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THE

R. L. Odum

. PROPHECY OF DANIEL.
THE FOUR KINGDOMS,
THE SANCTUARY,
AND THE
TWENTY-THREE HUNDRED DAYS.

By J. N. Andrews - 1st ed.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
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EXPOSITION OF CHAPTER II, 31-44, OR
NEBUCHADNEZZAR'S DREAM.

WE most solemnly believe that God designed that his word should be understood; but not without searching the Scriptures, comparing one portion with another, and earnest prayer for that Spirit to guide into truth, which at first inspired holy men to write. In order to come to the knowledge of the truth, we must possess a teachable spirit, then pray much for divine aid. The blessed Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Matt. xi, 25, 26.

We do not agree with some who say that the prophecies cannot be understood. Revelation is something made known, and, of course, to be understood. A man may say in truth that he does not understand the prophecies; but to assert that they cannot be understood, is quite another thing; and he who says it must be infidel in his principles. Not that he rejects the whole of revelation; but he virtually denies that a part of the Bible is a revelation. Some men who denounce infidelity with an unsparing hand, tell us that we cannot understand the prophecies. What is that but infidelity?

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In calling attention to the prophecies we are sometimes accused of prying into the secrets of the Almighty. From this charge we want no better vindication than the language of Moses in Deut. xxix, 29: "The secret things belong unto the Lord our God, but those things *which are revealed*, belong unto us and to our children forever." Prophecy belongs to that portion of the Bible which may properly be denominated a revelation. It is designed to reveal to us things of which we could not in any other way gain information.

We should humbly, and in faith, seek for the aid of the Holy Spirit to give us understanding, and in that light, search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain. We will now examine the second chapter of Daniel, and for the sake of brevity begin with verse 31.

Verses 31-36. "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king."

We wish here to inquire, Where did the stone strike the image? Answer. "Upon his feet." We shall have occasion to refer to this fact again.



Verses 37, 38. "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art [or, thy kingdom is] this head of gold."

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah. See Gen. x, 8-10. It lasted nearly seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It continued from the time of Nimrod, to that of Belshazzar, who was its last king.

Verse 39. [First part.] "And after thee shall arise another kingdom inferior to thee."

What kingdom succeeded Babylon? See chap. v, 28. "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." Then the Medo-Persian kingdom was the second universal kingdom, represented by the breast and arms of silver.

Verse 39. [Last part.] "And another third king-

dom of brass, which shall bear rule over all the earth."

What kingdom was this? See chap. viii, 5-7, 21. Here we learn that Grecia conquered the Medo-Persian kingdom, and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

Verse 40. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii, 1. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." Who was Cæsar Augustus? A Roman emperor. Here we have the fourth kingdom, represented by the legs of iron.

Verse 41. [First part.] "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided."

What kingdom shall be divided? Answer. The fourth kingdom. The Western empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions, or kingdoms.

1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483. Thus the kingdom was divided as designated by the ten toes.

Verses 41-43. [Beginning with last part of verse

41.] "But there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

This language is descriptive of the state of the kingdoms into which the fourth empire should be broken up. Some of them should be strong as iron, and some feeble as clay. Yet as iron cannot be permanently welded to clay, so the stronger kingdoms shall not be able to annex the weaker to themselves in a permanent union. Nor shall the intermarriage of the reigning families succeed in causing these kingdoms to cleave together.

Verse 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

We shall do well to notice with care, 1. What kings, or kingdoms, are here referred to. Most certainly they are the ten kings of the divided fourth kingdom, for they are the subject of discourse; and 2. The kingdom set up. It is the fifth universal kingdom, and is never to be destroyed and left to other people. It is, therefore, the immortal kingdom. The subjects will not pass from one set of rulers to another, as has been the case with the four previous kingdoms.

In regard to the fifth kingdom, set up by the God of heaven, there are at least two general views. One is that it is the kingdom of grace, which was to increase till it filled the whole earth; "for," say they who hold this view, "the stone was to roll and grow

till it became a great mountain, and filled the whole earth." Unfortunately for this view, however, there is not a word of Bible testimony to sustain it.

The other is the Bible view as follows: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Chap. ii, 34, 35. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it—all earthly kingdoms are broken and cease to exist—then the stone becomes a great mountain and fills the whole earth. This view of the subject is in perfect harmony with the testimony of the Old and New Testaments.

And we would inquire of those who teach that the kingdom of grace was set up by our Lord Jesus Christ 1800 years since, Had God no "kingdom of grace" before the first advent of Christ? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses and the prophets, have perished without hope, for certainly no man can be saved without grace.

But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the head—Babylon; nor on the breast and arms—Media and Persia; nor on the belly and thighs—Grecia; nor yet on the legs—Rome Pagan, as it should have done, if the kingdom was set up at Christ's first advent. Where, then, did the stone smite the image? Answer. "*Upon his feet.*" Now it could not smite the feet before they were in being; and they did not exist till several hundred

years after Christ's crucifixion, till the fourth, or Roman kingdom was divided; which we have stated did not take place till between the years A. D. 356 and 483.

But that the kingdom was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come:" it must have been future then. Again, the mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in thy kingdom." It was still future when our Lord ate the last passover. See Luke xxii, 18. "I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." So, it had not then come.

But did he not set it up before his ascension to heaven? See Acts i, 6. "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv, 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." This settles the question that the kingdom of God is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, verse 52, is "at the last trump," and the apostle tells us, 2 Tim. iv, 1, that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom." Again he tells us, Acts xiv, 22, that "we must through much tribulation enter into the kingdom of God;" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation.

The kingdom is a matter of promise. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath *promised* to them that love him?"

James ii, 5. It is yet to come. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

The miniature exhibition of the kingdom of God at the transfiguration, Matt. xvi, 27, 28; xvii, 1-5, is designed to show the nature of the kingdom, and when it will be set up. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom." ["Till they see the kingdom of God." Luke ix, 27.]

This promise was shortly fulfilled on the mount. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him."

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his second epistle, has given the church of all coming ages instruction how they may insure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." This he says was "when we were with him in the holy mount." 2 Pet. i, 16-18. This scene was a demonstration of Christ's second, personal, and glorious coming, and shows that the kingdom will be immortal when set up, and that it will be set up at the period of the second advent and resurrection of the just.

But it is urged as an objection to the view here presented, that our Lord said, "The kingdom of God is within you." But notice the party addressed. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. (Margin, outward show.) Neither shall they say, Lo here! or, Lo there! for behold the kingdom of God is within you." (Margin, among you.) Luke xvii, 20, 21. Did our Lord mean to say that the kingdom of God was within the Pharisees? Certainly not. He says of them, Matt. xxiii, 13, "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

But did our Lord intend to teach that the kingdom was then among them? If so, why did he speak a parable in chap. xix, 11, and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should immediately appear?" He clearly teaches in that parable that they were not to expect the kingdom of God

till he should return from heaven, at which time he would reward his faithful servants, but would say at the same time, "Those mine enemies which would not that I should reign over them, bring hither and slay them before me." We understand our Saviour to teach, Luke xvii, that his coming and kingdom will not be with outward show to the unbelieving world, and that while those who hold the spiritual views of this subject shall be saying, "See here! or See there!" the first they know it is upon them; the whole heavens blaze with his glory, and the earth trembles at his presence. "And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Verses 23, 24.

We admit that the phrase, kingdom of heaven, does not always refer to the future, immortal kingdom; but in such cases it should be understood so as to harmonize with the plain declarations of Christ, Daniel, Paul, and Peter, already presented. To do this it will only be necessary to notice that *the whole* is sometimes mentioned where *a part* only is intended. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." Matt. xxv, 1. This parable applies to those who hear and believe the gospel of the kingdom; that the kingdom entire is not referred to here, is evident from the fact that Christ, the bridegroom, is himself the King—a very important part of the kingdom. So in verse 14. "For the kingdom of heaven is as a man traveling into a far country." This refers to Christ, as will be seen by comparing it with Luke xix, 12. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv, 17. This cannot

be understood as either of the other passages, as it refers to the principles of the kingdom only.

Christ preached the kingdom of heaven at hand. Matt. iv, 17; Mark i, 15. But "at hand" in these passages is from the Greek word *eggikee*, which signifies, "has approached; drawn near." *Robinson*. It was then at hand in the sense of being next to come. What kingdom was at hand when Babylon was in power? Answer. The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? Answer. The Grecian; because it was next to succeed it. What kingdom was at hand when Grecia was in power? Rome; because next to come, as a kingdom of universal empire. What kingdom is at hand when Rome is in power? God's everlasting kingdom. Why? Because it is the next kingdom of universal empire.

Paul taught his brethren, 2 Thess. ii, 2, that the day of Christ was not at hand; but the Greek word translated "at hand" in this case is *enesteeken*, "to place in, or upon; to stand near; impend." *Robinson, Greenfield*. In this case Paul would not have his brethren believe that the day of Christ was impending, or immediately to come; while in the other case the kingdom of heaven had drawn near, as the next universal empire.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago. Are we in the Medo-Persian empire? Long since that kingdom was numbered with things past. Are we in Grecia? That, too, was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "legs of iron?" No. Long since that empire fell. Where are we, then? Answer. Down in the feet and toes. How long since those divisions came up.

which constitute the feet and toes? Nearly four hundred years. Almost fourteen hundred years we have traveled down in the divided state of the Roman empire. Where does the stone strike the image? "Upon his feet." Where are we now? In the feet. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will the everlasting kingdom of God be set up which shall never be destroyed.

EXPOSITION OF DANIEL VII:

OR VISION OF THE FOUR BEASTS.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept, here a little, and there a little." Revelation has not only been progressive, but the same truths have been repeated again and again, under different figures, emblems and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating, to make the deeper impression, so our heavenly Father labors to impress our minds with truths connected with, and having a bearing on, our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his Word. He has given them waymarks to determine the truth of his Word, and to mark the period of the world in which they live.

To illustrate: Suppose you were traveling a road with which you were unacquainted. You inquire of a stranger—he tells you that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there is

neither sickness, sorrow, pain nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and traveling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see a "lion," having "eagles' wings." At a distance beyond that, you will come to another monument, having on it a "bear" with "three ribs in his mouth;" passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl," and "four heads." After that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth," and "ten horns." And lastly, you will come to another place, where you will see the same beast, with this difference: three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last mentioned sign, is the city.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth, who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No; you look for the leopard. Well, by and by you behold that in the distance. There it is! you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No; you look

for that terrible beast with ten horns. You pass that, and say as you pass, How exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city; but, say you, there is one more sign to pass; viz., the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed; you look for no more signs; your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess himself, could make you discredit what your director has told you. The city—the city—is fixed in your eye, and onward you go, hastening to your rest.

Now, if we find on examination that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? The judgment of the great day! Let us, then, examine the chapter before us.

Verses 1-3. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea [waters denoting people; see Rev. xvii, 15], and four great beasts came up from the sea, diverse one from another."

These four beasts are explained by the angel to be four kings. Verse 17. In verse 23, they are said to be four kingdoms, which shows that the word, king, in these visions, signifies kingdom.

Verse 4. "The first was like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and

made stand upon the feet as a man, and a man's heart was given to it."



Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chap. ii. The eagle's wings represent the rapidity of its conquests, and the soaring pride of its monarchs. "For lo, I raise up the Chaldeans, . . . [Babylon] they shall fly as the eagle that hasteth to eat." Hab. i, 6-8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, chap. iv, 31-37, or the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.



Verse 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side (representing two lines of kings, one much longer than the other), and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon. It is clearly the kingdom here described. It was noted for cruelty and thirst for blood. "The three ribs in the mouth of this bear, evidently symbolize the three great powers conquered by the Medo-Persian kingdom, viz., Babylon, Lydia, and Egypt." See Rollin's Ancient History. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See Esther i, 1.



Verse 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it."

There can be no dispute with respect to this being Grecia; four wings denoting the rapidity of its conquest under Alexander; the four heads, its division into four parts after Alexander died and his posterity were murdered.



and it was diverse from all the beasts that were before it; and it had ten horns."



Verse 8. "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man,

and a mouth speaking great things." These verses will properly claim our attention when we come to consider the angel's explanation.

Verses 9, 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

We have here a most vivid description of scenes connected with the Judgment. If not, it cannot be found in the Scriptures of truth.

Verse 11. "I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed and given to the burning flame."

Nothing is said of "the dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame.

Verse 12. "As concerning the rest of the beasts they had their dominion taken away: yet their lives were prolonged for a season and time."

Babylon, Media and Persia, and Grecia, successively lost the dominion, but the lives of the respective nations were prolonged, being merged into the succeeding governments.

Verses 13, 14. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve

him; his dominion is an everlasting dominion, which will not pass away, and his kingdom that which shall not be destroyed."

Thus we see the kingdom of God is not set up till the Judgment; hence no room for a temporal millennium before the Judgment, and before the kingdoms of this world are destroyed.

Verses 15-18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall rise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

Mark well the fate of the fourth beast. He is utterly destroyed. And the saints of the Most High take the kingdom, and possess it, not a thousand years only, but *forever, even forever and ever*.

Verses 19-25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and brake it in

pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

1. The fourth beast, or fourth kingdom. There is but little dispute about what is here meant by the fourth kingdom. No kingdom that has ever existed on earth will answer to it, except the Roman kingdom. That has been truly diverse from all kingdoms, especially in its forms of government, which were not less than seven—being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire.

2. The ten horns. Between the years A. D. 356 and 483, it was divided into ten kingdoms as noticed in remarks on chapter ii; thus, the "ten horns are ten kings" [kingdoms] that arose out of this empire.

3. The little horn. What is the character of the horn here spoken of? First, it speaks great words against the Most High; and, second, it makes war with, and wears out, the saints. The same character is elsewhere described. See Rev. xiii, 6, 7. "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them." Daniel says, "He *prevailed* against them." Now see 2 Thess. ii, 3, 4. "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is

called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Daniel's "little horn," Paul's "man of sin," and John's blasphemous beast, are clearly identical.

✓ It must be admitted that such a power has arisen, and that it is the Papacy. The *titles* the popes have assumed, of "*Most Holy Lord*," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power. Pope Innocent III, writes: "He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd." Again, Pope Gregory VII, says, "The Roman pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power *diverse* from all others, and proud and blasphemous enough to answer the character of the little horn.

It is said of this horn that he shall "think to change times and laws." It is evident that the laws here spoken of are the laws of the Most High; for his work is to oppose God. The changing of human laws would not be here noted as a distinguishing characteristic of the man of sin. No; his distinguishing acts are against God and his saints. In fulfillment of this part of the prophecy, the Roman apostasy has removed the second command-

ment from the decalogue, has changed the Sabbath of the fourth, from the seventh to the first day of the week, and has divided the tenth to make up the number of ten commandments. See Catholic catechisms.

4. The time when the little horn, or papacy, arose. It did not arise before the ten horns; hence, it did not arise prior to 483, when the tenth horn came up. Three of the first horns must be plucked up before it in its rise. It came up among the ten horns, and three of those horns fell before it. It must have been established at the very point where the third horn fell.

In the year of our Lord 493, the Heruli in Rome and Italy, were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the bishop of Rome; hence, before the decree of Justinian (a Greek emperor at Constantinople) could be carried into effect, by which he had constituted the bishop of Rome head of all the churches, the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March, 538; at which time the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege, and retired, leaving the Greeks in possession of the city; thus, the third horn was plucked up before the papacy, and for the express purpose too of establishing that power. See Gibbon's Decline and Fall of the Roman Empire.

The facts answer well to the prophecy. Here is the letter of Justinian to the bishop of Rome, A. D. 533:

✓ "Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the Most Holy Archbishop of our city of Rome, and Patriarch.

"Rendering honor to the apostolic see, and to your holiness (as always was and is our desire), and as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to *subject*, and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly, resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th, states, 'that as the elder Rome was the founder of the laws, so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and privileges, chapter ii, states: 'We therefore decree that the most holy pope of the elder Rome, is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'"—*Croley*, pp. 114, 115.

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March 538. Thus the way was open for the dragon to give the beast his power, and his seat, and great authority. Rev. xiii, 2.

5. The length of time this power was to contin-

ue. Daniel says, "a time, times, and the dividing of time." John says, Rev. xiii, 5, "Power was given unto him to continue forty and two months." He was to make war upon the saints—the church; and in Rev. xii, 6, we are told, the woman, the church, fled into the wilderness 1260 days; and at the 14th verse, that it was for "a time, and times, and half a time." Here, then, we have the period of the continuance of this power, given us in three forms of expression, which settles the point that the time, times, and dividing of time, is 42 months, or 1260 prophetic days or years.

6. Did the continuance of the papal dominion as a horn of the beast, cease at the end of that period? From 538, 1260 years would extend to 1798. Did anything transpire that year to justify the belief that the dominion of papacy was taken away that year? It is a historical fact, that, on Feb. 10, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the pope was taken prisoner and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus, he that led others into captivity, went into captivity: and he who killed with the sword those he was pleased to call heretics, was himself killed [subdued] with the sword; i. e., his dominion was taken away by war. See Rev. xiii, 10. Verse 26. "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." See 2 Thess. ii, 8. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That the pope was restored, or a new one chosen, is admitted. But that he has power to depose kings and put to death the saints now, is denied.

Before his dominion was wrested from him, he deposed kings at pleasure, for centuries, and silenced heretics by the flame, the rack, prison, and the sword. Can he do it now? No; nor has he been able to do it since 1798. Papacy is compelled to tolerate Protestantism. Hear the pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome.

✓ "ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI, by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

"Venerable Brethren,—Health and the apostolic Benediction. You well know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. * * * * *

"Indeed, are we not (oh how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity. * * * * *

"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your

minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons and to forewarn and fortify against the subtle blandishment which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal. * * * * *

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate. GREGORY XVI, POPE.

Now let us see whereabouts we are in the prophetic chain. Have we passed the lion—Babylon? Yes. Have we gone by the bear with three ribs in his mouth? Yes. Has the sign of the Leopard with four wings of a fowl and four heads been passed? It has. The dreadful and terrible beast with ten horns—has he been seen? Yes. Have we got past the little horn having eyes like the eyes of a man? That is among the things numbered with the past. What comes next? The Judgment, and God's everlasting kingdom.

EXPOSITION OF DANIEL VIII.

"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 the 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 beasts 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." Verses 3, 4.



"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." Verses 5-8.



"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 an 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." Verses 9-12.

THE SANCTUARY AND 2300 DAYS.—"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." Verses 12, 14.

GABRIEL COMMANDED TO EXPLAIN THE VISION.

"And it came to pass when I, even I Daniel, had seen the vision, and sought for the meaning, then behold there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." Verses 15-19.

SYMBOL OF THE RAM EXPLAINED.—"The ram which thou sawest having two horns, are the kings of Media and Persia." Verse 20. Then the meaning of the first symbol cannot be misunderstood. By it, the Medo-Persian empire was presented to the prophet; its two horns denoting the union of these two powers in one government. This vision, therefore, does not begin with the empire of Babylon, as do the visions of the second and seventh chapters, but it commences with the empire of the

Medes and Persians, at the height of its power, prevailing westward, northward, and southward, so that no power could stand before it. The explanation of the next symbol will show what power overthrew the Persian empire, and succeeded to its place.

SYMBOL OF THE GOAT EXPLAINED.—"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." Verses 21, 22. The explanation of this symbol is also definite and certain. The power that should overthrow the Medes and Persians, and in their stead, bear rule over the earth, is the empire of the Greeks. Greece succeeded Persia in the dominion of the world B. C. 331. The great horn is here explained to be the first king of Grecia; it was Alexander the Great. The four horns that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same was represented by the four heads and four wings of the leopard. Dan. vii, 6. It is predicted without the use of symbols, in Dan. xi, 3, 4. These four kingdoms were Macedon, Thrace, Syria, and Egypt. They originated B. C. 312.

SYMBOL OF THE LITTLE HORN EXPLAINED.—"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 he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 23-25.

To avoid the application of this prophecy to the Roman power, Pagan and Papal, the Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who *could not resist* the mandates of Rome. See notes of the Douay [Romish] Bible on Dan. vii, viii, xi. This application is made by the Papists to save their church from any share in the fulfillment of the prophecy; and in this they have been followed by the mass of opposers to the Advent faith. The following facts show that—

THE LITTLE HORN WAS NOT ANTIOCHUS.

1. The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. How, then, could he, at the *same time*, be *another* remarkable horn?

2. The ram, according to this vision, became great; the goat waxed very great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great.	Very great.	Exceeding great.
<i>Persia.</i>	GRECIA.	ANTIOCHUS.

How easy and natural is the following:

Great.	Very great.	Exceeding great.
<i>Persia.</i>	GRECIA.	ROME.

3. The Medo-Persian empire is simply called *great*. Verse 4. The Bible informs us that it extended "from India even unto Ethiopia, over an hundred and seven and twenty provinces." Esther i, 1. This was succeeded by the Grecian power, which is called *VERY GREAT*. Verse 8. Then comes the power in question, which is called *EXCEEDING GREAT*. Verse 9. Was Antiochus exceeding great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer:

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had *agreed to pay to the Romans*."

Surely we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was *compelled* to pay it.

4. The power in question was "little" at first, but it waxed or grew "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were, of course, toward the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, "He did *not* enlarge it."

5. Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Rev. i, 5; xvii, 14; xix, 16. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that

ROME IS THE POWER IN QUESTION.

1. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy till connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedon, one of the four horns of the Grecian goat, a part of itself B. C. 168, about seven years before its first connection with the people of God. See 1 Mac. viii. So that Rome could as truly be said to be "out of one of them," as the *ten horns* of the fourth beast in the seventh chapter, could be said to come out

of that beast, when they were ten kingdoms set up by the conquerors of Rome.

2. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. [Palestine. Ps. cvi, 24; Zech. vii, 14.] This was true of Rome in every particular. Witness its conquests in Africa and Asia, and its overthrow of the place and nation of the Jews. John xi, 48.

3. It was to cast down of the host and of the stars. This is predicted respecting the dragon. Rev. xii, 3, 4. All admit that the dragon was Rome. Who can fail to see their identity?

4. Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language when, as all agree, he predicted the Roman power. Deut. xxviii, 49, 50.

5. Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

6. Rome has destroyed more of "the mighty and holy people," than all other persecuting powers combined. From fifty to one hundred millions of the church have been slain by it.

7. Rome did stand up against the Prince of princes. The Roman power nailed Jesus Christ to the cross. Acts iv, 26, 27; Matt. xxvii, 2; Rev. xii, 4.

8. This power is to "be broken without hand." How clear the reference to the stone "cut out without hand," that smote the image. Dan. ii, 34. Its destruction, then, does not take place until the final overthrow of earthly power. These facts are conclusive proof that Rome is the subject of this prophecy.

The field of vision, then, is the empires of Persia, Greece, and Rome.

That part of the vision that now engages our attention is the time—the reckoning of the 2300 days.

THE 2300 DAYS NOT EXPLAINED IN DAN. VIII.

Gabriel did explain to Daniel what was meant by the symbols of the beasts and of the horns, but did not in this vision explain to him the 2300 days and the sanctuary. Hence, Daniel tells us at the end of the chapter that he "was astonished at the vision, but none understood it." But there are several facts that will give us some light on this matter.

1. It is a fact that 2300 literal days (not quite seven years) would not cover the duration of a single power in this prophecy, much less extend over them all. Therefore the days must be symbols, even as the beasts and horns are shown to be symbols.

2. It is a fact that a symbolic or prophetic day is one year. Eze. iv, 5, 6; Num. xiv, 34. Hence, the period is 2300 years.

3. The period must begin with "the vision;" consequently it commences in the height of the Medo-Persian power.

But the angel has not yet explained the "manner of time," or given its date to the prophet. If Gabriel never did explain this subject to Daniel, he is a fallen angel; for he was commanded in plain terms thus to do. Dan. viii, 16. But he is not a fallen angel, as appears from the fact that some hundred years after this, he was sent to Zacharias and to Mary. Luke i. Gabriel did explain to Daniel at that time more than he could bear, verse 27, and at a later period, as we shall now show, he did make Daniel understand the vision.

GABRIEL EXPLAINS IN DAN. IX, WHAT HE OMITTED IN CHAP. VIII.

As we have seen, the charge had been given to Gabriel to make Daniel understand the vision. Verse 16. But in the last verse of the chapter we learn that "none understood" the vision. This must refer particularly to the 2300 days and to the sanc-

tuary, as the other parts of the vision had been clearly explained.

Dan. ix commences with the earnest, importunate prayer of the prophet, from the reading of which it is evident that he had so far misunderstood the vision of chap. viii, that he concluded that the 2300 days of treading under foot the sanctuary would terminate with the 70 years' desolation of the city and sanctuary predicted by Jeremiah. Compare verses 1 and 2, with verses 16 and 17. Gabriel is now sent to undeceive him, and to complete the explanation of the vision. "While I was speaking in prayer," says Daniel, "even the man Gabriel, whom I had seen in the vision at the beginning [here he cites us back to chap. viii, 15, 16], being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, *I am now come forth to give thee skill and understanding.* At the beginning of thy supplications the commandment came forth, and *I am come to shew thee*; for thou art greatly beloved; *therefore understand the matter and consider the vision.*" Verses 21-23.

Note these facts: 1. In verse 21, Daniel cites us to the vision of chap. viii. 2. In verse 22, Gabriel states that he had come to give Daniel skill and understanding. This being the object of Gabriel's mission, Daniel, who at the close of chapter viii, did not understand the vision, may, ere Gabriel leaves him, fully understand its import. 3. As Daniel testifies at the close of chap. viii, that none understood the vision, it is certain that the charge given to Gabriel, "*Make this man to understand the vision,*" still rested upon him. Hence it is that he tells Daniel, "*I am now come forth to give thee skill and understanding;*" and in verse 23 commands him to "*understand the matter, and to consider the vision.*" This is undeniable proof that Gabriel's mission in chap. ix, was for the purpose of explaining what he

omitted in chap. viii. If any ask further evidence, the fact that Gabriel proceeds to explain the very point in question, most fully meets the request. That he does this, we will now show.

GABRIEL'S EXPLANATION OF THE TIME.

"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. Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate." Dan. ix, 24-27.

"DETERMINED," IN VERSE 24, MEANS CUT OFF.

"Seventy weeks are *determined*," literally, *cut off*.* These facts should not be forgotten: 1. The word rendered "determined," verse 24, literally

*The word rendered *determined* in Dan. ix. 24, is *chathak*, and occurs nowhere else in the Bible. Gesenius, in his *Lexicon*, defines it thus: "Properly, to cut off; tropically, to divide, and so to determine, to decree."

signifies "cut off." 2. "The vision" which Gabriel came to explain, contained the period of 2300 days; and in the explanation he tells us that "seventy weeks have been cut off" upon Jerusalem and the Jews. Therefore the seventy weeks are a part of the 2300 days. Hence the commencement of the seventy weeks is the date of the 2300 days. And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2300 days from which this period of 490 days was cut off, are 2300 years.

THE ANGEL'S DATE OF THE SEVENTY WEEKS.

We have seen that the seventy weeks are cut off from the 2300 days. Hence, when the date of the seventy weeks is established, the key to unlock and understand the reckoning of the days is in our hand. The date for the commencement of the weeks is thus given by Gabriel: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times." Dan. ix, 25.

We present the following important testimony from the *Advent Herald*. It is a calm, dispassionate vindication of the *original* dates, which establishes them beyond dispute. It was written in the year 1850; and consequently cannot be supposed to be given with a desire to prove that the days ended in 1844, as the Herald is not willing to admit that fact. Therefore it must be regarded as candid and honorable testimony to important facts. That it demolishes every view that has been put forth to re-adjust the 2300 days, no one, who can appreciate the force of the arguments presented, will fail to perceive.

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed Canon of Ptolemy and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B. C. 457, and end in A. D. 34. Commencing in the twentieth, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the twentieth; we must therefore look to the seventh of Artaxerxes. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated." *Advent Herald*, March 2, 1850.

Sixty-nine of the seventy weeks were to extend to the Messiah the Prince. Sixty-nine weeks of years are 483 years. Beginning these with the seventh of Artaxerxes, they extend to A. D. 26-7. The word, Messiah, signifies the anointed. John i, 41, margin. The Saviour was anointed at his baptism. Compare Acts x, 37, 38; Mark i, 10; Luke iv, 18.

After being thus anointed he went into Galilee preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." Mark i, 14, 15. The time then fulfilled could be no other period than the sixty-nine weeks, for that was to reach unto the Messiah, or the Anointed One. The sixty-nine weeks reckoned from the seventh of Artaxerxes, as it is fixed by astronomical calculations, would end in A. D. 26-7; and A. D. 27 we find is the precise point of time when the Saviour must have been "about thirty years" of age, when he was baptized of John, and declared the time fulfilled.

The decree referred to in Dan. ix, from which the seventy weeks are dated, is that of the seventh of Artaxerxes. Ezra vii. Indeed, speaking properly, there was *no decree* in his twentieth year. For by turning to Neh. ii, 18, it will be seen that when Nehemiah arrived at Jerusalem he had nothing with which to incite the Jews to action, except to relate to them the good words which the king had *spoken* to him. Thus Nehemiah had mere verbal permission to restore the city of Jerusalem. But such verbal permission does not constitute a Persian decree. For in Dan. vi, 8, we learn that it must be a written document, signed by the king.

But thirteen years previous to Nehemiah's permission to go up to Jerusalem, such a decree had been given to Ezra in the seventh year of Artaxerxes. Respecting this decree Prof. Whiting remarks:

"We are informed in Ezra vii, 11, 'Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.' The letter then follows, written, not in Hebrew, but in Chaldaic (or the Eastern Aramaic), the language then used at Babylon. At the 27th verse the narrative proceeds in Hebrew. We are thus furnished with the *original* document, by virtue of which Ezra was authorized to 'restore and

build Jerusalem; or, in other words, by which he was clothed with power, not merely to erect walls or houses, but regulate the affairs of his countrymen in general, to 'set magistrates and judges which may judge all the people beyond the river.'

That Ezra understood that power was conferred upon himself and upon the people of Israel, to rebuild the street and wall of Jerusalem, is certain from his own testimony, recorded in chapter ix, 9. "For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."

The seventh year of Artaxerxes, from which the decree is dated, is fixed beyond dispute in B. C. 457. The commencement of Christ's ministry in A. D. 27, was just 69 weeks, or 483 prophetic days, from the decree in B. C. 457. The crucifixion in the midst of the week occurred in the spring of A. D. 31, just three and a half years from the commencement of Christ's ministry. The remaining three and a half years of the seventieth week, ended in the autumn of A. D. 34. Here the seventy weeks, which had been cut off, upon the Jews, in which they were "to finish the transgression," close with the Jewish Sanhedrim's act of formally rejecting Christ by persecuting his disciples, and God gives the great apostle to the Gentiles his commission to them. Acts ix.

The first three and a half years of the seventieth week ended in the first Jewish month [April] in the spring of A. D. 31. The remaining three and a half years would therefore end in the seventh month, autumn, of A. D. 34.

Here ends the great period which Gabriel, in explaining the 2300 days to Daniel, tells him was cut off upon Jerusalem and the Jews. Its commence-

ment, intermediate dates, and final termination, are unequivocally established. It remains then to notice this one grand fact: the first 490 years of the 2300 ended in the seventh month, autumn of A. D. 34. This period of 490 years being cut off from the 2300, a period of 1810 years remains. This period of 1810 years being added to the seventh month, autumn of A. D. 34, brings us to the seventh month, autumn of 1844.

Let us recur to the events of 1843 and 1844. Previous to the year 1843, the evidence on the going forth of the decree in B. C. 457 had been clearly and faithfully set forth. And as the period of 457 years before Christ, subtracted from the 2300, would leave but 1843 years after Christ, the end of the 2300 years was confidently expected in 1843. But if the 2300 years began with the commencement of B. C. 457, they would not end till the last day of A. D. 1843, as it would require all of 457, and all of 1843, to make 2300 *full* years.

But at the close of 1843, it was clearly seen that as the crucifixion occurred in the midst of the week, in the spring of A. D. 31, the remainder of the seventieth week, viz., three and a half years, would end in the autumn of A. D. 34. And as the seventy weeks, or 490 years, ended in the seventh month, autumn of A. D. 34, it is a settled point that the days began, not in the spring, with Ezra's starting from Babylon, but in the autumn, with the commencement of the work at Jerusalem. Ezra vii. And this view that the days begin with the actual commencement of the work, is much strengthened by the fact that the first seven weeks, or 49 years, are manifestly allotted to the work of restoration in "troublesome times." And that period could only begin with the actual commencement of the work. Dan. ix, 25.

When it was seen that only 456 years and a fraction had expired before Christ, it was at once un-

derstood that 1843 years and a portion of 1844, sufficient to make up a full year when joined to that fraction, was required in order to make 2300 full years. In other words, the 2300 days in full time, would expire in the seventh month, 1844. And if we take into the account the fact that the *midst* of the seventieth week was the fourteenth day of the first month, and consequently the *end* of the seventy weeks must have been at a corresponding point in the seventh month, A. D. 34, we perceive at once that the remainder of the 2300 days would end about that point in the seventh month, 1844.

It was with this great fact before us, that the 2300 days of Daniel, which reached to the cleansing of the sanctuary, would terminate at that time, and also with the light of the types, that the high priest in "the example and shadow of heavenly things," on the tenth day of the seventh month, entered within the second veil to cleanse the sanctuary, that we confidently expected the advent of our Redeemer in the seventh month, 1844. The prophecy said, "Then shall the sanctuary be cleansed." The type said that at that season in the year the high priest should pass from the holy place of the earthly tabernacle to the most holy, to cleanse the sanctuary. Lev. xvi.

With these facts before us we reasoned as follows: 1. The sanctuary is the earth: or the land of Palestine. 2. The cleansing of the sanctuary is the burning of the earth, or the purification of Palestine, at the coming of Christ. 3. And hence, we concluded that our great High Priest would leave the tabernacle of God in heaven, and descend in flaming fire on the tenth day of the seventh month, in the autumn of 1844.

It is needless to say that we were painfully disappointed. And, though the man does not live who can overthrow the chronological argument, which terminates the 2300 days at that time, or meet the

mighty array of evidence by which it is fortified and sustained, yet multitudes, without stopping to inquire whether our conceptions of the sanctuary and of its cleansing were correct or not, have openly denied the agency of Jehovah in the Advent movement, and have pronounced it the work of man.

THE SANCTUARY.

WHAT IS THE SANCTUARY OF GOD?—Before answering this question, we present the definition of the word sanctuary: "A holy place." *Walker*. "A sacred place." *Webster*. "A holy or sanctified place, a dwelling-place of the Most High." *Cruden*. A dwelling-place for God. Ex. xxv, 8. Thus much for the meaning of the word. We now inquire respecting its application.

IS THE EARTH THE SANCTUARY?—To this question we answer emphatically, *It is not*. And if we are requested to *prove a negative*, we offer the following reasons: 1. The word sanctuary is used 146 times in the Bible, and it is not in a single instance applied to the earth. Hence there is no authority for this view, except that of man. 2. Every one knows that the earth is not a dwelling-place of God, nor yet a holy or sacred place. Those, therefore, who affirm that it is the sanctuary of God, should know better than to make such a statement. 3. In almost every instance in which the word sanctuary occurs in the Bible (and the exceptions nearly all refer to Satan's rival sanctuary), it refers directly to another definite object, which God calls his sanctuary. Hence, those who teach that the earth is the sanctuary of the Lord of hosts, contradict his positive testimony a hundred times repeated. For the benefit of those who think that the earth will become the sanctuary, after it has been cleansed by

fire, we add, that God does not even then call it his sanctuary, but simply "the *place*" of its location. Isa. lx, 13; Eze. xxxvii, 21-28; Rev. xxi, 1-3. The earth, then, is not the sanctuary, but merely the *place* where it will be located hereafter.

IS THE CHURCH THE SANCTUARY?—We answer, It is not. The following reasons in support of this answer are to the point: 1. The Bible never calls the church the sanctuary. 2. In a great number of texts God has called another object his sanctuary, and has uniformly associated the church with that object, as the worshippers; and that sanctuary itself as the place of that worship, or toward which their prayers were directed. Ps. xx, 2; xxviii, 2, margin; xxix, 2, margin; lxiii, 2; lxviii, 24; lxxiii, 17; cxxxiv, 2; ch. 1; v, 7. 3. The following inference is all that we have ever seen urged in favor of this view: God has many times called the tabernacle or temple, which was the pattern of the true, his sanctuary. 4. But there is one text that some may urge. It is this: "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion." Ps. cxiv, 1, 2. But, at most, this would only prove that one of the twelve tribes was the sanctuary, and that the whole church was not. But if the fact be remembered, that God chose Jerusalem, 2 Chron. vi, 6, which was in Judah, Josh. xv, 63; Judges i, 8; Zech. i, 12; Ezra i, 3, as the place of his sanctuary, 1 Chron. xxviii, 9, 10; 2 Chron. iii, 1, we think the following from another psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high palaces [see 1 Chron. xxix, 1], like the earth which he hath established forever." Ps. lxxviii, 68, 69. 5. But if a single text could be adduced

to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Dan. viii, 13, 14. The church is represented in Dan. viii, 13, by the word "host." This, none will deny. "To give *both* the sanctuary and the host to be trodden under foot." Then the church and the sanctuary are two things. The church is the host, or worshippers; the sanctuary is the place of that worship, or the place toward which it is directed.

IS THE LAND OF CANAAN THE SANCTUARY?—Of the 146 times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Dan. viii, 13, 14, against the plain testimony of more than a hundred texts! For none can deny that in almost every instance in which the word does occur, it refers directly to the typical tabernacle, or else to the true, of which that was but the figure or pattern. But we now inquire whether the two or three texts in question do actually apply the word sanctuary to the land of Canaan. They read as follows: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Ex. xv, 17. "And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. And he built his sanctuary like high palaces, like the earth which he hath established forever." Ps. lxxviii, 53, 54, 69.

The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the

Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a *prediction*, the Psalmist records as a matter of *history*. Hence the psalm is an *inspired commentary* on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this. Even as one might get the idea that the tribe of Judah was mount Zion, were they to read only the expression, "but chose the tribe of Judah, the mount Zion which he loved," Ps. lxxviii, 68, and omit those texts which inform us that mount Zion was the city of David, a part of Jerusalem, 2 Sam. v, 6, 7, and was *located in Judah*, as one of its cities. Ezra i, 3; Ps. lxi, 35.

But if the second text be read in connection with the first, it destroys the possibility of such an inference. The Psalmist states that the mountain of the inheritance was the border of the sanctuary. And that God, *after* driving out the heathen before his people, proceeded to *build his sanctuary* like high palaces. See 1 Chron. xxix, 1. 1. The land of Canaan was the mountain of the inheritance. Ex. xv, 17. 2. That mountain was the *border* of the sanctuary. Ps. lxxviii, 54. 3. In that border God built his sanctuary. Ps. lxxviii, 69. 4. In that sanctuary God dwelt, by his representative, the glorious Shekinah. Ps. lxxiv, 7; Ex. xxv, 8. 5. In that border the people dwelt. Ps. lxxviii, 54, 55. These facts demonstrate that the same Spirit moved both those "holy men of old." These texts perfectly harmonize, not only with each other, but with the entire testimony of the Bible, respecting the sanctuary. If the reader still persists in confounding the sanctuary with its border, the land of Canaan, we request him to listen while a king of Judah points out the distinction:

"Art thou our God, who didst drive out the inhabitants of *this land* before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt *therein*, and have *built* thee a *sanctuary therein* for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before *this house*, and in thy presence (for thy name is in *this house*), and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xx, 7-9.

This language is a perfect parallel to that of Ps. lxxviii, 54, 55, 69. In the clearest manner it points out the distinction between the land of Canaan, and the sanctuary which was built therein; and it does clearly teach that that sanctuary was the house erected as the habitation of God.

But there is another text by which some attempt to prove that Canaan is the sanctuary. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." Isa. lxiii, 19. No one offers this as direct testimony. As it is only an inference, a few words are all that are needed. 1. When the people of God's holiness were driven out of the land of Canaan (as here predicted by the prophet, who uses the past tense for the future), not only were they dispossessed of their inheritance, but the sanctuary of God built in that land, was laid in ruins. This is plainly stated in 2 Chron. xxxvi, 17-20. 2. The next chapter testifies that the prophet had a view of the destruction of God's sanctuary, as stated in the text quoted from 2 Chron. This explains the whole matter. Isa. lxiv, 10, 11; Ps. lxxiv, 3, 7; lxxix, 1.

A fourth text may occur to some minds as conclusive proof that Canaan is the sanctuary. We present it, as it is the only remaining one that has ever been urged in support of this view. "The glory of Lebanon shall come unto thee, the fir-tree, the pine tree, and the box together, to beauti-

by the place of my sanctuary; and I will make the place of my feet glorious." Isa. lx, 13. This text needs little comment. The place of God's sanctuary, we fully admit is the land of Canaan, or the new earth, for Isaiah refers to the glorified state. And as God has promised to set his sanctuary in that place, Eze xxxvii, 25-28, the meaning of the text is perfectly plain. But if any still assert that the place of the sanctuary is the sanctuary itself, let them notice that the same text calls the same "place" the place of the Lord's feet; and hence, the same principle would make the land of Canaan the feet of the Lord! The view that Canaan is the sanctuary is too absurd to need further notice. And even were it a sanctuary, it would not even then be *the* sanctuary of Daniel; for the prophet had his eye upon the habitation of God. Dan. ix. Canaan was only the place of God's sanctuary or habitation.

We have found that the earth is not the sanctuary, but simply the territory where it will finally be located. That the church is not the sanctuary, but simply the worshipers connected with the sanctuary. And that the land of Canaan is not the sanctuary, but that it is the place where the typical sanctuary was located. Now we inquire for the sanctuary itself.

BIBLE VIEW OF THE SANCTUARY.

The sanctuary of the Bible is the habitation of God. It includes, first, the tabernacle pitched by man, which was the pattern of the true; and second, the true tabernacle which the Lord pitched and not man. The tabernacle erected by man, as the pattern of the true, embraced, first, the tabernacle of Moses, second, the temple of Solomon, and, third, the temple of Zerubbabel. The true tabernacle of God is the great original of which Moses, Solomon, and Zerubbabel erected "figures,"

"patterns," or "images." We trace the pattern of the true from the time it was erected by Moses, until it was merged into the larger and more glorious pattern which Solomon caused to be established. We trace this building down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins through the Babylonish captivity. And from the time that Zerubbabel rebuilt the sanctuary, we trace the history of the pattern until we reach the true tabernacle, the great sanctuary of Jehovah. We trace the history of the tabernacle from the time that our Lord entered it to minister in the holy places for us, forward to the time when it shall be located on the new earth, when the tabernacle and sanctuary of God shall be with his people forever. We are compassed about with a great cloud of witnesses. To the law and to the testimony. We gather our first instruction respecting the sanctuary from the book of Exodus. In chapter xxiv, we learn that Moses went up into the cloud that enshrouded the God of Israel, upon the mount Sinai, and that he was there forty days. It was during this period that the building of the sanctuary was explained to Moses, and the pattern of it shown to him in the mount. Heb. viii, 5. The next chapter commences with

THE COMMANDMENT TO ERECT THE SANCTUARY. "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 8, 9.

We have here learned several important facts. 1. The sanctuary was the habitation of God. It was erected for this express purpose, that God might dwell among his people. And Moses had his eye upon this habitation, or sanctuary, in that very chapter in which he is supposed by some to teach that the land of Canaan is the sanctuary. "He is

my God," says Moses, "and I will prepare him an habitation." Chap. xv, 2. It is plain that even then Moses understood the difference between the habitation of Jehovah, and the place of its location. 2. The sanctuary which God commanded Moses to erect, was the tabernacle. The tabernacle of witness was the sanctuary of God. 3. Moses was solemnly enjoined to make the sanctuary, and all its vessels according to the pattern showed to him in that place. Hence, we are now to have a model of the habitation of God set before us.

THE PLAN OF THE SANCTUARY.—Its walls on the north, the west, and the south sides, were formed of upright boards set in sockets of silver. Five bars running the length of the sides, and passing through rings in the boards, joined them all together. And the whole was overlaid with gold. The sanctuary was covered with four different coverings. The east end was closed by a vail, or hanging, called the door of the tent, or tabernacle. A second vail divided the tabernacle into two parts, called the holy place, and the holiest of all. Chap. xxvi, 1-29, 31-37; xxxvi, 8-38; Lev. xvi, 2; Heb. ix, 3.

THE VESSELS OF THE SANCTUARY.—These were all made after the pattern which the Lord showed to Moses. Ex. xxv, 9, 40. They were as follows: 1. The ark. This was a small chest about four feet six inches in length, and about two feet six inches in width and height, overlaid with pure gold, within and without. This was made for the express purpose of containing God's testament, the ten commandments. Chap. xxv, 10-16, 21; xxxi, 8; xxxii, 15, 16; xxxvii, 1-5; Deut. x, 1-5; 1 Kings viii, 9; 2 Chron. v, 10; Heb. ix, 4. 2. The mercy-seat. This was the top of the ark. On either end of it stood a cherub, the cherubim and the mercy-seat being one solid work of beaten gold. Ex. xxv, 17-22; xxxvii, 6-9; xxvi, 34; Heb. ix,

4, 5. 3. The altar of incense. This was overlaid with gold, and was about three and a half feet in height, and nearly two feet square. It was for the purpose of burning incense before God. Ex. xxx, 1-10; xxxvii, 25-28; Luke i, 9, 11. 4. The golden censer. This was used to burn incense before the Lord, particularly in the holiest. Lev. x, 1; xvi, 12; Heb. ix, 4. 5. The candlestick, with its seven lamps, was one solid work of beaten gold, about the weight of a talent. It was made after the express pattern showed to Moses. Ex. xxv, 31-40; xxxvii, 17-24; Num. viii, 4. 6. The table of show-bread. This was about three and a half feet in length, two and a half in height, and two in width. It was overlaid with pure gold, and on it show-bread was always kept before the Lord. Ex. xxv, 23-30; xxxvii, 10-16; Heb. ix, 2. 7. The altar of burnt-offering. This was about nine feet square, and nearly five and a half in height. It was overlaid with brass, and was, as its name implies, used for the purpose of offering up sacrifices to God. Ex. xxvii, 1-8; xxxviii, 1-7. 8. The laver. This was made of brass and contained water for the use of the priests. Chap. xxx, 18-21; xxxviii, 8. The court of the tabernacle was one hundred cubits in length, by fifty in breadth, and five cubits, or about nine feet in height. Chap. xxvii, 9-16; xxxviii, 8-20.

MOSES ERECTS THE SANCTUARY.—And Moses reared up the tabernacle, and set up its boards in the sockets of silver, and united them together by the bars, and spread over the whole, the covering of the tabernacle. He then placed the testimony in the ark, and set the mercy-seat upon it, and carried the ark into the tabernacle. Chap. xl, 17-21. He then hung up the vail in front of the ark, and thus divided between the holy places. Verse 21; xxvi, 33; Heb. ix, 3. He placed the temple without the vail on the north side of the holy place,

and set the bread in order upon it. Verses 22, 23. He then placed the candlestick on the south side of the holy place, and lighted its lamps before the Lord. Verses 24, 25. He placed the golden altar before the vail in the holy place, and burned sweet incense upon it. Verses 26, 27. He set up the hanging for the door of the sanctuary, and he placed the altar of burnt offering at the door, and set the laver between the tabernacle and this altar, and around the whole, he set up the court of the tabernacle. Verses 28-33. The sanctuary erected for the habitation of Jehovah, Ex. xv, 2; xxv, 8, is now ready to receive the King eternal.

GOD TAKES POSSESSION OF THE SANCTUARY.—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Verses 34, 35. We now have found the habitation or sanctuary of the Lord. In the book of Exodus, Moses calls this building the sanctuary at least eleven times. But do you ask for the words of the New Testament on this point? Then listen.

PAUL'S VIEW OF THE SANCTUARY OF THE FIRST COVENANT.—"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory, shadowing the mercy-seat." Heb. ix, 1-5; xiii, 11. It is settled, therefore, that we have the right view of this subject thus far, and

that the tabernacle of God, and not the land of Canaan, was the sanctuary.

THE WORLDLY SANCTUARY WAS THE PATTERN OF THE TRUE.—"After the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. xxv, 9, 40. "And thou shalt rear up the tabernacle according to the fashion thereof, which was showed thee in the mount." Chap. xxvi, 30. "As it was showed thee in the mount, so shall they make it." Chap. xxvii, 8. "According unto the pattern which the Lord had showed Moses, so he made the candlestick." Num. viii, 4. "Our fathers had the tabernacle of witness in the wilderness as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts vii, 44. "Who serve unto the *example and shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. viii, 5. "It was therefore necessary that the *patterns of things in the heavens* should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the *figures of the true*." Heb. ix, 23, 24. From these texts we learn two important facts. 1. We are many times certified that the tabernacle of witness was made according to the pattern which God showed to Moses. 2. That that pattern was a representation of the heavenly sanctuary itself. Heb. viii, 2.

From Acts vii, 45, we learn that the tribes of Israel carried the sanctuary with them into the promised land. In the book of Joshua it is called the house of God, or tabernacle; and we learn that it

was set up at Shiloh. Josh. ix, 23; xviii, 1; xix, 51; Jer. vii, 12. It is called the Lord's tabernacle. Josh. xxii, 19. It is called "the sanctuary of the Lord." Chap. xxiv, 26. In the book of Judges it is simply called "the house of God," located at Shiloh. Judges xviii, 31; xx, 18, 26, 31; xxi, 2. In 1 Samuel it is termed the house of the Lord. Chap. i, 7, 24; iii, 15. In chapters i, 9; iii, 33 it is called "the temple of the Lord." In chapter ii, 2, God calls it "my habitation," or tabernacle, margin. It still abode in Shiloh. Chap. iv, 4.

GOD FORSAKES THE SANCTUARY.—For the gross wickedness of the priests and people, 1 Sam. ii, God forsook his habitation and gave his glory, (the ark of his testament), into the hands of the enemy, the Philistines. Ps. lxxviii, 60–62; Jer. vii, 12–14; 1 Sam. iv. It does not appear that after the ark of God was taken from the tabernacle at Shiloh, and God there forsook his habitation, that his glory, or the ark of his covenant, ever returned to that building. The other sacred vessels remained with the tabernacle, which in the days of Saul seems to have been located at Nob, 1 Sam. xxi; Matt. xii, 3, 4; Mark ii, 26, and in the days of David at Gibeon. 1 Chron. xvi, 39; xxi, 29, 30; 1 Kings iii, 4; 2 Chron. i, 3. And here we leave it for the present to follow the ark.

The ark was taken by the Philistines, and kept in their land seven months, in which time they were smitten with sore plagues, and Dagon, their god, twice fell before it. They then returned it to Israel to Beth-shemesh. At this place 50,000 of Israel were smitten for looking into the ark. 1 Sam. iv, v, vi. From thence it removed to Kirjath-jearim to the house of Abinidab, where it abode twenty years. 1 Sam. vii, 1, 2. In this period it is said that all Israel "lamented after the Lord." From this place it was removed to the house of Obed-edom, where it abode three months. 2 Sam. vi, 1–11; 1 Chron. xiii.

From this place, David removed it to his own city, Jerusalem, and placed it in a tabernacle which he had pitched. 2 Sam. vi, 12–17; 1 Chron. xv; xvi, 1. It was at this time, when the Lord had given David rest from all his enemies, and he dwelt securely in his own house, that the habitation of his God came before his mind.

DAVID DESIRES TO BUILD A GLORIOUS SANCTUARY.—The situation of God's house came into the mind of David, and he "desired to find a tabernacle for the God of Jacob." Acts vii, 46; Ps. cxxxii, 1–5. He set this matter before Nathan the prophet, who said to him, "Do all that is in thy heart, for God is with thee." But that night God charged Nathan to say to David, "Thus saith the Lord, Thou shalt not build me a house to dwell in." 1 Chron. xvii, 1–4; 2 Sam. vii, 1–5. This was because David had been a man of war, and had shed blood abundantly. But God promised that Solomon, his son, should build the house. 1 Chron. xxii, 7–10. Then David proceeded to make great preparation for the building. Chaps. xxii; xxix. The place where the angel of the Lord appeared to David, at the time when the plague was stayed, viz., the threshing floor of Ornan the Jebusite, chap. xxi, 14–18, upon mount Moriah, 2 Chron. iii, 1; Gen. xxii, 2, 14, which was near to mount Zion, was the place of God's habitation. Ps. lxxviii, 68, 69; cxxxii, 13, 14. And here, "like high places," God's sanctuary was built. 1 Chron. xxix, 1.

SOLOMON AND THE PRINCES CHARGED TO BUILD THE SANCTUARY.—"Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God into the house that is to be built to the name of the Lord." Chap. xxii, 19. "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary; be strong and

do it." Chap. xxviii, 10. Then David gave to Solomon explicit directions respecting the building of the sanctuary. Verses 11-21. A full account of the erection of this glorious sanctuary may be read in 1 Kings vi; vii; 2 Chron. iii; iv. It occupied seven years and six months in building, and when finished was of wonderful magnificence. It principally differed from the tabernacle in being an enlargement of that plan, and in being a permanent instead of temporary building. The vessels of the sanctuary were also increased in size and number.

THE TABERNACLE GIVES PLACE TO THE TEMPLE.—Everything being finished in the temple of the Lord, and all Israel assembled at its dedication, we read as follows: "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up." "And the priests brought in the ark of the covenant of the Lord, unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim." 1 Kings viii, 4, 6. The tabernacle which had been at Gibeon for a long while was, as we have here read, brought up to the temple of the Lord, and the sacred vessels, and the priesthood, were transferred to that more glorious sanctuary. The ark, which had for some time been kept at Jerusalem, was carried into the most holy place in the temple. And now the habitation for the God of Jacob is complete.

GOD TAKES POSSESSION OF THE SANCTUARY.—"And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell

in thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in forever." 1 Kings viii, 10-13. The Shekinah, or visible glory of God, which had dwelt in the tabernacle, has now passed into the temple, and that temple is thenceforward the sanctuary of the Lord God.

THE TEMPLE WAS A PATTERN OF THE TRUE SANCTUARY.—"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things; also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord." "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." 1 Chron. xxviii, 11-13, 19. "Thou hast commanded me [Solomon] to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning." Wisdom of Solomon ix, 8. "The pattern of things in the heavens;" "the holy places made with hands which are the figures of the true." Heb. ix, 23, 24.

The history of the sanctuary is stated very fully in the books of Kings, and in 2 Chronicles. The Psalmist prays that God would send "help from the sanctuary." Ps. xx, 2. He lifted up his hands "toward the oracle of thy sanctuary." Ps. xxviii, 2, margin. See 1 Kings vi, 19, 20. He calls upon the saints to "worship the Lord in his glorious sanctuary." Ps. xxix, 2, margin. He prays "to see thy power and thy glory, so as I have seen thee

in the sanctuary." Ps. lxiii, 2. He speaks of the "goings of my God, my King in the sanctuary." Ps. lxxviii, 24, 29. In Ps. lxxviii, 54, he styles the land of Canaan "the border of the sanctuary." And in verses 68, 69, he testifies that God built his sanctuary like high palaces, at mount Zion in Judah. He "went into the sanctuary of God," and saw the end of the wicked. Ps. lxxviii, 17. He testifies that "thy way, O God, is in the sanctuary." Ps. lxxvii, 13. He predicts the future desolation of God's temple, or sanctuary. Ps. lxxiv, 3, 7; lxxix, 1. In Ps. xcvi, 6, he declares that, "strength and beauty" are in his sanctuary. And in verse 9, margin, he says, "O worship the Lord in the glorious sanctuary." "Lift up your hands in the sanctuary, and bless the Lord." Ps. cxxxiv, 1, 2. "Praise God in his sanctuary." Ps. cl, 1.

From the period in which the Psalms were written, we pass down in the history of the kings of Judah to Jehosaphat. In prayer he states that God gave the land of Canaan to the people of Israel, "and they dwelt therein, and have built thee a sanctuary therein." 2 Chron. xx, 7, 8. And in verse 9 he quotes the words used at the dedication of the temple. 1 Kings viii, 33-39.

After this we read that Uzziah, king of Judah, being lifted up with pride, went into the temple to burn incense. And the priests ordered him to go out of the sanctuary. 2 Chron. xxvi, 16-18. Still later, we read that Hezekiah offered a sin offering for the kingdom, and for the sanctuary, and for Judah. 2 Chron. xxix, 21. And he called upon all Israel to yield themselves unto the Lord, and enter into his sanctuary. And he prays for those who were not cleansed according to the purification of the sanctuary. 2 Chron. xxx, 8, 19.

About this time God says by Isaiah, "I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproach-

es." Isa. xliii, 28. Next Zephaniah complains that her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. Zeph. iii, 4.

After this, Ezekiel says, "Thou hast defiled my sanctuary." Eze. v, 11; viii, 6. And in his view of the men with the slaughtering weapons they were charged to "begin at my sanctuary." "And they began at the ancient men which were before the house." Eze. ix, 9. And in chapter xxiii, 38, 39, he says, "Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it: and lo, thus have they done in the midst of mine house." And in chapter xxi, 21, God says, "I will profane my sanctuary."

GOD FORSAKES HIS SANCTUARY.—"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to your fathers, as I have done to Shiloh." Jer. vii, 12-14; xxvi, 6.

What did God do to the sanctuary at Shiloh? "When God heard this, he was wroth and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men: and delivered his strength into captivity, and his glory into the enemy's hand." Ps. lxxviii, 59-61. Then when God told the people that he would do to the temple as he had done to the tabernacle at Shiloh, it was a solemn declaration that he would

forsake it. Eze. viii, 6. That this prediction was accomplished, we shall now show.

THE SANCTUARY DESTROYED.—“But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.” 2 Chron. xxxvi, 16–19.

The predictions of Asaph, Ps. lxxiv, 3, 7; lxxix, 1, of Isaiah, chap. lxxiii, 18; lxxiv, 10, 11, and of Ezekiel, chap. xxiv, 21, were now verified. The heathen then entered into the sanctuaries [the holies] of the Lord's house. Jer. li, 51. “The heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.” Lam. i, 10. And the Lord “cast off his altar,” and “abhorred his sanctuary;” and the priest and the prophet were “slain in the sanctuary,” and “the stones of the sanctuary were poured out in the top of the street.” Lam. ii, 7, 20; iv, 1. In this time of their dispersion, and of their sanctuary's desolation, God promises to be to them “as a little sanctuary.” Eze. xi, 16; Isa. viii, 14. The sanctuary thus destroyed lay desolate till the reign of the kingdom of Persia. 2 Chron. xxxvi, 19–23; Ezra i, 1–3; Isa. xlv, 28. It was near the close of the seventy years captivity that Daniel prayed,

“cause thy face to shine upon thy sanctuary that is desolate.” Dan. ix, 2, 17.

EZEKIEL OFFERS TO ISRAEL A SANCTUARY.

It was fourteen years after the sanctuary had been destroyed, that God gave Ezekiel the “pattern” of another, to show to the house of Israel. Chaps. xl–xlviii. This building consisted of two holy places. Chap. xli. And the most holy place was of the same size with that in the temple of Solomon. Verse 4; 1 Kings vi, 19, 20. To this building the word sanctuary is applied in the following texts: Eze. xli, 21, 23; xlii, 20; xliii, 21; xlv, 1, 5 (verses 7, 8, refer to Solomon's temple), 9, 11, 15, 16, 27; xlv, 2, 3, 4, 18; xlvii, 12; xlviii, 8, 10, 21. It was offered to the house of Israel, then in captivity, on this condition, that they should be “ashamed” of their iniquities, and put them away. If they did this, God would cause this building to be established, and would cause “the twelve tribes” to return. Chap. xl, 4; xliii, 10, 11; xlv, 5–8; xlvii, 13–33; xlviii.

But the house of Israel were not at all ashamed. For when the decree for Israel's restoration went forth, all Israel could go up to the land where God's abundant blessing was promised. See the decree of Cyrus. 2 Chron. xxxvi, 22, 23; Ezra i, 1–4; vii, 13. But the ten tribes slighted the offer of Cyrus, as well as the promised blessings of God, and the tribes of Judah and Benjamin, with a portion of the tribe of Levi, and a few others, were all that went up. Ezra i, 5; vii, 7; viii, 15. Thus the house of Israel rejected the gracious offer of the Lord, and slighted the inestimable blessings which God would have given them. Eze. xlvii; xlviii. Hence this sanctuary was never erected. But that this prophecy does not belong to the future reign of Christ and his saints, the following facts demonstrate:

1. The Prince that shall reign over God's people

Israel forever, is none other than Jesus Christ. There is to be but one Prince and Shepherd that shall be the King over Israel in the glorified state, and that one is Jesus. Luke i, 32, 33; Eze. xxxvii, 22, 24; Jer. xxiii, 5, 6; Micah v, 2. But the prince here spoken of by Ezekiel is not Christ, but a poor, frail mortal. For, 1. He is commanded to offer a bullock as a sin-offering for himself. Eze. xlv, 22. But Jesus Christ is himself the great sin-offering for the world. 1 John ii, 1, 2. 2. He was to offer all manner of offerings for himself. Eze. xlv, 1-8. But Jesus Christ caused all this "to cease" at his death. Dan. ix, 27. 3. God says to these princes, "Take away your exactions from my people." Eze. xlv, 9. But when Christ reigns, there will be nothing oppressive, for the officers will be peace, and the exactors righteousness. Isa. lx, 17-19. 4. And this prince is to have sons and servants to whom, if he will, he may give an inheritance. But that which he gives to his servants will return to the prince in the year of jubilee. Eze. xlv, 16, 17. And he is forbidden to oppress the people. Verse 18. Surely, it would be blasphemous to apply this to our Lord Jesus Christ. Hence Ezekiel is not predicting the future reign of Christ over the house of Israel.

2. Christ says, "The children of this world (or age) marry, and are given in marriage; but they which shall be accounted worthy to obtain that world (or age), and the resurrection from the dead, neither marry, nor are given in marriage." Luke xx, 35. Now hear Ezekiel: "Neither shall they (God's priests) take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before." Eze. xlv, 22. In the prediction of Christ respecting that age, or world to come, he positively affirms that there shall be no marrying or giving in marriage there; but in Eze-

kiel we find the Lord's priests marrying, and have intimations, even, that *divorce* and *death* are not unknown! Therefore it is evident that Ezekiel does not refer to the age to come. Certain it is that had those priests been "counted worthy to obtain that world," they would not be represented as marrying in it! And this, too, in the promised land, the very heart of the future kingdom!

3. And Christ adds, "Neither can they die any more; for they are equal unto the angels." Luke xx, 36. And Paul testifies that at the last trump, "this mortal shall put on immortality," and death shall be swallowed up in victory. 1 Cor. xv, 51-54. But Ezekiel has *deaths*, even in the families of God's priests, and they themselves defiled by attending their burials, and obliged to offer for themselves a sin-offering!! See Eze. xlv, 25-27. Are such persons equal to the angels? Are they where they can die no more? Surely they are not. Then it is demonstrated that Ezekiel does not refer to the world or age to come.

That the sanctuary, priesthood, and offerings, with the accompanying blessings, would have been realized in the Mosaic dispensation, had the twelve tribes of Israel accepted the proffered boon, we will now show. 1. It was to be fulfilled while circumcision was in force. Eze. xlv, 9. But that was abolished at the first advent. Gal. v, 2; vi, 12; Col. ii, 11-13. 2. It was while divorce was allowed. Eze. xlv, 22. But that is now done away. Matt. v, 31, 32; xix, 8, 9. 3. The distinction between meats, clean and unclean, is recognized. Eze. xlv, 23, 31. But no such distinction is now recognized by the Bible. Rom. xiv. 4. Sacrifice, offerings, burnt-offerings, and sin-offerings, of bulls and goats, were then in force. Eze. xlv, 16. But they are not now acceptable to God. Heb. x. 5. The feasts and the jubilee were then in force. Eze. xlv, 21-25; xlv, 9, 11, 17. But they were nailed to the

cross. Col. ii. 6. The Levitical priesthood was then in force. Eze. xl, 46; xlv, 15. But the priesthood of Melchisedec, which passeth not to another, has taken its place. Heb. v, ix. 7. "The middle wall of partition" then existed, as all these ordinances prove, as well as the acknowledged distinction between "the seed of the house of Israel," and the stranger. Eze. xlv, 22; xlvii, 22. But it is now broken down. Eph. ii. But we leave the sanctuary offered to the twelve tribes, that we may follow the history of Judah and Benjamin.

✓ THE SANCTUARY REBUILT.

Cyrus, the king of Persia, in the first year of his reign put forth a decree for the restoration of God's sanctuary which had so long been in ruins. Ezra i, 1-4. And in this decree he not only gave permission to the whole house of Israel to go up to the city of their fathers, where God had chosen to place his name, but he actually provided help for those who needed aid to go up. And yet, ten of the twelve tribes chose to remain in their iniquity, and dwell with the heathen. But we learn in verse 5, that the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, and a few others, went up. The vessels of God's house, which had been in Satan's sanctuary at Babylon, Ezra i, 7, 8; v, 14; 2 Chron. xxxvi, 7; Dan i, 2, were delivered to them to carry up to the temple of God which they were to rebuild at Jerusalem.

✓ And in the second year of their coming to the house of God at Jerusalem, with Zerubbabel for their governor, and Jeshua for their high priest, they laid the foundation of the temple of the Lord. Ezra iii, 8, 10. After many serious hindrances, it was completed in the sixth year of Darius, its building having occupied a period of twenty years. Ezra vi, 15. The decree from which the 2300 days are dated, did not go forth until the seventh year

of the grandson of Darius; so that the sanctuary was in existence when that period commenced. Ezra, vii. This temple of Zerubbabel was but the temple of Solomon rebuilt, as we may learn from Ezra v, 11, though it seems to have been larger than that building. Ezra vi, 3, 4; 1 Kings vi, 2. Hence it was but a continuance of the pattern of the true, which Solomon had erected. And thus we understand Paul's language in Heb. ix, as referring to these buildings, which as a whole make up the sanctuary of the first covenant, when he pronounces that sanctuary a figure or pattern of the true.

While Zerubbabel was building the Lord's house, the prophets Haggai and Zechariah, encouraged the builders. Ezra v, 1; vi, 14. Haggai promised that though it were not as rich in silver and gold as was the first house, yet the glory of this latter house should be greater than of the former, as the desire of all nations would come to it. Haggai ii.

GOD DWELT IN THIS SANCTUARY.—"Therefore, thus saith the Lord, I am returned to Jerusalem with mercies; mine house shall be built in it, saith the Lord of hosts." Zech. i, 16. "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord." Zech. ii, 10. "And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein." Matt. xxiii, 21.

Nehemiah calls this building the sanctuary, and declares that "we will not forsake the house of our God." Chap. x, 39. While God's house lay in ruins, Daniel prayed that God would cause his face to shine upon his sanctuary that was desolate. In answer to his prayer, the angel Gabriel is sent to inform him that at the end of 69 weeks from the going forth of the decree to restore and to build Jerusalem, the Messiah would come, and would

finally be cut off. And after this the city and the sanctuary, which we have now seen rebuilt, would be destroyed, and never again be rebuilt, but left in ruins until the consummation. Dan. ix. At the end of the 69 weeks, A. D. 27, the Messiah the Prince came, and began to preach. Mark i, 15. Israel proceeded to "finish the transgression," for which God would cut them off from being his people, by rejecting the Messiah. Dan. ix, 24; John i, 11; Matt. xxiii, 32; 1 Thess. ii, 15, 16.

GOD FORSAKES THE SANCTUARY.—"Oh, Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate!" Matt. xxiii, 37, 38; Luke xiii, 34, 35. After uttering these words, Jesus departed from the temple, which was no longer God's habitation. And as he went out, he declared that it should be thrown down, and not one stone left upon another. Matt. xxiv, 1, 2. And what Gabriel and Jesus had thus predicted, the Romans in a few years fulfilled, and the "worldly sanctuary" ceased to exist.

DATES.—Moses erected the sanctuary (according to the chronology in the margin), B. C. 1490. It was forsaken at Shiloh, B. C. 1141. Solomon erected the sanctuary, B. C. 1005. It was forsaken of God, B. C. 588. Rebuilt by Zerubbabel, B. C. 515. Forsaken and left desolate, A. D. 31. We have now followed the sanctuary to its end. And here we pause for reflection and inquiry. Why did God ordain this extraordinary arrangement? The sacrifices offered in this building could never take away sins. Why then were they instituted? The priests which here ministered were so imperfect that they had to offer for themselves. Why then was such a priesthood ordained? The building

itself was but an imperfect, temporary structure, though finished to the perfection of human art. Why then was such a structure erected? Surely God does nothing in vain, and all this is full of meaning. Nor will the student of the Bible be at a loss to answer these questions. The building itself was but a "figure of the true," a "pattern of things in the heavens." The priests which there ministered, served "unto the example and shadow of heavenly things," and the sacrifices there offered, continually pointed forward to the great sacrifice that should be made for the sin of man. These great truths are plainly stated in Heb. viii-x. We shall now pass from the shadow to the substance.

THE TYPICAL SANCTUARY GIVES PLACE TO THE TRUE.

1. The sanctuary of the first covenant ends with that covenant, and does not constitute the sanctuary of the new covenant. Heb. ix, 1, 2, 8, 9; Acts vii, 48, 49. 2. That sanctuary was a figure for the time then present, or for that dispensation. Heb. ix, 9. That is, God did not, during the typical dispensation, lay open the true tabernacle; but gave to the people a figure or pattern of it. 3. When the work of the first tabernacle was accomplished, the way of the temple of God in heaven was laid open. Heb. ix, 8; Ps. xi, 4; Jer. xvii, 12. 4. The typical sanctuary and the carnal ordinances connected with it, were to last only till the time of reformation. And when that time arrived, Christ came, an High Priest of good things to come by a greater and more perfect tabernacle. Heb. ix, 9-12. 5. The rending of the vail of the earthly sanctuary at the death of our Saviour evinced that its services were finished. Matt. xxvii, 50, 51; Mark xv, 38; Luke xxiii, 45. 6. Christ solemnly declared that it was left desolate. Matt. xxiii, 37, 38; Luke xiii, 34, 35. 7. The sanctuary is connected with the host. Dan. viii, 13. And the host, which

is the true church, has had neither sanctuary nor priesthood in old Jerusalem the past 1800 years, but has had both in heaven. Heb. viii, 1-6. 8. While the typical sanctuary was standing, it was evidence that the way into the true sanctuary was not laid open. But when its services were abolished, the tabernacle in heaven, of which it was a figure, took its place. Heb. x, 1-9; ix, 6-12. 9. The holy places made with hands, the figures or patterns of things in the heavens, have been superseded by the heavenly holy places themselves. Heb. ix, 23, 24. 10. The sanctuary since the commencement of Christ's priesthood, is the true tabernacle of God in heaven. This is plainly stated in Heb. viii, 1-6. These points are conclusive evidence that the worldly sanctuary of the first covenant has given place to the heavenly sanctuary of the new covenant. The typical sanctuary is forsaken, and the priesthood is transferred to the true tabernacle.

GABRIEL'S EXPLANATION OF THE SANCTUARY.

But the most important question in the mind of the reader is this: How did Gabriel explain the sanctuary to Daniel? Did he point out to him the transition from the "figure" or "pattern," to the "greater and more perfect tabernacle," the true holy places? We answer, He did. 1. Gabriel explains to Daniel what portion of the 2300 days belonged to Jerusalem and the Jews. "Seventy weeks have been *cut off* upon thy people, and upon thy holy city." Dan. ix, 24. Whiting's Translation. Then the *whole* of the 2300 days does not belong to old Jerusalem, the place of the earthly sanctuary, nor do they all belong to the Jews, the professed people of God in the time of the first covenant. 2. For in that period of 70 weeks, the transgression was to be finished, that is, the Jewish people were to fill up their measure of iniquity, by rejecting and crucifying their Messiah, and were

no longer to be his people or host. Dan. ix, 24; Matt. xxiii, 32, 33; xxi, 33-43; xxvii, 25. 3. Gabriel showed Daniel that the earthly sanctuary should be destroyed, shortly after their rejection of the Messiah, and never be rebuilt, but be desolate till the consummation. Dan. ix, 26, 27. 4. The angel brings the new covenant to Daniel's view. "He [the Messiah] shall confirm the covenant with many for one week." Dan. ix, 27; Matt. xxvi, 28. 5. He brings to Daniel's view the new-covenant church, or host, viz., the "many" with whom the covenant is confirmed. Verse 27. 6. He brings to view the new-covenant sacrifice, viz., the cutting off of the Messiah, but not for himself. Verse 26. And also the Prince or Mediator of the new covenant. Verse 25; xi, 22; Heb. xii, 24. He brings to Daniel's view the new-covenant sanctuary, and informs him that before the close of the 70 weeks, which belonged to the earthly sanctuary, the Most Holy should be anointed. That this "Most Holy" is the true tabernacle in which the Messiah is to officiate as priest, we offer the following testimony:

"And to anoint the Most Holy; 'kodesh, kodashim, the holy of holies.'—Adam Clarke. Dan. ix, 24.

"Seventy weeks are determined upon thy people, and the city of thy sanctuary; that sin may be restrained, and transgression have an end; that iniquity may be expiated, and an everlasting righteousness brought in; that visions and prophecies may be sealed up and the holy of holies anointed."—Houbigant's Translation of Dan. ix, 24.

The fact is plain, then, that of the vision of 2300 days concerning the sanctuary, only 490 pertained to the earthly sanctuary; and also that the iniquity of the Jewish people would in that period be so far filled up that God would leave them, and the city

and sanctuary would soon after be destroyed, and never be rebuilt, but be left in ruins till the consummation. And it is also a fact that Gabriel did present to Daniel a view of the true tabernacle, Heb. viii, 1, 2, which about the close of the 70 weeks did take the place of the pattern. And as the ministration of the earthly tabernacle began with its anointing, so in the more excellent ministry of our great High Priest, the first act, as shown to Daniel, is the anointing of the true tabernacle or sanctuary, of which he is a minister. Ex. xl, 9-11; Lev. viii, 10, 11; Num. vii, 1; Dan. ix, 24.

It is therefore an established fact that the worldly sanctuary of the first covenant, and the heavenly sanctuary of the new covenant, are both embraced in the vision of the 2300 days. Seventy weeks are cut off upon the earthly sanctuary, and at their termination, the true tabernacle, with its anointing, its sacrifice and its minister, is introduced. And it is interesting to notice that the transfer from the tabernacle made with hands, to the true tabernacle itself, which the Lord pitched and not man, is placed by Gabriel at the very point where the Bible testifies that the shadow of good things to come ceased, being nailed to the cross; Col. ii, 14, 17, where the offering of bulls and goats gave place to the great sacrifice; Heb. ix, 11-14; x, 1-10; Ps. xl, 6-8; Dan. ix, 27, where the Levitical priesthood was superseded by that of the order of Melchisedec: Heb. v-vii; Ps. cx, where the example and shadow of heavenly things was terminated by the more excellent ministry which it shadowed forth, Heb. viii, 1-6, and where the holy places, which were the figures of the true, were succeeded by the true holy places in heaven. Heb. ix, 23, 24. In the first part of this article we saw that Gabriel did not explain the 2300 days and the sanctuary in Dan. viii. We now see that in Dan. ix he explained both.

THE HEAVENLY SANCTUARY.

"Now of the things which we have spoken, this is the sum: we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." Heb. viii, 1, 2. "A glorious high throne from the beginning, is the place of our sanctuary." Jer. xvii, 12; Rev. xvi, 17; Ps. xi, 4. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. cii, 19.

THE HEAVENLY SANCTUARY HAS TWO HOLY PLACES.—The following testimony on this point is conclusive. We gather it from the Old and New Testaments, that in the mouth of two or three witnesses every word may be established. 1. The tabernacle erected by Moses, after a forty-days' inspection of the one showed to him in the mount, consisted of two holy places, Ex. xxvi, 30-33, and is declared to be a correct pattern or model of that building. Ex. xxv, 8, 9, 40, compared with chap. xxxix, 32-43. But if the earthly sanctuary consisted of two holy places, and the great original, from which it was copied, consisted of only one, instead of likeness, there would be perfect dissimilarity. 2. The temple was built in every respect according to the pattern which God gave to David by the Spirit. 1 Chron. xxviii, 10-19. And Solomon in addressing God, says, "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning." Wis. Sol. ix, 8. The temple was built on a larger and grander scale than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings vi; 2 Chron. iii. This is clear proof that the heavenly taberna-

cle contains the same. 3. Paul plainly states, that "the holy places [plural] made with hands" "are the figures [plural] of the true," and that the tabernacle and its vessels are "patterns of things in the heavens." Heb. iv, 23, 24. This is direct evidence that, in the greater and more perfect tabernacle, there are two holy places, even as in the figure, example, or pattern. 4. The apostle actually uses the word *holies* [plural] in speaking of the heavenly sanctuary. The expression "holiest of all," in Heb. ix, 8; x, 19, has been supposed by some to prove that Christ began to minister in the most holy place, at his ascension. But the expression is not "*hagia hagion*," holy of holies, as in chapter ix, 8; but is simply "*hagion*," holies. It is the same word that is rendered sanctuary in Heb. viii, 2. In each of these three texts, Heb. viii, 2; ix, 8; x, 19, Macknight renders the word, "holy places." The Douay Bible renders it, "the holies." And thus we learn that the heavenly sanctuary consists of two "holy places."

VESSELS OF THE HEAVENLY SANCTUARY.—We have noticed particularly the vessels of the earthly sanctuary, and have cited divine testimony to show that they were patterns of the true in heaven. This is strikingly confirmed by the fact that in the heavenly sanctuary we find the like vessels. 1. The ark of God's testament, and the cherubim. Rev. xi, 19; Ps. xcix, 1. 2. The golden altar of incense. Rev. viii, 3; ix, 13. 3. The candlestick with the seven lamps. Rev. iv, 5; Zech. iv, 2. 4. The golden censer. Rev. viii, 3. This heavenly sanctuary is called by David, Habakkuk, and John, "the temple of God in heaven." Ps. xi, 4; Hab. ii, 20; Rev. xi, 19, "God's holy habitation," Zech. ii, 13; Jer. xxv, 30; Rev. xvi, 17, "greater and more perfect tabernacle," Heb. ix, 11, "the sanctuary and true tabernacle which the Lord pitched, and not man." Heb. viii, 2.

THE TREADING DOWN OF THE SANCTUARY.

The agents by which the sanctuary is trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. viii, 13: xi, 31; xii, 11. These two desolations, as we have already seen, are Paganism and Papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in heaven, that such a sanctuary is not susceptible of being trodden under foot. But we answer, this is not impossible, when the New Testament shows us that wicked men (apostates) tread under foot the Minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. x, 29; viii, 1, 2. If they can tread under foot the Minister of that sanctuary, then they can tread under foot the sanctuary itself. It is not impossible that the Pagan and Papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars, Dan. viii, 10, and when it is expressly predicted that the Papal power should war against the tabernacle of God in heaven. Rev. xiii, 5-7. The language of this vision, that these blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete absurdities.

Let us now briefly trace the manner in which Satan has, by Paganism and Papacy, trodden under foot the sanctuary of the Lord. We have already seen that he has done this by erecting rival sanctuaries, where, in the place of the only living and true God, he has established "new gods that came newly up." Deut. xxxii, 16, 17. In the days of the Judges, and of Samuel, Satan's rival sanctuary was the temple of Dagon, where the Philistines worshiped. Judges xvi, 23, 24. And when they had taken the ark of God from Israel, the Philis-

tines deposited it in this temple. 1 Sam. v. After Solomon erected a glorious sanctuary upon Mount Moriah, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel, and thus drew away ten of the twelve tribes from the worship of the living God, to that of the golden calves. 1 Kings xii, 26-33; Amos vii, 13, margin. In the days of Nebuchadnezzar, the rival to the sanctuary of God was the temple of Nebuchadnezzar's god at Babylon. And into this temple he carried the vessels of the Lord's sanctuary, when he laid it desolate. Dan. i, 2; Ezra i, 7; v, 14; 2 Chron. xxxvi, 7. At a still later period, Satan established at Rome a temple or sanctuary of all the gods. Dan. viii, 11; xi, 31.

After the typical sanctuary of the first covenant had given place to the true sanctuary of God, Satan baptized his Pagan sanctuary and heathen rites and ceremonies, calling them Christianity. Thenceforward he had at Rome a "temple of God," and in that temple a being exalted above all that is called God, or that is worshiped. 2 Thess. ii, 4. And this Papal abomination has trodden under foot the holy city, Rev. xi, 2; xxi, 2, by persuading a large portion of the human family that Rome, the place of this counterfeit temple of God, was "the holy city," or "the eternal city." And it has trodden under foot and blasphemed God's sanctuary or tabernacle, Rev. xiii, 6; Heb. viii, 2, by calling its own sanctuary the temple of God, and by turning away the worship of them that dwell on the earth, from the temple of God in heaven, to the sanctuary of Satan at Rome. It has trodden under foot the Son of God, the minister of the heavenly sanctuary, Heb. x, 29; viii, 2, by making the pope the head of the church, instead of Jesus Christ, Eph. v, 23, and by leading men to the worship of that son of perdition, as one able to forgive past sins, and confer the right to commit them in the future, and thus turning men from Him who alone has power on earth

to forgive sins, and to pardon iniquity and transgression. Such has been the nature of the warfare which Satan has maintained against the sanctuary and the cause of God, in his vain attempts to defeat the great plan of redemption which God has been carrying forward in his sanctuary. In order to present the cleansing of the sanctuary of God in heaven, it is necessary to notice briefly

THE MINISTRATION AND CLEANSING OF THE EARTHLY SANCTUARY.

We have before shown that the earthly sanctuary consisted of two holy places, and that it was a pattern of the true tabernacle of God in heaven. We shall now present, in a brief manner, the work of ministration in both those holy places, and also the work of cleansing that sanctuary, at the end of that ministration every year, and shall prove that that ministration was the example and shadow of Christ's more excellent ministry in the true tabernacle.

The ministration in the earthly sanctuary was performed by the Levitical order of priesthood. Ex. xxviii; xxix; Lev. viii; ix; Heb. vii. The act preparatory to the commencement of the ministration in that earthly tabernacle, was the anointing of its two holy places, and of all its sacred vessels. Ex. xl, 9; xxx, 26-29; Lev. viii, 10. The entire work of the priests in the two holy places is summed up as follows: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. ix, 6, 7. The ministration in the earthly sanctuary is thus presented before us in two grand divisions. First, the daily service in the holy place, which consisted of the regular morning and evening burnt offering, Ex. xxix, 38-43; Num. xxviii,

3-8, the burning of sweet incense upon the golden altar, when the high priest lighted the lamps every morning and evening, Ex. xxx, 7, 8, 34-36; xxxi, 11, the special work upon the Lord's Sabbaths, and also upon the annual sabbaths, new moons, and feasts, Num. xxviii, 11-31; xxix; Lev. xxiii, and beside all this, the special work for individuals as they should present their particular offerings during the year. Lev. i-vii. And second, the yearly work in the most holy place, for the sins of the people, and for the cleansing of the sanctuary. Lev. xvi. Thus each of the two holy places had its appropriate work assigned. The glory of the God of Israel was manifested in both apartments. When he entered the tabernacle at the first, his glory filled both the holy places. Ex. xl, 34, 35. See also 1 Kings viii, 10, 11; 2 Chron. v, 13, 14; vii, 1, 2. In the door of the first apartment, the Lord stood and talked with Moses. Ex. xxxiii, 9-11. In this place, God promised to meet with the children of Israel, and to sanctify the tabernacle with his glory. Ex. xxix, 42-44; xxx, 36. In the holiest, also, God manifested his glory in a special manner. Ex. xxv, 21, 22; Lev. xvi, 2.

In the first apartment stood the priests in a continual course of ministration for the people. He that had sinned, brought his victim to the door of this apartment to be offered up for himself. He laid his hand upon the head of the victim to denote that his sin was transferred to it. Lev. i; iii. Then the victim was slain on account of that transgression, and his blood bearing that sin and guilt, was carried into the sanctuary, and sprinkled upon it. Lev. iv. Thus, through the year this ministration went forward; the sins of the people being transferred from themselves to the victims offered in sacrifice, and through the blood of the sacrifices, transferred to the sanctuary itself.

On the tenth day of the seventh month, the min-

istration was changed from the holy place, where it had been continued through the year, to the most holy place. Lev. xvi, 2, 29-34. The high priest entered the holiest with the blood of a bullock, as a sin-offering for himself. Verses 3, 6, 11-14. He then received of the children of Israel two kids of the goats for a sin-offering. Upon these goats he cast lots; one lot for the Lord, and the other for the scape-goat. Verses 5, 7, 8. He next proceeded to offer the goat upon which the Lord's lot fell, as a sin-offering for the people.

We shall now show that he offered this blood for two purposes: 1. "To make an atonement for the children of Israel, for all their sins." 2. To cleanse or "make an atonement for the holy sanctuary." Let us read a portion of the chapter. "Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy

place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat into the wilderness." "And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Verses 15-22, 29, 30, 33, 34.

We have here read several important facts. 1. On the tenth day of the seventh month the ministration was changed from the holy place to the holiest of all. Verses 2, 29-34. 2. That in the most holy place, blood was offered for the sins of the people to make an atonement for them. Verses 5, 9, 15, 17, 30, 33, 34; Heb. ix, 7. 3. That the two holy places of the sanctuary, and also the altar of incense were on this day cleansed from the sins of the people, which, as we have seen, had through the year been borne into the sanctuary and sprinkled upon it. Verses 16, 18-20, 33; Ex. xxx, 10. 4. That the high priest having by blood removed

the sins of the people from the sanctuary, bears them to the door of the tabernacle, Num. xviii, 1; Ex. xxviii, 38, where the scape-goat stands, and putting both his hands upon the head of the goat, and confessing over him all the iniquities of the children of Israel in all their sins, he puts them upon the head of the goat and sends him away, with all their iniquities, into a land not inhabited. Verses 5, 7-10, 20-22. The sanctuary was thus cleansed from the sins of the people, and those sins were borne by the scape-goat from the sanctuary. The foregoing presents to our view a general outline of the ministration in the worldly sanctuary. The following scriptures show that that ministration was the example and shadow of Christ's ministry in the tabernacle in heaven: "Now of the things which we have spoken, this is the sum, We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore, it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the *example* and *shadow* of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii 1-6; Col. ii, 17; Heb. x, 1; ix, 11, 12.

The facts stated in these texts are worthy of careful attention. 1. We have a high priest in the heavens. 2. This high priest is a minister of the sanctuary or true tabernacle. 3. As the earthly

high priests were ordained to offer sacrifice for sins, so it is of necessity that our high priest should have something to offer for us in the heavenly sanctuary. 4. When upon earth he was not a priest. 5. The ministry of the priests in that tabernacle, made after the pattern of the true, was the example and shadow of Christ's more excellent ministry in the true tabernacle itself. 6. The entire typical service was a shadow of good things to come. 7. In the greater and more perfect tabernacle, Christ is a minister of these good things thus shadowed forth. With these facts before us, let us now consider that more excellent ministry in the temple of God in heaven.

✓ THE MINISTRATION AND CLEANSING OF THE
HEAVENLY SANCTUARY.

At the close of the typical services, he of whom Moses in the law and the prophets did write, Jesus of Nazareth, came and laid down his life for us. The death of the Lord Jesus is the dividing point between the two dispensations, as it put an end to the typical services, and was the great foundation of his work as a priest in the heavenly tabernacle. On Jesus was laid the iniquity of us all, and he bare our sins in his own body on the tree. Isa. liii, 6; 1 Pet. ii, 24; Heb. ix, 28. He was raised from the dead for our justification, and ascended into heaven to become a great High Priest in the presence of God for us. Rom. iv, 25; Heb. ix, 11, 12, 24.

The ministration in the heavenly sanctuary is performed by the Melchisedec order of priesthood, in the person of our Lord. Ps. cx; Heb. v-viii. We have already proved that the temple of God in heaven consists of two holy places, as did the earthly tabernacle; and that the ministration in the two holy places of the worldly sanctuary was the exam-

ple and shadow of Christ's ministry in the true tabernacle. But it is contended by some that Christ ministers only in the most holy place of the heavenly sanctuary. Let us examine this point.

The anointing of the most holy place at the commencement of his ministration, may be urged as proof that he ministers only in the second apartment of the heavenly sanctuary. Dan. ix, 24. But this objection vanishes at once, if we consider that before the Levitical priesthood began to minister in the earthly sanctuary, that entire building, the holiest as well as the holy place and all the sacred vessels, were anointed. Ex. xl, 9-11; xxx, 23-29; Lev. viii, 10; Num. vii, 1. And when this anointing was accomplished, that ministration began in the first apartment. Lev. viii-x; Heb. ix, 6, 7. And this order, let it be remembered, was "the example and shadow of heavenly things."

2. It has been urged by some that the text, "this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God," Heb. x, 12, forbids the idea of his ministering in the two holy places. But we answer, so far as the idea of sitting down is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts vii, 56. And if the Saviour is at "the right hand of the power of God" when descending from heaven, as he testifies respecting himself, Matt. xxvi, 64; Mark xiv, 62; Luke xxii, 69, then he certainly can be at the Father's right hand in both the holy places. But we have direct testimony here. Paul says that Christ is a "minister of the sanctuary." Heb. viii, 2. That the word, *hagion*, here rendered sanctuary, is plural, no one can deny. It is literally rendered by the Douay Bible, "the holies." As translated by Macknight, Heb. viii, 1, 2, reads thus: "Now of the things spoken the chief is, we have such an High Priest as became us, who

sat down at the right hand of the throne of the Majesty in the heavens, a minister of the holy places, namely, of the true tabernacle, which the Lord pitched and not man." We draw two conclusions from the foregoing. 1. Our Lord *can* be a minister of the two holy places, and yet be at the Father's right hand. 2. He *must* minister in both the holy places, or Paul's language that he is a minister of the holies or holy places [plural], is not true. A high priest that should minister simply in the holiest of all, is not a minister of the holy places.

3. But another argument to prove that Christ ministers only in the most holy place, has been urged by some, from the following texts: "The Holy Ghost, this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Chap. x, 19. But as has been before remarked, the word rendered "holiest of all," is the same that is rendered "sanctuary" in chap. viii, 2, and is not *hagia hagion*, holy of holies, as in chapter ix, 3, but is simply *hagion*, holies, plural. The rendering of Macknight, which correctly translates the word in the plural, removes all difficulty. He translates these two texts as follows: "The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth." "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus." These texts, therefore, do not favor the doctrine that Christ is a minister of only one of the holy places. With a literal rendering of the word, giving it in the plural in our language, just as it was written by Paul, the objection to Christ's ministration in the two holy places of the heavenly sanctuary is entirely removed. The way into the holy places of the heavenly sanctuary was not laid open, while the ministration

in the earthly tabernacle continued; but when that ministration was abolished, the way of the heavenly holy places was laid open, and we have boldness to enter by faith, where our High Priest is ministering for us.

It may be proper to add, that the phrase rendered "into the holy place," in Heb. ix; 12, 25, and "into the sanctuary," in chap. xiii, 11, is the same that in chap. ix, 24, is literally rendered in the plural, "into the holy places." Macknight renders them all in the plural. Then the heavenly tabernacle, where our Lord Jesus Christ ministers, is composed of holy places, as really as was its pattern or image, the earthly tabernacle; and our great High Priest is a minister of those holy places while at the Father's right hand.

Let us now examine those scriptures which present our Lord's position and ministry in the tabernacle in heaven. In vision at Patmos, the beloved disciple had a view of the temple of God, the heavenly sanctuary. A door was opened *in heaven*. This must be the door of the heavenly tabernacle, for it disclosed to John's view the throne of God, which was in that temple. Rev. iv, 1, 2; xvi, 17; Jer. xvii, 12. It must be the door of the *first* apartment, for that of the second apartment (which discloses the ark containing the commandments) is not opened until the sounding of the seventh angel. Rev. xi, 19. And the view that John was looking into the first apartment of the heavenly sanctuary, when he saw the Lord Jesus take the book from the hand of Him that sat upon the throne, is strikingly confirmed by what he saw before the throne. He testifies that there were seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. iv, 5; Zech. iv, 2. He also saw the golden altar of incense before the throne, and witnessed the ministration at that altar with the golden censer. Rev. viii, 3. In the earthly tabernacle,

which was the pattern of things in the heavens, the golden candlestick with its seven lamps, and the golden altar of incense, were both represented, and by God's express direction, placed in the first apartment. Num. viii, 2-4; Heb. ix, 2; Lev. xxiv, 2-4; Ex. xl, 24-27. The scene of this vision is the first apartment of the heavenly sanctuary. Here it was that John saw the Lord Jesus. Rev. v, 6-8.

Let us read Isaiah's description of this place. "In the year that king Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar." Isa. vi, 1-6.

That this was a view of the heavenly tabernacle, and not of the temple at Jerusalem, may be proved by comparing John xii, 39-41, with Isa. vi, 8-10. Words written by Isaiah, while looking into the temple of God, are quoted by John, with the declaration that Isaiah spake them while beholding Christ's glory. That John and Isaiah both beheld the same place, is evident: both beheld the throne of God, and him that sits upon it; Isa. vi, 1; Rev. iv, 2; both beheld the living beings with six wings; Isa. vi, 2; Rev. iv, 6-8; each heard from these beings a like song; Isa. vi, 3; Rev. iv, 8; and both beheld the golden altar before the throne. Isa. vi,

6; Rev. viii, 3; ix, 13. That John and Isaiah both saw our Lord Jesus Christ, we have already proved. And the scene of their visions was in the first apartment of the heavenly sanctuary, the place of the golden candlestick with its seven lamps, and the golden altar of incense. And in this apartment our High Priest commenced his ministration, like the priests in the example and shadow of heavenly things. In the shadow, each part of the work was many times repeated; but in the substance, each part is fulfilled once for all. Once for all our sacrifice is slain, Rom. vi, 9, 10; Heb. ix, 25-28, and once for all our High Priest appears in each of the holy places. Heb. ix, 11, 12, 24, 25. Hence our Lord must continue his ministration in the first apartment until the period arrives for his ministration within the second vail, before the ark of God's testament.

The sins of the world were laid upon the Lord Jesus, and he died for those sins according to the Scriptures. The blood of the Lamb of God, which was shed for our transgressions of God's law, is that by which our High Priest enters the heavenly sanctuary, Heb. ix, 12, and which, as our advocate, he offers for us in that sanctuary. Heb. xii, 24; 1 Pet. i, 2; 1 John ii, 1, 2. His great work, which began with the act of bearing the sins of the world at his death, he here carries forward by pleading the cause of penitent sinners, and presenting for them his blood which had been shed as the great sacrifice for the sins of the world. The work in the earthly sanctuary was essentially the same thing. The sins were there laid upon the victim, which was then slain. The blood of that sacrifice, bearing that guilt, was sprinkled in the sanctuary, to make reconciliation for the sinner. And thus in the shadow of heavenly things, we see the guilt of the people transferred to the sanctuary itself. This can be easily understood. And it is a plain fact

that its great design was to give an example of heavenly things. As the sin of him who came to God through the offering of blood by the high priest, was, through that blood, transferred to the sanctuary itself, so it is in the substance. He who bore our sins at his death, offers for us his blood in the heavenly sanctuary. But when he comes again he is "without sin;" Heb. ix, 28; his great work for the removal of sin is fully completed before he comes again. We now inquire respecting the removal of the sins of the church, or host, from the sanctuary. We have seen that only 490 of the 2300 years belonged to the earthly sanctuary, and that the remaining 1810 years belonged to the true sanctuary, which Gabriel introduces to Daniel in his explanation in chapter ix; consequently the sanctuary to be cleansed from the sins of the church, or host, at the end of the 2300 years, is the heavenly sanctuary. We have also examined those portions of the Bible that explain how and why the earthly sanctuary was cleansed, and have seen that that cleansing was accomplished, not by fire, but by blood. We have seen that that work was ordained for the express purpose of shadowing forth the work in the heavenly sanctuary. And we have also seen that the sins of those who come to God through our great High Priest are communicated to the sanctuary, as was the case in the type. But we are not left without direct testimony on this important point. The apostle Paul states the fact of the cleansing of the earthly and the heavenly sanctuaries, and plainly affirms that the latter must be cleansed for the same reason that the former had been. He speaks as follows: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than

these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 22-24. Two important facts are stated in this portion of scripture. 1. The earthly sanctuary was cleansed by blood. 2. The heavenly sanctuary must be cleansed by better sacrifices, that is, by the blood of Christ. It is plain, then, that the idea of cleansing the sanctuary by fire has no support in the Bible.

These words, as rendered by Macknight, are very clear: "And almost all things according to the law, are cleansed with blood, and without the shedding of blood, there is no remission. There was a necessity, therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices; but the heavenly holy places themselves, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands; the images of the true holy places; but into heaven itself, now to appear before the face of God, on our account." Heb. ix, 22-24. Then the fact of the cleansing of the heavenly sanctuary is plainly taught by the apostle Paul in his commentary on the typical system. And this great truth, plainly stated, is worthy of lasting remembrance.

By many, the idea of the cleansing of the heavenly sanctuary will be treated with scorn, "because," say they, "there is nothing in heaven to be cleansed." Such overlook the fact that the holy of holies, where God manifested his glory, and which no one but the high priest could enter, was, according to the law, to be cleansed, because the sins of the people were borne into it by the blood of sin-offering. Lev. xvi. And they overlook the fact that Paul plainly testifies that the heavenly sanctuary must be cleansed for the same reason. Heb. ix, 23, 24. See also Col. i, 20. It was unclean in

this sense only: the sins of men had been borne into it through the blood of sin-offering, and they must be removed. This fact can be grasped by every mind.

The work of cleansing the sanctuary changes the ministration from the holy place to the holiest of all. Lev. xvi; Heb. ix, 6, 7; Rev. xi, 19. As the ministration in the holy place of the temple in heaven began immediately after the end of the typical system, at the close of the sixty-nine and a half weeks, Dan. ix, 27, so the ministration in the holiest of all, in the heavenly sanctuary, begins with the termination of the 2300 days. Then our High Priest enters the holiest to cleanse the sanctuary. The termination of this great period, marks the commencement of the ministration of the Lord Jesus in the holiest of all. This work, as presented in the type, we have already seen was for a two-fold purpose; viz., the forgiveness of iniquity, and the cleansing of the sanctuary. And this great work our Lord accomplishes with his own blood; whether by the actual presentation of it, or by virtue of its merits, we need not stop to inquire.

No one can fail to perceive that this event, the cleansing of the sanctuary, is one of infinite importance. This accomplishes the great work of the Messiah in the tabernacle in heaven, and renders it complete. The work of cleansing the sanctuary is succeeded by the act of placing the sins thus removed, upon the head of the scape-goat, to be borne away forever from the sanctuary. The work of our High Priest for the sins of the world, will then be completed, and he be ready to appear "without sin unto salvation." The act of placing the sins upon the head of the scape-goat, in the type, has already been noticed. Lev. xvi, 5, 7-10, 20-22.

THE SCAPE-GOAT.—The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the chil-

dren of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent. From this opinion I must differ, because, 1. That goat was not sent away till after the high priest *had made an end* of cleansing the sanctuary. Lev. xvi, 20, 21. Hence that event cannot meet its antitype till after the end of the 2300 days. 2. It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, he also must be sent away, not his body alone, but soul and body (for the goat was sent away alive), from, not to, nor into, his people; neither into heaven, for that is not a wilderness, or a land not inhabited. 3. It received and retained all the iniquities of Israel; but when Christ appears the second time, he will be "without sin." 4. The goat received the iniquities from the hands of the priest, and he *sent it away*. As Christ is the priest, the goat must be something else besides himself which he can *send away*. 5. This was one of two goats, chosen for that day, of which one was the Lord's, and was offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest, after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest, and people, behind, and free from their iniquities. Lev. xvi, 7-10, 22. 6. The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is Azazel. On this verse Wm. Jenks, in his Comp. Com., has the following remarks: "Scape-goat. See diff. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the Devil; and so Rosenmire, whom see. The Syriac has Azzail, the angel (strong one) who revolted."

7. At the appearing of Christ, as taught in Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient high priest's sending the scape-goat into a separate and uninhabited wilderness. 8. Thus we have the scripture, the definition of the name in two ancient languages, both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited," Lev. xvi, 22, and John said, "Behold the Lamb of God, that taketh [margin, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1. They are imparted to the victim. 2. The priest bore them in its blood to the sanctuary. 3. After cleansing it from them, on the tenth day of the seventh month, he bore them to the scape-goat. 4. The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled, the author of sins will have received them back again (but the ungodly will bear their own sins), and his head will have been bruised by the seed of the woman: "the strong man armed" will have been bound by a stronger than he, and his house (the grave) spoiled of its goods, the saints. Matt. xii, 29; Luke xi, 21, 22.

The great work of atonement is now complete, and the work of our Lord, as priest, accomplished. The sins of those who have obtained pardon through the great sin-offering, are, at the close of our Lord's work in the holy places, blotted out, Acts iii, 19, and being then transferred to the scape-goat, are borne away from the sanctuary and host forever,

and rest upon the head of their author, the Devil. The Azazel, or antitypical scape-goat, will then have received the sins of those who have been pardoned in the sanctuary, and in the lake of fire will suffer for the sins which he has instigated. God's people, the host, will then be free forever from their iniquity. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give *every* man according as his work shall be." Rev. xxii, 11, 12. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on *them* that *know* not God, and that *obey* not the gospel of our Lord Jesus Christ." 2 Thess. i, 7, 8.

CAUSE OF OUR DISAPPOINTMENT.

Why were those disappointed who looked for Jesus in 1844? This important question, we believe, can be answered in the most satisfactory manner. Our disappointment did not arise from mistaking the commencement of the seventy weeks. The argument by which the original date is sustained, is, as we have seen, invulnerable. Nor did our disappointment arise from a mistake in believing that the 70 weeks form a part of the 2300 days; for every part of that argument, as we have shown, still stands good. These two points being susceptible of the clearest proof, we were not mistaken in believing that the 2300 days would terminate in the seventh Jewish month, 1844. Neither did our disappointment arise from believing that at the end of the 2300 days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

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But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from heaven at the end of the 2300 days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here was the cause of our disappointment. For we have seen that there is no scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, 2 Pet. iii, is the cleansing of the sanctuary. By a multitude of witnesses, we have proved that the tabernacle of God is the sanctuary to be cleansed, and that its cleansing is a work performed in that sanctuary, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to transpire at the end of the days.

Our evidence established two points: 1. The fact that the sanctuary should be cleansed at the end of the 2300 days, and that they would terminate in the seventh month, 1844. 2. The types in the example and shadow of heavenly things, set before us the work of the high priest in the seventh month; viz., his act of passing from the holy place to the holiest of all, to cleanse the sanctuary. We reasoned, that as the paschal lamb, which was slain on the fourteenth day of the first month, met its antitype in the death of the Lamb of God, on that day; Ex. xii, 3-6, 46; 1 Cor. v, 7; John xviii, 28; xix, 36; and the offering of the first-fruits on the sixteenth day of that month, met its antitype in the resurrection of Christ, on that day, the first-fruits of them that slept; Lex. xxiii, 10-15; 1 Cor. xv, 20, 23; Matt. xxviii, 1, 2; and the feast of pentecost met its antitype on the day of its occurrence; Lev. xxiii, 15-21; Acts ii, 1, 2; so the cleansing of the sanctuary in the seventh month, Lev. xvi, at that time in the year when the 2300 days would end, we be-

lieved would meet its antitype at the end of that period.

Could we then have understood the subject of the heavenly sanctuary, our disappointment would have been avoided. Our evidence did not prove that our High Priest would descend from the holy place of the heavenly sanctuary in flaming fire to burn the earth, at the end of the 2300 days; but so far from this, it did prove that he must, at that time, enter within the second vail, to minister for us before the ark of God's testament, and to cleanse the sanctuary. Dan. viii, 14; Heb. ix, 23, 24. Such has been the position of our High Priest since the end of the days, and this is the reason that we did not behold our King in 1844. He had then ministered in only one of the holy places, and the termination of the 2300 days marked the commencement of his ministration in the other.

When John, who saw the door of the first apartment of the heavenly tabernacle opened at the commencement of Christ's ministry, was carried in vision down the stream of time to "the days of the voice of the seventh angel," he saw the most holy place of God's temple opened. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. xi, 19. Here, by the ark of God's testament, is where our High Priest ministers, since the close of the 2300 days. To this open door in the heavenly sanctuary, Rev. iii, 7, 8; Isa. xxii, 22-25, we invite those to come for pardon and salvation, who have not sinned away the day of grace. Our High Priest stands by the MERCY-SEAT (the top of the ark), and here he offers his blood, not merely for the cleansing of the sanctuary, but also for the pardon of iniquity and transgression. But while we call men to this open door, and point them to the blood of Christ, offered

for us at the mercy-seat, we would remind them of the LAW OF GOD beneath that mercy-seat, which made the death of God's beloved Son necessary in order that guilty man might be pardoned. The ark contains God's commandments, and he that would receive the blessing of God, at the hand of our High Priest, must keep the commandments contained in the ark before which he ministers. Many affirm that God has abolished his law; but this is so far from the truth, that that law occupies the choicest place in heaven. It is that "justice and judgment," which are the habitation of God's throne. Ps. lxxxix, 14; xcvii, 2; Rev. xi, 19.

Two of the messages of Rev. xiv, had been given prior to the end of the 2300 days in 1844, as nearly all Advent believers once admitted. The third angel, with the commandments of God and the faith of Jesus, gives the last message of mercy, while our High Priest ministers for us before the ark containing the commandments. While he is thus ministering, the host, or church, are waiting the completion of the great work, the putting away of their sins.

The close of the third angel's message is marked by the Son of man taking his position upon the white cloud. Rev. xiv, 9-14. The last message of mercy will then have closed, and there will be no intercessor between an offended God, and guilty, offending man. The angels with the vials of God's wrath, who are now stayed by the ministration of our great High Priest, will then come out of the temple of God, and pour out the vials of unmixed wrath upon the heads of all the wicked. The plagues, the earthquake, and the great hail, "every stone about the weight of a talent," will follow; the enemies of God will be destroyed, and the little horn will be broken without hand. Rev. xv; xvi; vi, 16; Dan. xii, 1; viii, 25. The sanctuary and

the host will then be vindicated, and all opposing power overwhelmed in irretrievable ruin.

Beyond this time of trouble such as never was, the scenes of the earth made new, rise before us. In the midst of that paradise of God, where his saints will ever remain, we behold his glorious sanctuary, Eze. xxxvii; Rev. xxi, 1-4, and here we leave it, content, if we may be of the number who shall serve God in that temple, forever and ever. Rev. vii, 13-15. The prophetic views of Moses and of Nathan, respecting God's sanctuary, will then be fully realized; the Lord will reign forever and ever, and Israel will be planted to be removed no more. Ex. xv; 2 Sam. vii.

Reader, would you escape the things that are coming on the earth? The warning voice of the third angel points out the way. Know for yourself that you have a personal interest in that work which our High Priest is consummating before the ark of God's testament, and when he shall come again, it will be without sin unto your salvation. We entreat you, heed not the voice of those who break the commandments and teach men so, for they will soon receive their reward; but rather unite with those who teach and keep them, and you will have life eternal, and free admittance through the gates into the Holy City.

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