ten days later, on the 25th of Casleu, the sacrifices to Jupiter began and the temple was sprinkled with the broth of swine's flesh.

In 1 Mac. 4:52-54, we find the date when the temple service was resumed, after its cleansing. We read:

"Now on the five and twentieth day of the ninth month, which is called the month of Casleu, in the hundred and forty-eighth year (B. C. 165), they rose up betimes in the morning and offered sacrifices 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 pro-

faned it, even in that it was dedicated with songs, and citherns, and harps and cymbals."

Josephus also bears witness to these dates, as follows:

"This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apelleus (Casleu), and on the hundred fifty and third Olympiad; but was dedicated anew on the same day, the twenty-fifth of the month Apelleus (Casleu), on the hundred forty-eighth year and on the hundred and fifty-fourth Olympiad, and this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians (Greeks) would dissolve the worship (for some time)."—Antiquities 12, 7, 6.

He speaks in another place thus:

"And that from among them (the four horns of the rough goat) there should arise a certain king that should overcome our nation, and should take away their political government, and should spoil the temple, and forbid the sacrifice to be offered for three years' time.

"And indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision and what he wrote years before they came to pass."—Antiquities 10, 11, 7.

The Jews did not reckon time by the sun, but counted each new moon as the beginning of their religious month.

Watchers were appointed to notice the first appearance of the new moon, and as soon as it was observed, trumpets were blown at the temple and fires were lighted upon eminences. These months consisted of $29\frac{1}{2}$ days, or as they counted, 29 days in one month and 30 in the next.

Their religious year of 12 months consisted of 354 days and to equalize their time with the solar year, they added an intercallary month of 29 days every three years.

It will be observed that Josephus counts three years from the time the heathen sacrifice began in the temple of the Lord until the sanctuary was cleansed and the morning and evening sacrifices were again resumed; but according to Judas Macabees, before quoted, the Jewish sacrifices were set aside ten days before the heathen sacrifices

began (1 Mac. 1:54), so to get the correct time, we must count three years and ten days.

Let us do some figuring.

Three years of 354 days each, equal..1062 days

One intercalary month..... 29 days

From 15th to 25th of Casleu..... 10 days

Total time1101 days

This included the 25th day of Casleu, which was the day that the daily evening and morning sacrifices were resumed, after the cleansing, hence it is necessary to deduct this one day, as the abolition of sacrifices and desecration were brought to an end the preceding day (24th) and the sacrifices were resumed the 25th day. This makes our total just 1100 days. Counting two sacrifices each day, one evening and one morning, we have (1100 times 2) just 2200 sacrifices which were abolished.

This harmonizes with the prophecy and is in accord with the older versions seen by Jerome as well as with the reckoning of Josephus, and this establishes the fact that the more correct rendering of the text would be:

“Unto two thousand and two hundred evening morning (sacrifices) then shall the sanctuary be cleansed.”

JOSEPHUS DISSIPATES ALL DOUBT AS TO AUTHENTIC FIGURES IN DANIEL 8:14.

It is very evident that what Josephus says of Antiochus Epiphanes fulfilling the prophecy of Daniel in desecrating the temple and abolishing the morning and evening sacrifices for three years, is established beyond peradventure of doubt; and that he resorted to the oldest manuscripts obtainable. This should settle any discussion or question as to the time period of Daniel 8:14. It is unimpeachable evidence that the correct rendering is “2200 days,” or “evening and morning” (sacrifices) and NOT “2300,” as our King James version gives it.

We have diligently searched the writings of Josephus and among other evidence substantiating the conclusions herein set forth, we find Josephus saying:

"Now that Scripture which is laid up in the temple, informs us, etc."—Ant. Bk. 3, Ch. 1, end of last part.

And again, he says:

"I have translated the Antiquities out of our sacred books; which I easily could do, since I was a priest by birth, and have studied that philosophy which is contained in those writings."—Against Apion, Par. 10.

Commenting further as to the holy books (Scripture), to which he had access, Josephus says that these ancient manuscripts fell into his own possession following the destruction of Jerusalem; that they were presented to him by Titus. He says:

"Moreover, when the city of Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatever I would of the ruins of my country, and said that he gave me leave so to do; but when my country was destroyed, I thought nothing else to be of any value which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession."—Life of Josephus, written by himself. Whiston's Josephus, P. 35.

The "holy books" referred to in this quotation, comprised the whole of what we now call the Old Testament; for proof of which see Flavius Josephus against Apion, Whiston's Josephus, Bk. 1, Par. 7.

Thus it appears that Josephus not only had access to the oldest Scriptures, while the temple was standing, but actually owned them after the destruction of Jerusalem. These were the very Scriptures which were in use in the temple at Jerusalem in the time of Christ and these gave the reading of the time period in Daniel 8.14 as "2200 evening morning"; of this there can be no question.

In view of all the evidence adduced, even the most skeptical must be convinced that Daniel 8:14 should properly read:

"Unto two thousand two hundred evening morning (sacrifices), then shall the sanctuary be cleansed."

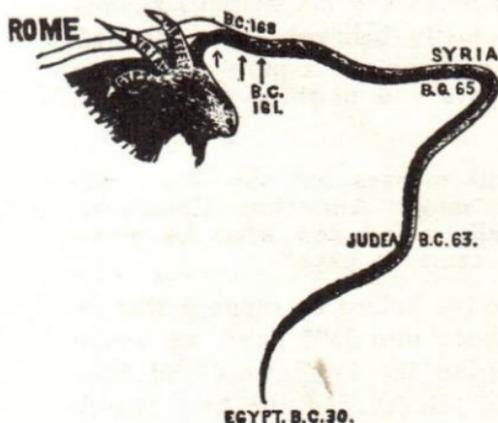
Josephus was an honorable man and a scholar, a firm believer in the inspiration of the Jewish Scriptures of which he said in his writings against Apion "which are justly believed to be divine," and then he tells us that the temple was desecrated for three years and of these three years, that:

"Indeed it so came to pass that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision and what he wrote years before they came to pass."

We would be foolish indeed to suppose that he tried to fit three years into 2300 days, we would be obliged to question the intelligence and honesty of a wonderful scholar and the best Jewish historian who ever lived, and knowing that he took his reckoning from history less than two hundred years in the past and compared it with the very Scriptures used in the Jewish temple at Jerusalem in the time of Christ, such imputation would only prove our own ignorance, therefore it remains a settled and proven fact that 2200, and not 2300, is the correct number in Daniel 8:14.

A COMPARISON, SHOWING HOW THE SEVENTH-DAY ADVENTISTS DISTORT THE SCRIPTURES TO SUSTAIN THEIR FALSE DOCTRINE AND TO PROVE THAT THE "LITTLE HORN" REPRESENTS ROME.

THE WRONG WAY—



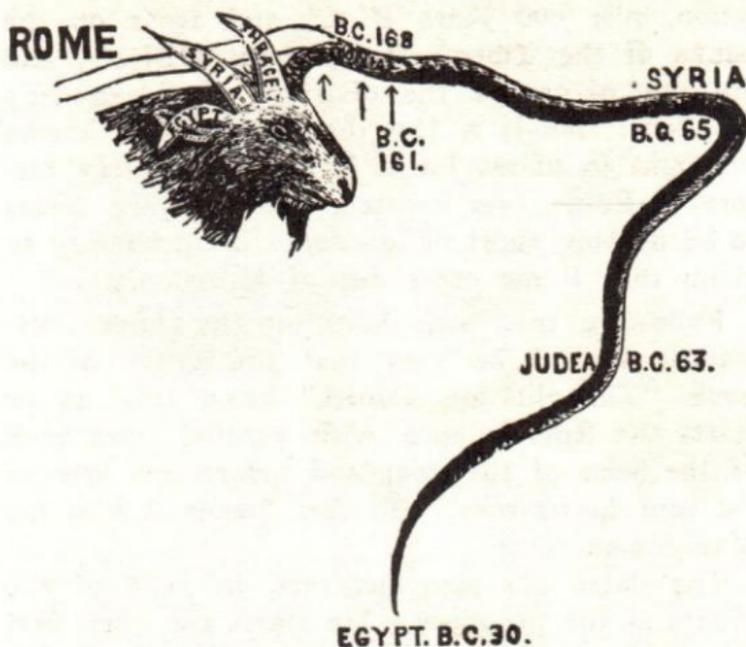
From "Thoughts on Daniel"

THE SEVENTH-DAY ADVENTIST'S MISTAKE

THE RIGHT WAY—



AS IT SHOULD BE, AND AS DANIEL SAW IT



FROM "THOUGHTS ON DANIEL"

THE WRONG WAY

THE above illustration is taken from the standard Seventh-day Adventist work, "Thoughts on Daniel," and is itself sufficient to convince any reasonable person that the application of the "little horn" to Rome, is forced to make the "2300 days" end in 1844.

Please note that in the illustration they make the little horn begin its career before any one of the four divisions of Alexander's kingdom, and instead of the "little horn" coming out of one of the four horns, it represents the "little horn" as coming from the West, and when it reaches the Macedonian horn, instead of its coming out of that horn, the Macedonian horn is blended or merged into the Roman horn, whereas, the little horn was "to come out of one of them" (out of one of the four). This is in itself a complete reversal of the prophecy.

Furthermore, Rome did not come out of any one of the divisions of Alexander's Empire. Rome began its career, at the very least calcu-

lation, over 400 years B. C., and arose on the banks of the Tiber. It came out of Italy, and not out of one of the divisions of Alexander's kingdom: this is a fact that every child knows or ought to know, for it is taught in every history of Rome ever written. It therefore seems to be nothing short of ignorance or dishonesty to claim that Rome came out of Macedonia.

Following the "little horn" in the above illustration, it can be seen that the writer of the book, "Thoughts on Daniel," knew this, as he starts the Roman horn with parallel lines back of the head of the goat and before any one of the four horns rose. He then blends it into the Macedonian horn.

The dates are also incorrect, in view of the events of the prophecy. He starts the horn first Eastward, to Syria, which is marked B. C. 65, whereas the prophet starts the horn Southward, as shown in the illustration on Pages 36 and 39, just as Antiochus started South and conquered Egypt B. C. 171.

It will be observed in the foregoing illustration that after the "Roman horn," as they call it, leaves Syria, it starts South for Egypt, which Rome conquered in B. C. 30, whereas the prophet starts it first toward the South and then toward the East, just as Antiochus, after his victory in Egypt started Eastward to Persia after he left Egypt. Reader, can you not see that the illustration from the Seventh-day Adventist authority reverses the entire order of the prophecy and trifles with the plain Word of God? This seems sufficient to condemn the interpretation and the conclusion that the "little horn" represents Rome. It also shows what men will do to sustain an error, and to justify a wrong position. The events of this prophecy were literally fulfilled by Antiochus Epiphanes long before the dates given on the little horn in the illustration from, "Thoughts on Daniel," by Uriah Smith. Read the entire article on the eighth chapter of Daniel in this pamphlet.



THE RIGHT WAY

THE above picture gives as good an illustration of the rise and work of the little horn of Daniel eighth chapter as it is possible to draw on paper. The "little horn" is said to come out of one of the horns (divisions) of Alexander's Empire (Grecia), which Rome never did. The fact that Rome conquered Antiochus the Great, the father of Antiochus Epiphanes, proves nothing in favor of Rome being the "little horn," but much to the contrary.

After Rome conquered the father of Antiochus Epiphanes, is it not a fact that Antiochus refused subjection to the Romans, and is it not also a fact that he proclaimed himself king and "came out of" the subdued horn (Syria)? The fact that he did thus come out of the subdued horn in defiance to Rome proves positively that he was "the little horn" that "came out of one of the first horns" as a new power, a power strong enough to conquer Egypt, Persia and the Holy Land. Rome was not then powerful enough to stop him, nor did it even so much as try to stop him.

All the leagues and conquests made by Rome after this can have no possible bearing on these facts. To represent Rome, which was the strongest Universal Empire that ever existed, by a "little horn," while the two preceding it, Medo-Persia and Grecia, are represented by powerful beasts is not only turning matters upside down,

but positively ridiculous.

Antiochus Epiphanes was a new power that sprang up out of the conquered Syrian, and yet his kingdom was the continuation of the Syrian division of the Grecian Empire of Alexander. He made Antioch his capital and went forth South, East and West to conquer. The author of the book of Maccabees, after noting the death of Alexander and the division of his Empire into four parts (the four divisions), says:

"And there came out of one of them a wicked root, Antiochus, surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks."—1 Maccabees 1:10.

Antiochus fulfilled the prophecy which said: "And out of one of them came forth a little horn, which waxed exceeding great, toward the South, and toward the East, and toward the Pleasant Land."—Daniel 8:9.

"Toward the South"—In the year B. C. 170, Antiochus conquered Egypt and plundered Palestine. See 1 Maccabees 1:16-19.

"Toward the East"—Toward Persia and the countries of the East, which he invaded and made subject to him. See 1 Maccabees 3:28-37.

"Toward the Pleasant Land"—Toward Palestine and especially Jerusalem, which he plundered, entirely destroying their sanctuary service and abolishing their evening and morning sacrifices, as foretold by Daniel. He also polluted the sanctuary and offered swine's flesh on the altar and destroyed God's people, until the sanctuary was cleansed by order of Judas Maccabees. For a record of this, read the entire first chapter of the first book of Maccabees.

No person who has intelligently studied this prophecy and compared it with history can ever again believe that "the little horn" represented Rome, for the application to Antiochus Epiphanes is too plain and clear to mistake, while the "Rome theory" is forced to the very distortion and turning upside down of every rule of prophetic interpretation.

MAKING LINKS TO ORDER

WHEN trying to impress the people to the effect that the "2300 days" ended in 1844, there are several arguments used by Seventh-day Adventist preachers, elders and teachers to connect the ninth chapter of Daniel with the eighth.

One of these is quoted from the eighth chapter and is the language of Daniel himself. In the last verse he says:

"And I, Daniel, fainted and was sick certain days; afterward I rose up, and did the king's business: and I was astonished at the vision, but none understood it."

The claim is made that the angel did not at that time fully make known the meaning of the vision and was obliged to do so at a subsequent time.

No such conclusion can be logically drawn from that or any other text for the simple reason that the angel DID explain it to Daniel most fully.

The cause of Daniel's sickness was the vision of the persecution his people were to suffer under Antiochus, and the polluting of the sanctuary, and NOT anything else.

No man can point to a single line of that vision that was not fully explained. To be sure, he told Daniel to "shut up the vision." The question arises, why did he tell Daniel to "shut up the vision"?

It is very evident that he was commanded to "shut up the vision," because it was now complete, and fully explained, and as it was not to be fulfilled for several hundred years, or, as the angel said, "it shall be for many days," the vision that there would be apostasy among the Jews leading up to the terrible slaughter would cause more or less speculation and be discouraging to God's people then, but not during its fulfillment, hence it was "shut up" and "sealed" until the time of its fulfillment.

To say that none understood the vision proper

or that part was omitted because Daniel said he was sick and afterwards rose up to do the king's business, "and none understood it," is rather far-fetched, and besides, it is very doubtful if Daniel told others of the vision, as he was commanded to "shut up the vision."

When the angel told Daniel to "shut up the vision," he wanted him to seal it up and perhaps make a record of it to be preserved until the time of its fulfillment. Said the angel: "For it shall be for many days"; that is, many days will elapse before its fulfillment, and therefore let the record be made and closed up or sealed till the appointed time. Then, when the people go through these trials, they will know that it will terminate after a certain number of evening and morning sacrifices have been set aside and it will then hearten them to bear the trials.

The question might suggest itself that the vision was plain enough, but that the "it," which "none understood," was not the prophecy at all, but the depressed condition of Daniel. Suppose we allow Dr. Isaac Leeser to throw a little light on that subject and find out what the "it" refers to in this verse.

We quote from the Leeser Jewish Bible as follows:

"And I, Daniel, grieved and was sick several days: afterward I rose up, and did the king's business: and I was depressed because of the appearance, but no one observed it."—Daniel 8:27, Leeser's Bible.

In the Seventh-day Adventist book "Thoughts on Daniel" the author says:

"Why did not Gabriel at this time fully carry out his instructions, and cause Daniel to understand the vision? Because Daniel had received all that he could then bear. Further instruction is, therefore, deferred to a future time."

Thus, he frames a question based on a false premise—that the angel did not at that time do what he was commanded to do, "to make this man to understand the vision."

Gabriel did make Daniel understand every word of the vision on that occasion, hence the question is merely a dodge and the answer he gives

to his own question is worse. He says:

"Daniel had received all that he could then bear."

Preposterous. If Daniel was so weak that he could not bear more, Gabriel had power to strengthen him, as he did on another occasion, when Daniel said:

"There remained no strength in me, neither is there breath left in me.

"Then there came again and touched me, one like the appearance of a man, and he strengthened me."—Daniel 10:17, 18.

If Daniel really was too weak, Gabriel would have strengthened him, but there was no occasion for this, as the whole vision was fully explained and the angel concluded his work when he said:

"Wherefore, shut up the vision; for it shall be for many days."

Did the angel say part of the vision and its explanation was deferred?? No—but he did say—

"Shut up the vision."

In other words, having explained all, there was an end to it, and all that remained, was to shut it up until the "many days" had passed.

RECALL THE VISION! WHICH VISION?

Now having disposed of that argument to connect the eighth chapter of Daniel with the ninth, there is still another text that seems to require a little light. It is as follows:

"At the beginning of thy supplications the commandment came forth and I am now come to show thee; for thou art greatly beloved: therefore, understand the matter and consider the vision."—Daniel 9:23.

Changing the word "consider" to "recall," they attempt to prove that the angel Gabriel, knowing that Daniel did not understand the vision of the eighth chapter, wants Daniel to recall that vision and give Daniel a starting date to begin the reckoning of the "2300 days," or "2200 evening morning," as has been shown to be the correct rendering.

We must object to this manner of interpretation from several standpoints, as follows:

First—The angel does not even so much as mention or hint at even one point of the vision of the eighth chapter.

Second—The thing that the angel wanted Daniel to “consider” or “recall” was the vision of Jeremiah, concerning the restoration of the Jews and the rebuilding of the temple at Jerusalem, about which Jeremiah had written and which Daniel was studying before his prayer (verse 2).

Third—Daniel was praying for light on that subject, for the Jews were at that time in Babylonian captivity, away from their own land, their city and the sanctuary were at that very time desolate (see verses 17 to 19) and the angel himself said he came to give Daniel skill and understanding in answer to his prayer, which we know was for the restoration of Jerusalem and the sanctuary, then desolate (see verse 23).

Not a word in the ninth chapter connects it with the eighth and the whole argument is a ruse to make “2300 days” end in 1844, which is over 2000 years after the prophecy was fulfilled.

The advocates of the 1844 “atonement,” “judgment,” “sanctuary cleansing” errors must find stronger argument before they can deceive real Bible students.

The angel said, “Wherefore shut thou up the vision”; and if God wanted the vision, which was surely completed before it was sealed, “shut up,” how dare any man say that the vision was re-opened in the ninth chapter to give added matter, when the “many days” had not yet expired? Read the words of the angel:

“Wherefore shut thou up the vision; for it shall be for many days.”—Daniel 8:26.

DOES THE WORD “DETERMINED,” IN DANIEL 9:24, MEAN “TO CUT OFF?”

Before the time of William Miller, no Biblical expositors attempted to connect the eighth and the ninth chapters of Daniel, and no man who ever carefully studies the ninth chapter would think of joining it with the eighth, unless to bolster up a doctrine that could not be sustained in any legitimate way.

In Daniel 9:24 we find this so-called connecting link, as follows:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

The turn is made on the word "determined." Seventh-day Adventists teach that one of the meanings of the word rendered "determined" is "to cut off," and from this they conclude that the seventy weeks were "cut off" from the first part of the "2300 days," and they begin their 2300 days at the very time or date when the seventy weeks were to start, and without the least particle of proof that they are correct, or the least authority for doing so.

All of this is supposition pure and simple; yea, it is handling the Word of God deceitfully.

The same word "determined," is used in verses 26 and 27, as follows:

"Unto the end of the war, desolations are determined."—Verse 26.

"And that determined shall be poured upon the desolate."—Verse 27.

Clearly then, is it not a fact that the word "determined" in verses 26 and 27 must mean the same thing as in verse 24?

In verses 26 and 27 it very evidently means "fixed by decree" or "allotted," and is so rendered in some translations.

Leeser's Jewish Bible renders the word "decreed" as does also the New Translation by the Jewish Publication Society.

In Daniel 11:36 we find the word "determined" again, as follows: "For that that is determined shall be done." Does this mean "to cut off"? Decidedly not.

To say that the word "determined" in verse 24 means "cut off," and that the same word in verses 26 and 27 and also in Dan. 10:36 means "allotted or decreed," would be to trifle with God's Word.

Granting that one of its meanings is "to cut off," why conclude that the seventy weeks are cut

on from the 2300 days, when there is absolutely no connection between chapters eight and nine? These two chapters differ widely and do not deal with the same events at all, as a careful perusal will disclose.

The starting point for the seventy weeks is given in verse 25, as "from the going forth of the commandment to restore and to build Jerusalem," and from the date of the going forth of that commandment, seventy weeks were allotted or decreed to the Jews during which time they were to accept their Messiah or be cut off from God as a nation and people.

That this is all that the word "determined" stands for in the text, is so evident that no further comment is required, and there is not the least particle of evidence to warrant any person in assuming that the eighth and ninth chapters of Daniel connect or treat of the same events and subjects.

A far-fetched theory requires bolstering up, but the truth never does. The construction placed upon the word "determined" in Dan. 9:24 is one of the links made to order to give a starting point for the 2300 day-dream of the Seventh-day Adventists, which in the final analysis, we have shown to be not 2300 days at all, but more properly 2200 daily evening and morning sacrifices, centuries in the past, and absolutely not in any manner connected with 1844, which date is the key-stone to the arch of a fundamental, but fast crumbling theory of Seventh-day Adventism.

GREAT—VERY GREAT—EXCEEDING GREAT

A POINT on which great stress is placed by those who insist that Rome is symbolized by the "little horn" which the prophet describes as coming out of one of the divisions of Alexander's Empire, is that the term "great" is applied to the ram, "very great" to the goat, while the little horn is characterized as "exceeding great."

From this they argue that while the Medo-Persian power was "great," and the Empire of Greece "very great," only Rome could fulfill the demands of the prophecy for a power that in comparison with Medo-Persia and Grecia would be greater than either, or, as the prophecy says, "exceeding great."

Such an argument is so far-fetched that one is astonished at the appalling lack of real Biblical exegesis. Ignorance alone can lead to such an absurd conclusion that the "little horn" was to be greater than Medo-Persia and Grecia, as the language of the prophecy does not even remotely imply this. The prophet said:

"And out of one of them came forth a little horn, which waxed exceeding great TOWARD the South, and TOWARD the East and TOWARD the Pleasant Land."—Daniel 8:9.

We have emphasized the word "TOWARD" to bring out the true intent and meaning.

Are any justified in assuming from the wording of this verse that the prophet meant to imply that the "little horn" would be greater than Medo-Persia and Grecia? NO—absolutely no. Only careless, indifferent and superficial reading could account for such a stupid conclusion.

The facts are that the "ram" became "great" and the "goat" became "very great," as empires, but the "little horn" became "exceeding great" NOT AS AN EMPIRE—NO, BUT "EXCEEDING GREAT TOWARD THE SOUTH, AND TOWARD THE EAST AND TOWARD THE PLEASANT LAND."

Why should any throw out the last twelve words of the verse in question? What could induce men to take simply half of a passage or verse of Scripture and deliberately discard the other half, unless it be a deceitful effort to attempt to establish a weak and false theory? The word "TOWARD" indicates direction. The verse clearly states in what directions the little horn became "exceeding great."

The verse says that the "little horn" waxed exceeding great TOWARD the South, and

TOWARD the East and TOWARD the Pleasant Land; which is precisely what Antiochus Epiphanes did. He waxed exceeding great toward Egypt, the South; toward Persia, the East, and toward Judea and Jerusalem, the Pleasant Land. Those who hold this false view take the adjectives great, very great and exceeding great, as expressing a higher and still higher degree, thus:

GREAT, as positive degree.

VERY GREAT, as comparative degree.

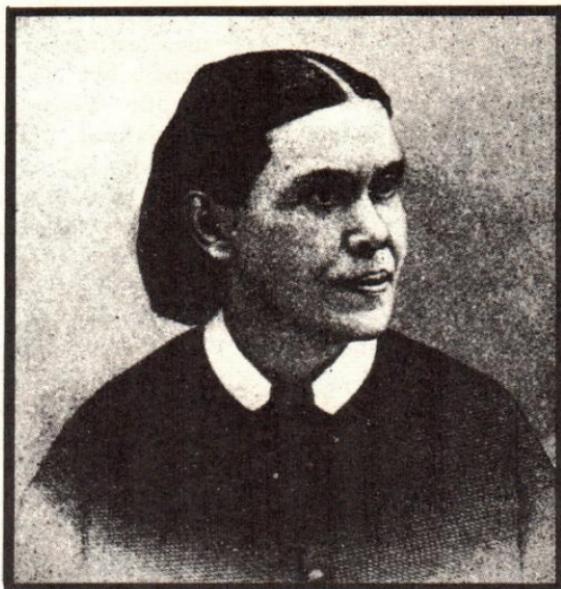
EXCEEDING GREAT, as superlative degree.

Thus they make it appear that the "little horn" was to be greater than either the "ram" or the "goat." This conclusion might be warranted were it not for the fact that the words "exceeding great" are not used in the superlative sense, by comparison with the others at all, but merely to show that the "little horn" was to wax "exceeding great" in certain directions: and moreover, the discarding of the latter half of the verse is dishonest handling of the Word.

Wresting Scripture and distorting and mutilating passages is dangerous, and displeasing to God.

A doctrine that is in harmony with God's Word requires no assassination of Scripture to sustain it, but will stand alone on God's say-so.

We are doing business for eternity and it pays well to do that work honestly and in the fear of God.



MRS. ELLEN G. WHITE
The Seventh-day Adventist Prophetess

WHAT HAPPENED IN 1844?

Where Did S. D. Adventists Get Their Theory?

IT is characteristic of all prophecy that some event, more or less startling in its nature, marks its fulfillment. But can anyone tell what happened in 1844 to mark a fulfillment of what Adventists claim to be the most important prophecy and the surest sign of Christ's soon appearing? Nothing whatever, except that before Oct. 22, 1844, at which time they claimed its fulfillment, William Miller and his followers were preaching that Jesus would come on that date, and contrary to all Scripture were setting time for the end of the world.

What happened after the date was passed? Nothing; only that many of these same Millerites, including the late Mrs. E. G. White and her husband, went into the rankest kind of fanaticism.

Meeting with an accident in her early days, and afterward being connected with the great excite-

ment of the Millerite movement, she became a cataleptic and an enthusiast, manifesting all of the symptoms, not only of catalepsy, but also of hysteria and ecstasy. Her cataleptic spells and trances, explainable on perfectly natural pathological grounds, became to her, visions from the Lord, and while for a time it was hard to convince her followers of her pretended "gift," as she called it, the spirit of fanaticism that prevailed carried many beyond reason and common sense. The writer has been to Maine, and in Portland, where she (Mrs. White) was raised. There are still some who remember the wild fanaticism that caused the officers of the law to raid their meetings at times, to stop their boisterous conduct, as she herself admits in a little book called *Spiritual Gifts*, published in 1858, and which lies before me as I write.

Of course, it is hardly to be expected that she would tell of all their fanatical actions, but she tells just enough to verify the statements of the ones who knew her. The following, related by her, is a sample to the point:

"While I was speaking, two men looked in at the window. We were satisfied of their object. They entered and rushed past me to Eld. Damman. The spirit of the Lord rested upon him, and his strength was taken away, and he fell to the floor helpless. The officers cried out: 'In the name of State of Maine, lay hold of this man.' Two men seized his arms, and two his feet, and attempted to drag him from the room. They would move him a few inches only, and then rush out of the house. The power of God was in that room and the servants of God with their countenances lighted up with his glory, made no resistance. The efforts to take Elder D. were often repeated with the same effect. The men could not endure the power of God, and it was a relief to rush out of the house. Their number increased to twelve, still Eld. D. was held by the power of God about forty minutes and not the strength of all those men could move him from the floor. At the same moment we all felt that Eld. D. must go; that God had manifested his power for his glory, and that the name of the Lord would be further glorified in suffering him to be taken out of our midst. And those men

took him up as easily as they would a child."—
Experience and Views (1860), P. 40.

Elder Israel Damman afterward renounced the whole thing, and said:

"We were formerly acquainted with Mr. and Mrs. White, and for a time had confidence in her visions, but for a good many years had none at all. When we saw that they conflicted one with another, we renounced them altogether, and be-took ourselves to the Word of the Lord."

No person with just ordinary intelligence can read the foregoing without seeing the result of the 1844 time-setting fanaticism.

Mrs. L. S. Burdick, formerly wife of Elder John Howell, lived in Maine and was well acquainted with Mrs. White and her work. She, on one occasion, held Mrs. White's head in her lap while she was in one of her cataleptic trances and professed to have a vision. Mrs. Burdick said:

"I became acquainted with James White and Ellen Harman (Mrs. White's name before her marriage) early in 1845. At the time of my first acquaintance with them, they were in wild fanaticism—used to sit on the floor instead of chairs, and creep around the floor like little children. Such freaks were considered a mark of humility.

"At one time she saw that the Lord would come the second time in June, 1845. The prophecy was discussed in all the churches, and in a little 'shut door' paper published in Portland, Me. During the summer, after June passed, I heard a friend ask her how she accounted for the vision. She replied that they told her in the language of Canaan, and she did not understand the language; that it was the next September that the Lord was coming, and the second growth of grass instead of the first in June."

Such was the result of the time-setting of 1844 to 1850; and out of this mess of fanaticism there was no way to extricate themselves, until, in the year 1850, Elder O. R. L. Crosier invented the 1844 sanctuary cleansing theory, which we have so fully exposed. Mrs. White was greatly relieved by Elder Crosier's supposed discovery and soon claimed to have a vision that Elder Crosier had the correct view; and now Adventists cannot give up these false theories without rejecting their prophetess, and so by hook or

crook it must stand; but they dare not meet it in open discussion.

Thus we find the origin of that theory, and have given it so that souls may not be deceived, but that they may have their eyes open and see the truth.

When Elder Crosier's theory was advanced and indorsed by Mrs. White, it was soon accepted by all her followers, and they at once began to set time, again, for the second coming of Christ. The older ones among them know this.

They reasoned that as one day was spent by the high priest, every year in the work of atonement, in the most Holy Place of the sanctuary, so Christ our high priest would spend a proportionate time or one three hundred and sixty-fifth of his entire ministry in the heavenly sanctuary, in its cleansing, and as they supposed and reasoned that he went to his work in the heavenly sanctuary after His resurrection in A. D. 31, and continued in the first apartment until 1844, therefore His work as High Priest would continue about five years or one three hundred and sixty-fifth of the time of His entire service, and that would make His second coming take place somewhere about the year 1850.

There is no doubt that Mrs. White believed this new theory, and it was just here that she thought that she had another chance to make good her predictions, and uttered another of her disastrous failures, in the form of a vision, as follows:

"Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more. . . . I saw that the time for Jesus to be in the most holy place was nearly finished, and that time cannot last but very little longer."—Early Writings, Part 2, P. 49, Written 1850.

On June 27, 1850, she claims to have been shown the following in vision:

"Said the angel 'Deny self; ye must step fast.' Some of us have had time to get the truth, and to advance step by step and every step we have taken has given us strength to take the next

But now time is almost finished and what we have been years learning, they will have to learn in a few months."—Early Writings, Part 2, P. 57.

These so-called visions show conclusively that Mrs. White believed the theory that the time would be up somewhere about 1850, according to the proportionate one three hundred and sixty-fifth of a year theory, and that the ministry of Christ in the most Holy Place would end somewhere about 1850.

According to her vision they had "years (from 1844 to 1850) learning" what others "would have to learn in a few months."

In other words they had from Oct. 22, 1844, to the time of her vision June 27, 1850, not quite six years, to learn what others would then have to learn in a few months; but lo, this prophet of disaster was wrong again and this is now 1920, or almost seventy years after she claimed to have had her vision that "they would have only a few months." With her, the less than six years were in comparison with the nearness of the finishing of Christ's work in heaven and His coming again, a long time, as compared with the few months left, and yet all of these mistakes are regarded as inspired by Seventh-day Adventists.

One cannot help quoting the words of Scott just here:

"O, what a tangled web we weave,
When first we practice to deceive."

In the light of eternal consequence—all honest Seventh-day Adventists should read this pamphlet.

If their preachers tell them not to read it, that should make them all the more anxious to do so. There's a reason why they will advise against reading this booklet, but such advice is an insult to the intelligence of their members, and a testimonial for the pamphlet.

If you are not a Seventh-day Adventist, you should read it to understand their errors and so be able to discern the truth, for

you may meet these things and be unprepared to answer them, and thus be deceived.

IF IT IS ERROR, YOU WILL SOON DISCERN IT.

IF IT IS TRUTH YOU OUGHT TO BE GLAD TO KNOW IT

"THE TRUTH SHALL MAKE YOU FREE"

"HE WHO WILL NOT REASON IS A SLAVE"

THE COVER

The boy on the cover is shown lighting the Chanukah candle, one candle being lit each evening until all are lit. This is known in the New Testament as the Feast of the Dedication. John 10:22. From Jewish prayer books we quote the following:

". . . We commemorate the rededication of Thy sanctuary and the consecration of its altar unto Thy worship." -- *The Union Prayerbook for Jewish Worship*. Cincinnati, 1918 p. 105.

". . . Israel, Thy people, was saved, and restored to freedom and independence. Thy children re-entered Thy temple, cleansed its halls, purified the sanctuary, illuminated it, and instituted these days of thanksgiving and praise to Thee. Amen" - *Jewish Prayer Book*. Chicago, 1892 p. 69.

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