

OUR FAITH AND HOPE.--NO. 1.

SERMONS

ON

THE COMING AND KINGDOM

OF

OUR LORD JESUS CHRIST.

THE MILLENNIUM—THE SECOND ADVENT—THE TIME
OF THE END—THE CHURCH NOT IN DARKNESS—
NOAH'S TIME AND OURS—THE KINGDOM—
THE JUDGMENT—THE TIME—THE
SANCTUARY—SAVING FAITH.

BY ELDER JAMES WHITE.

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OUR FAITH AND HOPE.

Sermon One.

INTRODUCTORY.

TEXT: But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. 1 Pet. 3: 15.

OUR name, Seventh-day Adventists, is expressive of two prominent features of our faith and hope. As Adventists, we are looking for the personal appearing and reign of Jesus Christ. And in seeking for that readiness necessary to meet our soon-coming Lord with joy, we have been led to the observance of the seventh day of the week as the hallowed rest-day of the Creator.

These distinguishing features of our religious faith are unpopular. We are fully aware that much prejudice exists in the religious world against many of our opinions of Bible truth. This, however, exists mainly for want of information as to our real positions, and, probably, in some degree from the want of intelligence and piety on the part of some who have represented our views. May God help us to overcome this prejudice by a clear and intelligent defense of the truth, in the spirit of humility and love, that shall melt its way into the hearts of the people. The text suggests—

1. A preparation of heart before engaging in the work of teaching our fellows. "But sanctify the Lord God in your hearts." In our hearts

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we should set the Lord God apart as the object of supreme love, and the only object of worship. We should be cleansed from sin, and imbued with the Spirit of God, before engaging in the responsible work of teaching the truth of God to others, we mar the work, and create prejudice, instead of removing that already existing.

2. A preparation of the mind by study is suggested in the text. This is necessary in order to be always ready to teach those of inquiring minds. "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Divine truth appeals to the understanding. The people ask for reasons, not assertions merely. Those who teach should be intelligent. They should be ready. They should be "ready *always* to give an answer to every man that asketh." The veriest novice in heavenly things may give assertions with all the confidence of experienced Bible students, and yet for want of disposition to "search the Scriptures," and to "study to show himself approved unto God, a workman that needeth not to be ashamed," he may not be able to give one forcible reason.

3. The people have a right to demand the reasons of our faith and hope. This is clearly shown in the language of the apostle, requiring readiness to answer every man that asketh. It is also seen in the prophetic inquiry and answer, especially applicable to our time, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye. Return, come."

4. The manner in which the reasons of our faith and hope should be given, is expressly stated—

"with meekness and fear." - In the absence of meekness, and fear to offend God, his truth is feeble, and is almost sure to be reproached. But when it is taught with meekness and fear, it appears in its beauty and strength. Christ in his life was a pattern of meekness. The first ministers of Jesus, who went forth to the world newly baptized with the Spirit of their Master, were meek men. With meekness they presented Jesus as the only Saviour of men. And with fear and trembling, lest they should fail to fulfill their high and holy mission, they went out leaning upon the strength of him who had said, "Lo, I am with you always."

All who are really imbued with the Spirit of their divine Master, will manifest in a good degree the meekness which characterized his life. When such speak in defense of Bible truth, they will do it with meekness and with fear. The great apostle, in view of the responsibilities of teaching the word of God, uses these forcible words: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things?" 2 Cor. 2: 15, 16.

How beautiful, and how efficient will be that church whose ministry and membership bear the happy burden of truth, intelligent in the word of God, ready always, with meekness and fear, to give an answer to all who inquire for the reasons of the hope they cherish! Seventh-day Adventists are making some efforts to reach this position. Would God that our zeal in the work of preparation was proportionate to our wants, and the great work before us.

It is true that we differ in some respects with

other religious bodies of the present time, and with most of them we differ widely. But we do not differ with others from choice. We do not love to differ for the sake of being odd. No, we choose to be in harmony, if possible, with our fellow-men, especially with those who revere God and his word. We believe it to be a sin to differ with others, unless there be good reasons why we should differ.

We do not believe as we do for the sake of advantages in this life. It is not always convenient to observe the seventh-day Sabbath. It is often inconvenient to be out of harmony with all the rest of the world two days in the week. We frequently sustain losses of friends and worldly advantages on account of our adherence to the Bible Sabbath.

We do not believe as we do from being of the same cast of mind. We differ in respect to natural temperament and education, probably, as much as the members of any other religious body in existence.

We do not believe as we do from denominational mould. We are gathered from Methodists, Regular Baptists, Free-will Baptists, Seventh-day Baptists, Presbyterians, Congregationalists, Episcopalians, Dutch Reformed, Disciples, Christians, Lutherans, United Brethren, Catholics, Universalists, worldlings, and infidels.

Neither is it from national cast that we believe as we do. We are composed of native Americans, English, Welsh, Scotch, Irish, French, Germans, Norwegians, Danes, Swedes, Poles, Swiss, and others. The bringing together of a body of believers composed of such material, affected more or less by the religious sentiments and forms of the several denominations, with all their national

peculiarities—enjoying, in a very large degree, unity of sentiment and spirit—is evidently the work of God.

But the governing principle of our faith and practice, as Seventh-day Adventists, is our respect for the great God, his living word, and the recompense of the reward.

Sermon Two.

THE MILLENNIUM.

TEXT: And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. Rev. 20:4, 5.

The word millennium signifies a thousand years. And while there is a general agreement in applying the word to the period named in the text, all do not agree as to the character of the millennium. The popular view of this subject is, that the world is to be converted, and that all men will become holy. This happy state of things, it is said, will continue one thousand years, during which time Christ will reign with his people spiritually. And at the close of the millennium, Christ will come the second time, and the judgment will take place.

But the sacred Scriptures do not teach that at any period of time all men will be converted to God. There were but few righteous men from Adam to Moses. And their numbers in the Jew-

ish age, compared with the multitudes of the unbelieving, were very small. Neither does God's plan in the Christian age embrace the conversion of all men. The gospel must be preached to all nations. Thus God visits "the Gentiles to *take out of them* a people for his name." Acts 15:14. Among the finally saved will not be found all of any one generation, or all of any one nation; but some out of every age, and every tongue will join in the song to the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood, *out of* every kindred, and tongue, and people, and nation." Rev. 5:9.

From the very nature of the case, the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. The devil is the same, excepting that the experience of six thousand years has made him more artful in seducing men and women into sin. The fallen race is the same, only that each succeeding generation degenerates physically, mentally, and morally, till the world becomes fully ripe for her final doom. This is seen in the metallic image of Dan. 2. Here five universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly monarchies, Babylon, Persia, Grecia, and Rome, are severally represented by gold, silver, brass, and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass, and to iron, but the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, is represented by iron mixed with miry clay.

God's plan to convert sinners, and to save all who would obey him, and believe in Jesus, has

been in operation about six thousand years. A crucified and risen Jesus has been preached with the Holy Spirit sent down from Heaven for more than eighteen centuries; yet the world has not been converted. And the prospect of its conversion to Bible holiness never looked darker than at the present time. In the forcible words of another* we would inquire:

"And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are *we* mightier than they? The apostles could not convert the world; are *we* stronger than *they*? The martyrs could not convert the world; can *we* do more than *they*? The church for eighteen hundred years could not convert the world; can *we* do it? They have preached the gospel of Christ; so can *we*. They have gone to earth's remotest bounds; so can *we*. They have saved 'some,' so can *we*. They have wept as so few believed their report; so can *we*. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? 'It would take to all eternity to bring the millennium at the rate that modern revivals progress,' said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth rock. And what hope is there that they will progress more rapidly? Is it in the word of

*Preface to Voice of the Church.

God? Glad would we be to find it there. Sadly we read that 'evil men and seducers shall wax worse and worse, deceiving and being deceived.'

"Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with Him unless we first suffer in his cause?"

"No doubt the world might be converted if they desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the millennial era might have shone upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored ten long years before one sinner yielded to the claims of the gospel? Shall we look to the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where eighteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth claim for themselves the dubious title of Christian nations?"

Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even then in their midst, to withdraw themselves from the world, and cherish the untold virtues of secluded life? Surely, after eight hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, Behold the commencement of a converted world.

"But will not the gospel then prove a failure? That depends upon what is to be expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, then, if it is not done, it will prove a failure. But if the gospel was preached 'to take out of the Gentiles a people for His name,' then it is not a failure. If it was given that God might in infinite mercy and love 'save some,' then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed out of every nation, and kindred, and tongue under heaven, then it is not a failure. If it was given that the vales and hills of Paradise restored might teem with a holy throng who shall be 'equal to the angels, and be the children of God, being the children of the resurrection,' then it is not a failure. If it was given that the elect

might be brought into one great family of holy ones, then it is not a failure. And was not this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theater of their easy triumph there slumber the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, 'How long! O Lord,' goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death, it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of Righteousness which shall glow above the bosom of Paradise regained."

The millennium of Rev. 20 is to open with the revelation of the Son of God from Heaven, the destruction of the living wicked, the resurrection of the just, and the change to immortality of the living righteous. It is a period in which Christ will reign personally with the just of all ages who have suffered with him. 2 Tim. ii, 12. This period is bounded at each end with a resurrection. Christ plainly declares that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John 5:28, 29. And Paul testifies "that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. But it is left to the Revelator to place these resurrections one thousand years apart, at each end of the millennium.

"And I saw [not a converted world, but] thrones [of judgment] and they sat upon them, and judgment was given unto them." Mention is then made of that portion of the martyrs of Jesus who had been beheaded, and also the victors over the beast, his image, and his mark, representing all the righteous; then is added, "They lived [were raised to life] and reigned with Christ a thousand years. But the rest of the dead [the wicked] lived not again [were not raised from the dead] until the thousand years were finished."

The doctrine of the temporal millennium being based upon false interpretations and incorrect quotations of certain portions of the sacred Scriptures, it is proper that we should here notice those texts usually quoted to prove the world's conversion, and show that they do not mean what they are said to prove.

1. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. As sufficient evidence that this text does not prove the conversion of the world, we quote the verse following it: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

2. The stone cut out of the mountain without hands, shall roll until it becomes a great mountain, and fills the whole earth. All the proof for the world's conversion, found in the above, is in quoting the text wrong. Here is the text as it reads: "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." Dan. 2:34, 35.

In this remarkable portion of prophecy, the following points are worthy of notice: (1) The stone smote the image upon his feet, and brake the iron, clay, brass, silver, and gold to pieces together. Here is destruction, not conversion. (2) They became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them. Here is illustrated the removal of all earthly governments. (3) Then the stone became a great mountain and filled the whole earth. In this prophecy the stone has nothing in common with the image. The image, a symbol of earthly governments and all wicked men, is first removed, and then the stone fills the whole earth.

But if it be said that the dashing of the heathen, (Ps. 2:9,) and the breaking of the image (Dan. 2:34), mean the conversion of the world, then Paul's words, "The God of peace shall bruise Satan under your feet shortly," mean the conversion of Satan.

3. A nation shall be born in a day. Here is another incorrect quotation. Isa. 66:8, reads: "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This text has no allusion to the conversion of sinners; but evidently refers to the resurrection of the just.

4. "The kingdoms of this world are become the

kingdoms of our Lord and of his Christ." But let it be borne in mind that this is under the third woe, when it is also said, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:15, 18.

5. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. 24:14.

Those who teach the world's conversion would have the gospel preached to all nations, every individual hear it, believe it, obey it, and all become holy by it. What then? the end? No; not until the world has enjoyed a sinless period of one thousand years. Some hold that the one thousand years of Rev. 20 are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years. But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted and made holy by it. And we find it far from intimating that a world would be converted, and remain so one thousand years, or three hundred and sixty-five thousand years. The text simply states,

(1) "And this gospel of the kingdom shall be preached in all the world,"

(2) "For a witness unto all nations,"

(3) "And *then* [not one thousand years later, nor three hundred and sixty-five thousand; but *THEN*] shall the end come."

6. "They shall beat their swords into plough-

shares and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:3. See also Isa. 2:4.

Please notice that Micah 4:1, speaks of the exalted state of the professed church of Christ in the last days. Mountains mean earthly governments. The church, here represented by "the mountain of the Lord's house," was to be exalted above the hills. It was to be established in the tops of the mountains.

Verses 2-5 is a statement, not of what the Lord declares would take place in the last days, but what the multitudes of popular professors, who are looking for the conversion of the world, would say. The statement commences thus: "And many nations shall come and say." Verse 2. It is man, not God, that says, "And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Verse 3.

But the Lord speaks in verses 6 and 7, as follows: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." "In that day" when "many nations" are prophesying of peace and safety, the Lord's remnant people are driven out and afflicted.

But we have more and very decisive testimony in regard to the state of the nations in the last days. The Lord speaks by his prophet thus: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near. Let them come up. Beat your ploughshares into swords, and your pruning-hooks

into spears." Joel 3:9, 10. Instead of the nations' no more lifting up the sword against each other, in the last days, "evil shall go forth from nation to nation," and "the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace." Jer. 12:12; 25:32.

This subject may appear still more clear and forcible by arranging what many nations say, and what the Lord says, side by side as follows:

MANY NATIONS SAY.

THE LORD SAYS.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. Micah 4:2, 3.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near. Let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Joel 3:9-12.

To this agree the words of Paul: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:2, 3. How strikingly is this saying of peace and safety fulfilled in the preaching of the temporal millennium, the conversion of the world, and the prophecy of peace among the nations; while Scripture and facts combine to show that

the world is sinking lower and lower, the wicked are waxing worse and worse, and the nations are making far greater preparations for war than at any former period.

7. All shall know the Lord, from the least to the greatest. Heb. 8:11.

This is in the promise of the new covenant, and relates, first, to the condition of each individual with whom the new covenant is made; and, secondly, to the fullness of the blessings of the gospel when all are brought into harmony with God in the everlasting state. Both ideas are embraced in the promise. But that every individual will be converted, or that all of any generation this side of the immortal state, will be converted and come to the knowledge of God, the Scriptures do not teach.

This promise is made concerning those with whom the Lord makes the new covenant. Now, although everything has been done that can possibly be done to ratify the covenant, or make it of force, yet we cannot say that it is actually made *with* any individual until that individual is brought into covenant relation with God. But when men are so brought into covenant relation with him, according to the promise, the law of God is written on their hearts. Then they know God. John says, "And hereby we do know that we know him, if we keep his commandments." 1 John 2:3. This, of course, cannot apply to the unconverted. None who remain impenitent are embraced in the promise.

8. The glory of the Lord shall fill the earth as the waters cover the sea.

"But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition as it came from the hand of the Creator, and the gift of immortality to the meek of all ages. "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:9-11.

9. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." See Isa. 65:17-25; also Chap. 11:6-9.

This prophecy is said to be a figurative description of the condition of things during the tempo-

ral millennium. We, however, regard it as a prophetic description of the state of things after the restitution of the earth and man to their primeval glory. Before the fall, man was upright, and the earth and all that God had created upon it, as viewed by the Creator, were seen to be "very good." Gen. 1:31.

The Scriptures do not teach the annihilation of all things by the fires of the great day, and the creation of all new things for the future state. But they do distinctly teach the restitution of all things. Thus saith the great Restorer: "Behold, I make all things new." Rev. 21:5. Isaiah and the Revelator both speak of the new heavens and the new earth. The prophet Isaiah is either giving a figurative description of a very happy condition of things in this mortal state, or he is portraying the literal glories of the restitution after the second advent and the resurrection of the just. To the figurative view we find serious objections:—

(1) Our temporal millennium friends, in order that all parts of their figurative theory may harmonize, must have in their figurative new heavens and earth, figurative houses, figurative vineyards, and they must figuratively eat the figurative fruit thereof, and be obliged to suffer from figurative wolves, and figurative lions, figuratively feeding with figurative lambs and figurative bullocks, to say nothing of the presence of figurative serpents. But it is said that the gospel is to convert all these wolves and lions and serpents. Then we reply, that if they are converted, they are no longer wolves and lions and serpents, and during the entire period of the millennium there will be nothing but lambs and doves. Therefore, the proph-

ecy has no reference to the temporal millennium. It must apply to some other period.

(2) The apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. He says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:5-7, 13.

No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God. And it is a remarkable fact that the promise of God referred to by the apostle is found only in the sixty-fifth chapter of Isaiah. Thus, the apostle links the three worlds together. Are the first two worlds literal? so is the third. Is the new earth, mentioned by Isaiah, figurative? So are all three worlds figurative. If they are all literal, then we see a harmony in Scripture respecting them. But if they be regarded as figurative, then we are left to the following conclusion:

In the days of figurative Noah, the figurative heavens and earth being overflowed by figurative water, perished figuratively. But the figurative

heavens and earth which are now, are reserved unto figurative fire, against the figurative day of figurative judgment and figurative perdition of ungodly figurative men. Nevertheless, we, according to his figurative promise, look figuratively for figurative new heavens and new earth wherein dwelleth figurative righteousness.

True, the sacred writers use figures and parables. But we feel bound by sacred obligations to believe that God in his word means just what he says, unless the connections show good reasons why a figure or parable is introduced. If God does not mean what he says in his word, who will tell us what he does mean? In case that God does not mean what he says, the Bible ceases to be a revelation, and God should give us another book to teach what this one means. But the Bible is the very book in which he has plainly spoken, and revealed his truth to us.

With this view of the sacred Scriptures we see spread out before us the living realities of the new earth, in all their grandeur and glory, as when Adam was lord of Eden. Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall?

But when the figurative interpretation of the Scriptures is adopted, the new heavens and the new earth of Isaiah and the Revelation may be made to mean almost anything fancy may suggest. Such liberties taken with the word of God, have led the skeptic to say that the Bible is like a fiddle, on which any tune can be played at pleasure.

Having examined the principal texts quoted to prove the conversion of the world, and a period of universal peace and holiness in this mortal state, and seen that they do not mean what they are said to mean, we will now call attention to some of the many direct proofs that no such state of things can exist prior to the second advent.

1. The prevalence of the little horn. "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." Dan. 7:21, 22. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Verse 18. Here it will be seen that the little horn makes war with the saints until they take the kingdom; and when they once obtain the kingdom, they hold it forever, even forever and ever. Where, then, is there room for that period of peace and triumph of the church called the temporal millennium?

2. The apostasy. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for 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. Remember ye not that when I was yet with you I told you these things? And

now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:1-8.

The apostle is here speaking of the day of the coming of the Lord. He is guarding the church against deception in being led to expect the coming of Christ too soon. He states what must come before the appearing of the Lord. Is it the temporal millennium? the triumphs of the world's conversion? No; it is the sad apostasy, the falling away, and the manifestation of the Man of Sin, who will continue his blasphemy until the coming of the Son of Man, when he will be destroyed. Where, then, is room for one thousand years before the coming of the Lord, during which time all men will love and serve God?

3. The wicked continue with the righteous, as illustrated by the parable of the wheat and tares, until the end of the Christian age.

"Another parable put he forth unto them, saying, The kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13:24-30.

The friends of the modern doctrine of the world's conversion find this parable directly in their way, and they have wearied themselves in laboring to explain it away. But as our divine Lord, by special request, gave an explanation of it, modesty suggests that we accept his explanation, and there let the matter rest:

"Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Verses 36-43.

We simply repeat, "The field is the world."
"The good seed are the children of the kingdom."

"The tares are the children of the wicked one." Let both grow together until the harvest." "The harvest is the end of the world."

4. Persecution and tribulation were to be the portion of the church of God in all ages. The apostle speaks of the faithful who had lived and suffered before, who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:36-40. He also points to the future, and says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

5. The last days of human probation have been regarded as the favored period for the completion of the great work of converting the world. But the prophets of the Old Testament nowhere represent God as saying that the last days would be glorious. Jesus and the apostles of the New Testament never speak of the last days as a period of triumph to the church; but, rather, as the days of her peril, which demand especial watching; the days of her mourning and tears and importunate prayers for deliverance. Paul describes the last days thus: "This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blas-

phemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3:1-5.

6. The last days embrace the very last day, reaching down to the coming of the Son of Man. The days of the coming of the Son of Man, were to be like the days of Noah and of Lot. "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke 17:26-31.

Then the wickedness of the wicked was such that God could bear with them no longer. And when their measure of iniquity was full, he visited them in wrath. There is a wonderful similarity between the days of Noah and Lot, and ours. Then men were given up to the love of the things of this life, as they are at the present time. Then they were abandoned to lust and crime, fitly illustrating the terrible records of our times. As God manifested his wrath then in flood and in fire, so now the vials of his wrath, unmingled with mercy, only wait for the interposing arm of mercy to be

removed, when they will be poured out upon the ungodly.

7. Destruction, not conversion, awaits the world at the very time when many popular professors cherish the delusive hope of a good time coming. They see no danger, and brand as fanatical alarmists those who obey the prophetic injunction, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. But, says the apostle: "When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:2. At the very time when the Lord, by the prophet Joel, is saying, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong," chap. 3: 9, 10, they are fulfilling the prophecy of Micah, which says, "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, . . . and they shall beat their swords into ploughshares, and their spears into pruning-hooks, nation shall not lift up a sword against nation; neither shall they learn war any more." Chap. 4: 2, 3.

8. The way to destruction is broad, and many go in it; and the way to life is narrow, and but few find it. When one asked Jesus, "Are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 23, 24. Again it is recorded, "Enter ye in at the strait gate; for wide is the gate, and

broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. The doctrine of the world's conversion, and that of universal salvation, are both directly opposed to this passage. The one has the way to life narrow at first, but growing wider, until all walk in it; while the other has the way to life always wide enough for all the world. To be of real service to Universalism the text should read: Wide is the gate, and broad is the way that leadeth to life, and all go in thereat; because strait is the gate, and narrow is the way, which leadeth unto destruction, and none can find it. But our Lord states a great fact in this passage, which existed when spoken, ever had existed, and which would exist until the close of probation; namely, that the way to destruction was broad, and many would go in it; and that the way to life was narrow, and few would find it.

But when the few of each successive generation, from righteous Abel to the close of probation, who have bent their lonely footsteps in the narrow path to Mount Zion, shall reach their everlasting rest, they will constitute that "great multitude which no man could number, of all nations, and kindreds, and people, and tongues," arrayed in Heaven's purity and brightness. Not one of these had come out of that imaginary period of a converted world. No, not one. What an imposing scene! "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great trib-

ulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7: 13, 14.

Sermon Three.

THE SECOND ADVENT.

TEXT: Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. John 14: 1-3.

Jesus was soon to leave his disciples, and ascend to the Father. And in his words of instruction and consolation, he was preparing their minds for that event which would prove a great grief to them. His presence constituted their joy. His absence would be their sorrow. "Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast." Matt. 9: 15. The real friends of our Lord will ever desire his tangible presence. A worldly church, whose affections are placed upon the things of this life, will enjoy his absence quite as well. Those who truly love their divine Lord will receive the word relative to his return with all gladness.

Our Lord was tenderly introducing to his disciples the subject of his ascent to Heaven. "Little children, yet a little while I am with you." John 13: 33. "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Verse 36. This statement caused distress and con-

sternation in the minds of the disciples, and led Peter to say to his Lord, "Why cannot I follow thee now? I will lay down my life for thy sake." Verse 37. Then follow the comforting words of the text, assuring the sorrowing disciples that their Lord would come again, and receive them to himself.

Jesus also assured them that the Father would give them "another comforter," even the Spirit of truth, which should dwell with them, and be in them. Chap. 14: 16, 17. The words, another comforter, suppose two, at least. The one was the person of our divine Lord. The other is the Spirit of truth. Both were comforters of the church. Christ was such in a special sense while with his disciples. The other was to abide with the church, to administer the blessings and gifts of the Holy Spirit to the church, until her absent Lord should return in glory to take her to himself. Then the days of her mourning, and fasting, and griefs, will be over forever. With such a faith and hope, the waiting church of Jesus Christ may well sing:

"How bright the vision! Oh, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

And while the church waits in joyous expectation of speedy deliverance, her Lord "saith, Surely I come quickly," to which the church responds, "Amen. Even so, come, Lord Jesus." Rev. 22: 20, 21.

The certainty of the second advent of Christ, and the manner and object of his coming, are

points of thrilling interest to all who love our Lord Jesus Christ.

He will *appear* the second time. Paul speaks directly upon this point, "So Christ was once offered to bear the sins of many. And unto them that look for him, shall he *appear* the second time without sin unto salvation." Heb. 9:28. Again he says, "Looking for that blessed hope, and the glorious *appearing* of the great God, and our Saviour Jesus Christ." Titus 2:13.

Another apostle testifies to this point thus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall *appear*, we shall be like him, for we shall see him as he is." 1 John 3:2.

The second advent of Christ will be personal and visible. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. Jesus, as he was addressing his disciples upon the subject of his second advent, pointed forward to the generation who should witness the signs of that event in the sun, moon, and stars, and said: "They shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:30. See Mark 13:26; 14:62; John 14:3. And at the ascension of Christ, two angels declared to the anxious witnesses: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts 1:2.

The apostle testifies to the personal and visible appearing of Christ in language not to be misunderstood. He says: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God."

1 Thess. 4:16. See also Titus 2:13; 1 John 3:2.

When the Lord shall be revealed from Heaven in flaming fire, sinners then living will be destroyed, and the earth will be desolated. "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; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9; 2:7, 8. See also Matt. 13:26-30, 37-43; 3:12; Luke 17:26-30; Isa. 13:9; 6:8-11; 24:1-3; 34:1-15; 28:21, 22; Jer. 4:20, 27; 25:32-38; Zeph. 1:2, 3, 7-18; 3:6-8.

When Christ appears the second time, the righteous dead will be raised, and the living righteous will be changed to immortality. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. Again the apostle testifies to this point: "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

The church will then be no more separated from

her adorable Redeemer; but, with all the endowments of immortality, will "ever be with the Lord." The apostle states that they will be caught up in the clouds to meet the Lord in the air. Will they return to the earth immediately? Or will the Lord lead them up to the eternal city of the saved?

Jesus had plainly told his disciples that he would leave them. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now, *but thou shalt follow me afterward.*" John 13:36. Jesus was soon to go up to the Father. The disciples could not follow their Lord then; but afterward, at the time of his second advent and the resurrection of the just, they should follow him up to Heaven, as he should return to his Father.

The disciples were pained to learn that their Lord would leave them. And he would comfort their troubled hearts by saying to them, "In my Father's house are many mansions." "I go to prepare a place for you." "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

It is true that the earth made new, Rev. 21:5, when the holy city shall come down from Heaven upon it, verse 2, will be the final inheritance of the righteous. But Peter, with faith and hope inspired anew by the resurrection of Christ, points to Heaven as the place where the inheritance is reserved, and says: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible,

and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1:3-5. In this case the apostle refers only to the holy city, the metropolis of the inheritance complete. The redeemed will remain in the city above, and reign with their Lord in judgment, Rev. 20:4, during the seventh millennium.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his soon return to bestow immortality upon the dead and living righteous, is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it thus: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hasting unto the coming of the day of God." 2 Pet. 3:12. And Paul again, after speaking of the descent of the Lord from Heaven, the resur-

rection of the dead in Christ, and their ascent with the living righteous to meet the Lord in the air, says, "Wherefore comfort one another with these words." 1 Thess. 4:18.

The second coming of Christ is a subject of great importance to the church. We conclude thus from the amount of testimony relative to it, in connection with the resurrection of the just, and the judgment, found both in the Old and New Testaments. Popular orthodoxy may cast it aside as not essential to the Christian faith, yet it may be traced through the sacred Scriptures, as made prominent by prophets, Jesus, and apostles. The Bible dwells upon essentials. It does not deal in non-essentials. When the Lord in his word gave his people a rule of faith and practice, he was careful to leave the non-essentials all out. "All Scripture is given by inspiration of God, and is profitable," says Paul; "and let all the people say, Amen!"

The doctrine of the second appearing of Christ, made so very prominent in the Scriptures, is lost sight of by those who receive theories not found in the Scriptures. Thus the fulfillment of all the threatenings of God's word, relative to the swift-approaching day of wrath, and the revelation of the Son of God in flaming fire, to destroy the inhabitants of the earth, as they were once destroyed by water, are put far into the distant future, if not completely lost sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

The second personal appearing of Jesus Christ is most absurdly applied to several different things. Some teach that death is the second coming of Christ. This is not only a violation of plain Scripture dec-

larations, but of the laws of language. There can be but a single second advent of Christ, while this misty sentiment has as many appearings of Jesus as there are deaths. The early disciples did not receive the idea that death was the second coming of Christ. Peter, seeing the beloved John, "saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21:21-23.

So far were the disciples from holding that death was the second coming of Christ, that when they understood their Lord to intimate that John might remain until his return, they at once concluded that he would not die; and from them went this saying abroad. No; instead of receiving the idea that the second advent of Christ, in any sense whatever, took place at death, they regarded it as an event that would forever put an end to the power of death over the righteous.

And what foggy theology is this that makes death the second appearing of Christ! He is coming as the Lifegiver, and the believer's best friend. Death is the life-taker, and man's last enemy. 1 Cor. 15:26. Christ is coming to give life to the just, and to destroy him that hath the power of death, that is, the devil. Heb. 2:14. Mark this: The devil has the power of death, and, in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Lifegiver, having passed under the dominion

of death, and having been gloriously raised from the embrace of the grave, triumphantly says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of the grave [hades] and of death." Rev. 1:18. The devil holds the power of death. Christ holds the keys of death and the grave, and at his second appearing he will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory. Astonishing, that modern theologians should assert that death is the second coming of Christ!

Again, conversion is said to be the second coming of Christ. Then there are as many second comings of Christ as there are conversions. There can be but one second appearing of Jesus Christ. And, again, the manifestations of the Holy Spirit are said to be the second advent of Christ. Hence, men talk of the spiritual coming of Christ, and his spiritual reign for one thousand years. But here, also, they are involved in the difficulty of a plurality of second comings of Christ; for in this case they would have Christ appear at each gracious manifestation of the Holy Spirit. There can be but a single second advent of Christ.

But more than this, those who talk of a spiritual coming and reign of Christ have things badly confused. May the Lord help them to see the difference between the manifestations of the Holy Spirit, and the personal presence of Christ at his second appearing, while we appeal to the Scriptures. "I will pray the Father," says Jesus, "and he shall give you another Comforter." John 14:16. This language implies more than one comforter. When Christ was with his people, he was their comforter. In his absence, the Father was to send another

comforter, even the Spirit of truth. During the absence of the Son, the Holy Spirit was to be his representative, and the comforter of his dear, sorrowing people. The facts in the case are distinctly stated in the following impressive words: "But now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:5-8.

And yet again, the Shakers see the second appearing of Christ in the person of Ann Lee. And the Mormons see the fulfillment of the prophecies relative to the coming and kingdom of Christ in the gathering of "the latter-day saints," at Salt Lake. And the Spiritualists generally agree in saying, Lo, here is the second advent of Christ in the manifestations of Spiritualism.

In the prophetic discourse of Matt. 24 and 25, covering the entire Christian age, our Lord, after speaking of the tribulation of the church under Papal persecutions, says of our time: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24. The word *then* in this passage points to a specific period of time when "Lo, here is Christ, and lo, he is there," would be heard. Our Lord here describes the spiritual deceptions of the

present age. False christs arose not far from the first advent to deceive the Jews in regard to that event (Matt. 24: 5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

The "Time of the End," a work of no small ability and importance, properly calls the doctrine of the temporal millennium a modern novelty.* From this popular error of a temporal millennium and spiritual reign of Christ, have grown the mystical applications of the plainest declarations of Scripture relative to the second appearing of the Lifegiver, to death, to conversion, to the manifestations of the Holy Spirit, to Shakerism, to Mormonism, and to Spiritualism.

How forcible are the words of our Lord when applied to the subject before us: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24: 23. No one need fail to see who the men are who are crying, "Lo, here is Christ, and lo, he is there!" The

*Dr. Henshaw, the late Bishop of Rhode Island, in his treatise on the second advent, says: "So far as we have been able to investigate its history [temporal millennium], it was first advanced by the Rev. Dr. Whitby, the commentator, and afterward advocated by Hammond, Hopkins, Scott, Dwight, Bougue, and others, and has been received without careful examination by the majority of evangelical divines of the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor, who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the premillennial advent, and personal reign of Christ with his saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory."

"Daniel Whitby, D. D., who is thus referred to, was born A. D. 1688, in England, and died A. D. 1727. In the development of his theory, he denominated it 'a new hypothesis.'"
—*Time of the End*, pp. 295, 296.

Lord continues, in verses 25 and 26: "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." Our Lord is here dwelling upon what he has just before told them. His subject is still the teachings of those who cry, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert, go not forth." Or, if you hear proclaimed from the popular pulpits of our time, "Behold, he is in the secret chambers," Christ's second coming is spiritual, at death, or at conversion, "believe it not." And why not receive such mystical teachings? The reason is given in the next verse:

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." We are very happy that our Lord has not only pointed out false christs and false prophets, and has warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms. The vivid lightning flashing out of the distant east, and shining even to the west, lights up the whole heavens. What, then, when the Lord comes in flaming glory, and all the holy angels with him? The presence of only one holy angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake and become as dead men. The light and glory of one angel completely overpowered those strong sentinels. The Son of Man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels. Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

Sermon Four.

THE TIME OF THE END.

TEXT: But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Dan. 12: 4.

The time of the end noted in the text is not the end itself. It is evidently a period of time just prior to the end. In the time of the end many were to run to and fro, and knowledge upon the grand subject before the prophet's mind was to be increased.

The words of the book, named in the text, are undoubtedly the prophecy of Daniel, the several chains of which reach down to the close of all earthly kingdoms at the second coming of Christ.

Shut up the words, and seal the book. Prophecy is history in advance. To the prophets themselves, their own prophecies could afford but little light, the prophetic scenery spread out before them being the history of the future. The apostle, speaking of the prophecies relative to the plan of salvation, embracing the sufferings of Christ at his first advent, and also the glory that should follow at his second advent, says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have

preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." 1 Pet. 1: 10-12.

The prophecies relative to the first advent of Christ were not an especial light to the prophets in their day. But they were given for the benefit of the believing about the time of their fulfillment. From the very nature of the case, they were, in a degree at least, shut up until about that time. So with those prophecies which relate to the second advent. They were not designed for the especial benefit of the prophets, the apostles, the martyrs, or the reformers; but they are an especial light to those who live in the time of the end. The book was to be shut up and sealed until that period of time should arrive, called the time of the end. What then?

Many shall run to and fro. Whether this be fulfilled in turning and searching to and fro in the Scriptures for light upon the subject of the fulfillment of prophecy, or by men called of God to the work, traveling to and fro with the message from God to the people upon this subject, the fulfillment is evident. Both have been done within the last half century as never before.

Duffield on Prophecy, p. 373, says: "The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."

Clarke says: "*Many shall run to and fro.* Many shall endeavor to search out the sense; and knowledge shall be increased by these means.

This seems to be the meaning of this verse, though another has been put upon it; viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and *thus* knowledge shall be increased."

Gill says: "*Many shall run to and fro, and knowledge shall be increased*; that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains nor cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

And knowledge shall be increased. This does not mean general knowledge; but the words must be limited to the subject presented to Daniel. The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and the judgment. Chapters 11 and

12 are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of many. Chap. 12:1, 2. In verse 6, one says to "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" The end of the wonders is the close of those scenes connected with the judgment. In the next verse the answer is given by the man clothed in linen, with a most solemn oath, with both hands raised to heaven.

But says Daniel: "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Verse 8. The prophet here makes earnest inquiries relative to the scenes connected with the second advent. Read the angel's reply: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Verse 9. The prophecy of Daniel, which points distinctly to the period of the second advent, was closed up, and sealed, till the time of the end. What then? In verse 4, Daniel was told that in the time of the end many should run to and fro, and knowledge should be increased. This relates to the theoretical part of the work. But, in verse 10, the angel's answer to the earnest inquiry of the prophet, relates to the work of preparation, and the results of the great Second Advent movement. He says: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

Here are two classes, the wicked and the wise. The wise are those who are being purified and made white. They are wise in reference to the things of God, and the kingdom of Heaven. They understand

by the opening prophecies the events which terminate the wonders shown to the prophet. They see these things clearly, believe, prepare, and rejoice in the blessed hope. Here we should be impressed with the practical bearing of the Second Advent faith and hope. The truly wise, those who are being purified, and made white, and tried, understand. They will listen to the voice of warning, and will be instructed, and will understand that the day of the Lord is coming, and hasteth greatly. They will be waiting and watching, and will be ready when the Lord shall come. Of these Paul speaks: "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. Or, as Peter exhorts: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:14. Again, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Verse 11.

But the wicked shall do wickedly, and none of the wicked shall understand. They do not seek for the Spirit of truth. They are led by the spirit of error. They doubt, scoff, and mark their course of rebellion against the truth of God by doing wickedly. May God pity the blind sinner.

That there is a period of time in which the church is especially to look for the second coming of Christ, is evident. Many, however, take the ground that it was right for the early Christians to look for Christ's second coming in their day, that it has been scriptural for the followers of Christ in each generation since to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time.

It is true that some of the early church received the idea that Christ would come in their day. And it is evident that the Thessalonian church thus believed from the fact that the apostle in his second epistle to them, corrects this error. He says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for 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." 2 Thess. 2:1-4.

From this testimony we conclude that there were those who had taught the Thessalonians to expect the second advent in their day. But the apostle exhorts them not to be troubled with this idea, and warns them against being deceived by it. He then states that the day of Christ would not come, except there came a falling away first, and that Man of Sin (the Papacy) be revealed. He points the church of Christ down over the period of the apostasy, and the twelve hundred and sixty years of Papal supremacy, to near our time, and guards all the way with a warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer: At that point the time of the end commenced, when the prophecy of Daniel was to be unsealed, knowledge on the subject of Christ's coming was to be increased, and many run to and fro.

What a beautiful harmony in the testimonies of the angel and of Paul. The angel says to Daniel,

"The words are closed up and sealed till the time of the end." Paul says to his brethren, "That day shall not come, except there come a falling away first, and that Man of Sin be revealed." The apostle's warning reaches down to the time of the end, where the words were to be unsealed. This plainly shows that the last half century has been the period for the subject of the second advent to be brought out, and this the only time that the church of Christ could scripturally look for the coming of the Lord.

Sermon Five.

THE CHURCH NOT IN DARKNESS.

TEXT: But ye, brethren, are not in darkness, that that day should overtake you as a thief. 1 Thess. 5: 4.

For the consolation of those in the church whose hearts might bleed with bereavement, the apostle undertakes to dispel their griefs by removing their ignorance concerning those who sleep in Jesus. He addresses the church at Thessalonica thus: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with

the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Chap. 4: 13-18.

The apostle would not have the church ignorant concerning the dead. He would have them instructed relative to the hope that may be cherished of those who fall asleep in Jesus. The church believes that "Jesus died and rose again," and that God "brought again from the dead our Lord Jesus Christ." Very well; "So them also which sleep in Jesus will God bring with him." As certainly as he brought his Son from the dead, and took him up to his own throne, just so certainly will God also bring from the dead all who sleep in Jesus, and will take them up to Heaven, and place them on the throne of the Son.

The day named in the text is not the day of the believers' death. The apostle, in giving instruction for the comfort of the church under bereavements, does not point to death as the gate to endless joys, through which the pious dead immediately pass to God's right hand, where there are fullness of joy and pleasures forevermore. No. They sleep in Jesus. And their slumbers will not be broken till the last trump shall awake them. The apostle looks forward over the still-remaining long period of the slumbers of the just, to the descent of the Lord from Heaven, the resurrection of the righteous dead, and the change of the living righteous to immortality, as the glad hope of the just of all ages.

These (not the terrors of death and the grave),

are the grand events that introduce the glories of the life to come. To *these*, the prophets, Christ, and the apostles, have distinctly pointed as the consummating events of the believers' hope, and the source of their anticipated joys. After spreading before us these events which introduce the burning glories of the day of God, the apostle concludes his remarks upon this branch of the subject by this remarkable sentence: "Wherefore comfort one another with these words." Thus the apostle distinctly states the manner and object of the second advent of Jesus Christ, and treats the doctrine as if it were a legacy to the church, given to be a source of consolation and comfort, especially to those mourning in consequence of bereavements.

He continues: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4. Paul here speaks prophetically, and describes the state of things just prior to the end. He designates two classes by the words *ye* and *they*. The word *ye* represents those whom he calls brethren, who are well instructed relative to the times and seasons, and therefore are awake, and waiting and watching for their Lord. The word *they* represents those who treat the subject of the coming of Christ as not worthy of their especial attention; therefore, while some are sounding the

alarm, they see no evidences of the soon coming of the Lord, and are saying, Peace and safety.

The apostle continues: "Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Verses 5-9.

The two classes, the position of each, and the destiny of both, are distinctly stated. Certainly those who teach that the day of the Lord will come on all as a thief in the night, have not fully examined the subject. For their especial benefit, we will repeat the points of difference, thus:

YE	THEY
Have no need that I write unto you. Verse 1.	Shall say, Peace and safety. Verse 3.
Ye, brethren, are not in darkness, that that day should overtake you as a thief. Verse 4.	The day of the Lord so cometh as a thief in the night. Verse 2.
Ye are all the children of the light. Verse 5.	For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. Verse 7.
Let us not sleep as do others. Verse 6.	
God hath not appointed us to wrath, but to obtain salvation. Verse 9.	Sudden DESTRUCTION cometh upon them. Verse 3.

No truth of Inspiration can be more clearly declared than that "surely the Lord God doeth nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting

men and nations with judgments, God has sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warnings. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners since the days of righteous Lot have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ, were rejected, "Because"—as he said to Jerusalem when warning the people of the destruction of their city

and temple—"thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation spoken of by Daniel the prophet stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of Inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that God will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations. No, no, indeed! Before the vials of Jehovah's unmingled wrath shall be unstopped in heaven, and poured out into the earth, upon the shelterless heads of the unbelieving, the world will be fully warned. Before the Son of Man thrusts in his sickle to gather the precious harvest of the earth, that harvest must be fully ripened for the heavenly garner. And before the vine of the earth shall be gathered for the winepress of the wrath of God, her clusters must also be fully ripened. Rev. 14:14-19. And the last message of fearful warning to the people will ripen and prepare the believing for salvation, and also the unbelieving for destruction.

Sermon Six.

NOAH'S TIME, AND OURS.

TEXT: But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be. Matt. 24: 36, 37.

The prophetic discourse of Matt. 24 and 25 was given by our Lord in answer to the inquiry of his disciples, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Chap. 24: 3. Here are two questions; one relating to the destruction of Jerusalem; the other to the second coming of Christ. The text relates to the latter.

We solemnly believe that the day and hour, and even the year, of the second advent are purposely hidden. Some of the prophetic periods reach to the time of the end, while others extend still further down very near the end itself, to an event of which we shall speak hereafter, yet none of them reach to the coming of the Son of Man. The prophecies clearly point to the period of the second advent, but do not give the definite time of that event. But many suppose that the text proves that nothing may be known of the period of the second advent. In this they greatly err, as may be seen from the following reasons:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: "Now learn a parable of the

fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Verses 32, 33. No language can be more direct. No proof can be more complete. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of Man be. Said God to Noah, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6: 3. The period of the flood was given to the patriarch. And under the direct providence of God he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message has gone forth.

3. Those who claim that the text proves that nothing may be known of the period of the second advent, make it prove too much for their own unbelief. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels who wait around the throne of Heaven to receive messages relative to

the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand.

An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in Heaven, neither the Son, but the Father." This is the correct reading, according to several of the ablest critics of the age. The word *know* is used in the same sense here that it is by Paul in 1 Cor. 2:2: "For I determined not to know [make known] anything among you save Jesus Christ and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is, to *make known*. . . . His [Christ's] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*: 1 Cor. 2:2: "I came to you *making known* the testimony of God; for I determined to *make known* nothing among you but a crucified Christ."

Albert Barnes, in his Notes on the Gospels, says, "Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as 1 Cor. 2:2."

The Father will make known the time. He gave the period of the flood to Noah, which well

represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of Daniel, during the great Advent movement of 1840-44.

And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." So when the waiting, watching, weeping, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time.

As we look back to the great Advent movement, to the bitter disappointment in 1844, and to the numerous efforts to adjust the prophetic periods by many of the first-day Adventists since that time, and the numerous disappointments which have followed, we can but feel the force of the words of the prophet: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. 12:22-25.

"I will speak," saith the Lord, "and the word that I shall speak shall come to pass." The voice of God will be heard from on high in the midst of

the awful scenes just preceding the second advent. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of Heaven, from the throne, saying, *It is done.*" Rev. 16:17. See also Joel 3:16; Jer. 25:30.

The burden of the prophecy of Ezekiel, quoted above, evidently is time. "The days are prolonged, and every vision faileth." God will make this proverb to cease, by speaking himself. In this way the Father will make known the time, a work not given into the hands of men, angels, nor even the Son.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. In definite time we would find relief from the state of suspense to which our present position subjects us. The Lord appeals to us thus: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:35-37.

One of the fatal consequences of not watching is distinctly stated in Rev. 3:3: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The consequence of not watching will be ignorance of the time. What will be the consequence of watching? The inference is unavoidable, that it will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from Heaven, saying, "I have both glorified it, and will glorify it again." The disci-

ples understood these words from Heaven, while the people that stood by said it thundered. John 12:27-29. So will the waiting, watching disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand the voice. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

In comparing Noah's days, and ours, the Lord continues: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like that before the flood, while the ark was preparing. Noah preached and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot.

But the Lord calls Noah into the ark. And by the hand of Providence the beasts are led into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as some-

thing wonderful; but it is soon explained away by the wiser ones, so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. It is a day of unusual feasting and sports. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day some are being joined in marriage. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they, too, are covered with water, so that there is not a resting place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billow. Safe from the flood; for God "shut him in."

By most people the evidences of the soon coming of Christ are considered insufficient to base faith upon. But mark: the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been con-

demned. But a hundred times more convincing evidences come pouring in upon us, that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no-one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have found a wide field in which to doubt, and a broad road to perdition. While those

who have wished to believe, have ever found everlasting rock on which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warnings of danger, and blinded by cares, pleasures, and riches. An unbelieving and infidel race will be eating, drinking, marrying, building, planting, and sowing. It is right to eat and drink to sustain nature; but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting, and sowing, necessary for convenient shelter, food and clothing, are right; but the world has gone wholly after these things, so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the judgment. This world is their god, and all their energies of body and mind bow down to serve it. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another;

their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:6-9.

Most dreadful day! And is it near? Yes, it hasteth! It hasteth greatly! What a description given by the prophet! Read it, and as you read, try to feel how dreadful will be that day: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

Now we hear the "peace and safety" cry from the pulpit, and all the way along down to the grog-shop. "Where is the promise of his coming?" is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and

the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

The last plagues, in which is filled up the wrath of God, now bottled up in Heaven, waiting for mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy-seat, and put on the garments of vengeance, nevermore to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all Heaven, Let them alone. The groaning, weeping, praying church on earth, who in the last message employs every power to sound everywhere the last note of warning, lest the blood of souls be found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord: "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." Rev. 22:11.

Now the ministers of truth have a message to the people, and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard as steel, hoping that a few may be reached, gathered into

the truth, and saved. But then they will have no message. Now their prayers and strong cries go up to Heaven in behalf of sinners. Then they will have no spirit of prayer for them. Now the church says to the sinner, Come; and Jesus stands ready to plead his blood in his behalf, that he may be washed from his sin and live. But then salvation's hour will be passed, and the sinner will be shut up in darkness and black despair.

It will be a day of mourning, and lamentation, and famine for hearing the words of the Lord. "I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:10-12.

Now, the word of the Lord may be heard; but sinners, in and out of the churches, with few exceptions, do not prize it. Then, it will not be heard; for the watchmen, set to watch and sound the alarm of danger, will be called down from their high stations. Now, the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or, may be, drives the humble servant of Christ from his door. But then will he go in search for it. "They shall wander from sea to sea, and from the north even to the east," but they cannot hear it. "They shall

run to and fro to seek the word of the Lord, but shall not find it." From city to city, from State to State, from one country to another, will they go to find a man commissioned of high Heaven to speak the word of the Lord, but such an one is not to be found. All such will then have finished their high commission. The word of the Lord! The word of the Lord! Where can we hear it? is heard in every land. One general wail—the word of the Lord! goes up to Heaven, but the heavens are brass. Then will the people turn and rend the false shepherds, who deceived them with the cry of "peace and safety." Children will reproach parents for keeping them back from walking in the truth, and parents their children.

The miser now loves his money, and holds it with an iron grasp. But it will be said in that day, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3. Now, silver and gold may be used to God's glory, for the advancement of his cause. But in that day, "they shall cast their silver into the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. 7:19.

Sermon Seven.

THE KINGDOM.

TEXT: 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. Dan. 2:44.

THE second chapter of Daniel introduces five universal kingdoms which were to succeed each other. The first four kingdoms are earthly and perishable. The fifth is immortal, and will stand forever. The first four kingdoms are represented by the great metallic image, the several parts of which are composed of gold, silver, brass, and iron mixed with clay. When these shall be broken in pieces, and entirely removed, then will the immortal kingdom fill the whole earth. We will now call attention to Dan. 2:31-45.

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

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whole earth. This is the dream; and we will tell the interpretation thereof before the king."

But first let us notice some important points mentioned in this dream:

1. The stone smote the image upon his feet.
2. Then was the iron and clay, the brass, the silver and gold, broken in pieces.
3. The wind carried them away, like the chaff of the summer threshing-floors, so that no place was found for them. No language can describe destruction more complete.
4. Then, and not till then, the stone that smote the image became a great mountain and filled the whole earth.

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. 10:8-10. 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." The Medo-Persian kingdom succeeded Babylon. See chap. 5:28: "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." The Medo-Persian was the second universal kingdom, represented by the breast and arms of silver.

Verse 39 (last part): "And another third kingdom of brass, which shall bear rule over all the earth." In chap. 8:5-7, 21, 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." The fourth kingdom is generally admitted to be Rome. 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 2:1: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." Cæsar Augustus was 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 potters' clay, and part of iron, the kingdom shall be divided." 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 kingdom should be broken. Some of them should be strong as iron, and some feeble as clay. Yet as iron cannot be permanently united 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. Next come the words of the text, which distinctly point to the period of the setting up of God's imperishable kingdom:

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." The kings mentioned in the text are most certainly the ten kings, or ten kingdoms, of the divided fourth kingdom; for they are the subject of discourse. The phrase, "In the days of these kings," does not refer to the days of the kingdom of Babylon, of Media and Persia, of Greece, nor to the days of Rome

before it was divided into ten kingdoms. But it does refer to Rome after it had been divided into ten kingdoms, represented by the ten toes of the image. Therefore the kingdom was not set up at the time of the first advent of Christ. Neither could it be set up, according to the text, until the Roman kingdom should be divided into the ten kingdoms, which division took place between the years A. D. 356 and 483. The setting up of this kingdom is evidently a future event.

The stone did not smite the image on the head, Babylon; nor on the breast, Media and Persia; nor on the sides, Grecia; nor yet on the legs, Rome Pagan. The stone did smite the image on his feet. But it could not smite the feet before they existed, and they were not in being till several hundred years after the first advent of Jesus Christ. We still wait for the dashing of the image, or the destruction of all earthly governments, before the stone shall become a great mountain and fill the whole earth, or the immortal kingdom be fully established in the earth.

The stone has nothing in common with the image. 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 first broken, and cease to exist; then, and not till then, does the stone fill the whole earth.

The kingdom here mentioned is not a spiritual kingdom established in the minds and hearts of mortal men. In no sense of the word whatever can it be said that the kingdom was set up about the time of the first advent of Christ. If it be said that the kingdom of grace was set up by our

Lord Jesus Christ at his first advent, then we inquire, Had God no kingdom of grace before that time? 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.

It is true that the phrase, "It shall break in pieces and consume all these kingdoms," gives the idea that the kingdom of God, for a time, is cotemporary with perishable kingdoms. And in view of this fact, many adopt the popular view of the spiritual reign of Christ, the conversion of the world, commonly called the temporal millennium. Some others, who reject the spiritual reign, suppose they have a strong-hold in this phrase for the mixed millennium, the literal reign of Christ on the earth with the immortal righteous of all ages, among the mortal nations. But we reject both these views as being opposed to the plainest declarations of the sacred Scriptures, and invite attention to one which we regard as scriptural and harmonious.

The establishment of the eternal kingdom is by a succession of events, the first of which occurs prior to the destruction of earthly governments.

1. The Son of God, at the close of his ministration for sinners, and before his second appearing, will receive the kingdom from the Father. In the seventh chapter of this prophetic book we read these words: "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 domin-

ion, which shall not pass away, and his kingdom, that which shall not be destroyed." Dan. 7:13, 14. This language describes a grand transaction in Heaven between the Father and the Son. The Son, at his second advent to this world, does not approach the Father. So far from this, that the apostle represents the Father as remaining in Heaven, and sending his Son. "And he [the Father] shall send Jesus Christ, which before was preached unto you." Acts 3:20.

The words of the Psalmist are to the point: "Ask of me [says the Father to the Son], and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. Before the Son makes his second advent to this world, he receives from the Father "dominion, and glory, and a kingdom." The heathen are his, and the uttermost parts of the earth are his possession. Thus the God of Heaven sets up the kingdom by investing his Son with royal authority before sending him to manifest it in the earth among his enemies.

2. After the coronation of the King of kings, the opening heavens will reveal him coming in grandeur and in glory, leading on the armies of Heaven to the last great conflict with the beast, the false prophet, and the kings of the earth. See Rev. 19. "His eyes were as a flame of fire, and on his head were many crowns." "And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.*" His mission then will be to "judge and make war." On one side will be the beast, and the kings of the earth and their armies; and on the other side will be

the King of kings, followed by all the holy angels. The armies of Heaven achieve a glorious victory. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

In Rev. 19 we see the complete destruction of all wicked men, or the dashing of the nations in pieces as a potter's vessel, or the image broken by the stone, and utterly destroyed and removed like the chaff before the wind. The destruction of the enemies of the Lord, represented by the several names of "man of sin," "mystery of iniquity," and "that wicked," is thus described by the apostle—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

3. At the second advent of Christ, the righteous dead will be raised, the living righteous will be changed, and thus the subjects of the eternal kingdom will be made immortal. 1 Thess. 4:14-18; 1 Cor. 15:51-55. This is the first resurrection at the commencement of the millennium.

4. The immortal subjects of the kingdom will ascend with their Lord to the eternal city, and reign with him in the judgment of the wicked a thousand years, during which time the earth will be desolate. We have seen from New-Testament testimony that all wicked men will be destroyed at the second advent. See 2 Thess. 1:7-9; 2:7, 8; Matt. 13:26-30, 37-43; 3:12; Luke 17:

26-30. The prophets of the Old Testament clearly describe the desolation of the earth during the millennium. See Isa. 6:8-11; 13:9; 24:1-3; 34:1-15; 28:21, 22; Jer. 4:20, 27; 25:32-38; Zeph. 1:2, 3; 3:6-8.

5. At the close of the millennium, the wicked will be raised from the dead. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. They will then be destroyed. "And fire came down from God out of Heaven, and devoured them." Rev. 20:9. Satan, and all the fallen angels, and all wicked men, will then be consumed by the fire of Jehovah's wrath. Rev. 20:10; Matt. 25:41; 2 Pet. 2:4; Jude 6. In the general conflagration of that time, the old earth and atmospheric heaven will pass away from the face of Him that sitteth on the great white throne. Rev. 20:11. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." 2 Pet. 3:10.

6. From the old earth, melted and cleansed from sin and sinners, will come forth, molded by the hand of the great Restorer, the new earth, free from all the marks of the curse. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1. Then will be fulfilled the words of David: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:10, 11. And Christ refers to the same in his sermon on the

mount. "Blessed are the meek ; for they shall inherit the earth." Matt. 5:5.

It is at the close of the one thousand years of Revelation 20, after the final destruction of all God's enemies, that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:18, 27. Then will the kingdom in all its parts—the King, the subjects, the territory, the holy city being the metropolis—be complete. Then the stone will have become a great mountain, so as to fill the whole earth.

We have seen that the establishment of the immortal kingdom will be by a succession of events. The kingdom in its first stage, when set up in Heaven, by the God of Heaven, is represented by a stone cut out of the mountain. When complete and fully established in the earth, it is represented by a mountain filling the whole earth. The kingdom, in its stone condition, is cotemporary for a while with the perishable kingdoms of this world. Hence it is said that "it shall break in pieces and consume all these kingdoms." Dan. 2:44. This accomplished, and the earth restored to its Eden glory, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, will be the eternal inheritance of the redeemed.

Contrast with this harmonious series of events in the establishment of the kingdom, that view which has the kingdom established on the earth when Christ comes, and the one-thousand-years' reign of

Christ with his people on the new earth. That view necessarily has Satan let loose on the new earth, after the saints, with Christ in their midst, have enjoyed its glories for a thousand years! Then Satan's vast army, "the number of whom is as the sand of the sea," is raised from the dead out of the new earth! and, with Satan at their head, come tramping up over the fields of living green on the breadth of the new earth! to surround the city of the saints. And to crown the absurdity of this position, fire comes down from Heaven and consumes the vast multitude of the wicked of all ages upon the new earth! In our opinion, the inconsistencies of this view have led many to adopt the mixed millennium, and follow on in the almost endless fancies of what is called the Age-to-Come.

If it be objected that our view of the subject has the city of the redeemed resting upon the old earth before it shall be regenerated by fire, we reply: This may be in the plan of God, that all sinners may see what they have lost, that the redeemed may witness the terrors of that death from which they are saved, and that the assembled intelligences of the universe that have not sinned, may also be impressed with the holiness and dignity of the divine law, the penalty of which is death.

Tremendous execution! Satan, and all the angels that revolted with him, and all men who have died in their sins, from the murderer Cain, down to the last sinner that shall refuse salvation, perish in the lake of fire poured upon them as they gather around the city of the redeemed to take it. How fitting a place will the old world

be—the marks of the curse now doubly visible—for this terrible execution.

“And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley.” Zech. 14:4. At the close of the millennium, the Lord will stand upon the mount of his ascension; and, after his voice shall call forth the wicked dead, the mount will cleave asunder, leaving a plain sufficiently extensive to receive the New Jerusalem. Around this city, Satan and his vast forces will gather to take it. And at the very moment of attack, fire from Heaven will come down upon them to that extent that the vast scene, necessarily covering a large portion of the old earth's surface, is represented as a lake of fire and brimstone. Then “the elements shall melt with fervent heat, the earth also.” But whether that portion of the earth where the city shall rest, having been prepared by a miracle of divine power for the reception of the beloved city, will remain unaffected by the fires of that day; or whether the melting earth and heaven, fleeing from the face of Him that shall be seated on the great white throne, Rev. 20:11, shall be removed from the city during their regeneration by fire, may not be important to the present discussion of the subject. Either of these can be done by the power of Him who will do greater things in the grand work of the restitution.

THE TWO KINGDOMS.

Two conditions of the people of God are expressed in the Scriptures by the word kingdom:

1. God's arrangement in the future reward of those who shall be saved by grace. This we shall term the kingdom of glory. 2. God's arrangement to save men by grace. This we shall term the kingdom of grace. “Let us, therefore,” says Paul, “come boldly unto the throne of grace.” Heb. 4:16. A throne of grace supposes a kingdom of grace.

KINGDOM OF GLORY.

It will appear evident that the word kingdom in many cases refers to the future immortal kingdom, and cannot be applied to the means of grace. That the immortal kingdom was not set up at certain periods spoken of in the New Testament, will appear by referring to some of those Scripture expressions which apply to the future kingdom of glory. It was not set up when our Lord taught his disciples to pray, “Thy kingdom come.” Matt. 6:10. The prophets, Christ, and the apostles, all point the church forward to the coming and kingdom of Christ as the time of the consummation of her faith and hope, the end of her toils and sorrows, and the fullness of her joys. Hence, in the pattern prayer for the Christian church of all ages is the petition, “Thy kingdom come.”

The mother of Zebedee's children understood the kingdom 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 his kingdom. Matt. 20:20, 21.

Again, the kingdom was still future when our Lord ate the last passover with the twelve. He said to them, “I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” Luke 22:18.

But did Christ set up the kingdom before his ascension to Heaven? Just before his ascension, the disciples inquired, "Lord, wilt thou at this time restore the kingdom to Israel?" It was not then set up.

When James wrote his epistle, the immortal kingdom was yet a matter of promise. He says: "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 2:5.

Both Jesus and Paul associate the kingdom with the second advent. Jesus addresses those who are waiting for his coming and kingdom, thus: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36. In this connection he comforts his people with these precious words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Verse 32. Paul solemnly charges Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. The apostle also states that "we must through much tribulation enter into the kingdom of God." Acts 14:22. This address was made to those who were already Christians, yet they were not in the kingdom. The immortal kingdom is the reward to be given to all who march boldly on through tribulation here. And again he says, "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. This settles the question that there is a kingdom not to

be enjoyed by the saints till they put on immortality, or till they enter the immortal state, which the apostle says, verse 52, is "at the last trump."

The miniature exhibition of the kingdom of God at the transfiguration 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." Matt. 16:27, 28. "Till they see the kingdom of God." Luke 9:27.

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." Matt. 17:1-5. Notice the following points:

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. Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his second epistle, has given believers 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 unto 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. 1:16-18. 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.

KINGDOM OF GRACE.

It will also appear evident that in many instances the word kingdom applies to the means of grace, and can have no reference to the future kingdom. The word is so used in many of the parables of our Lord.

The parable of the wheat and the tares applies to the present imperfect state, when sinners may enjoy the means of grace, and not to the future state of glory. This is evident. But the sowing mentioned in this parable did not commence at the first advent of the Son of God. The children of the kingdom, and the children of the wicked one,

both appeared long before Jesus died for sinners. Abel and Cain represented the two classes. During the entire period from the time of these sons of Adam to the close of the day of grace, this parable has a clear and forcible application.

In this parable the word kingdom is used four times. Once it refers to the earth, which will be the territory of the immortal kingdom, and once it has a distinct reference to the future kingdom of glory when fully established in the earth. The word kingdom may refer both to the means of grace necessary to prepare men for the future life, and also to the future life itself. No doubt, in this parable both the kingdom of grace and the kingdom of glory are brought to view. They are very nearly related, the kingdom of grace reaching down very near to, and being preparatory to the enjoyment of, the kingdom of glory.

The parable of the mustard seed forcibly illustrates the kingdom of grace, embracing at first only our first parents immediately after the fall, and finally, in its grand results, embracing all the redeemed of every age, and from every land. "The kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. 13:31, 32.

The parable of the leaven hid in three measures of meal illustrates the work of grace in the believer's heart. "The kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Matt. 13:33. This parable teaches entire sanc-

tification of the mind and heart to God. The apostle expresses this sentiment when he says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

The parables of the treasure hid in the field, and of the pearl of great price, teach the value of salvation through Jesus Christ, and the sacrifices that should be cheerfully made to obtain it. "Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of Heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13:44-46.

The parable of the net that gathered good and bad fish, shows that although both good and bad men may be gathered into the church, the final separation will declare the true character of each. "Again, the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth." Matt. 13:47-50.

In Matthew 25, the kingdom of Heaven is likened to an Eastern marriage. This parable illustrates the action of the church just before, and not after, the second advent. "Then shall the

kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." In this connection our Lord points to a specific time, in which the work of divine grace upon the minds and hearts of believers would give them an experience that would be likened to an Eastern marriage.

The mental struggle in order to break away from the powers of darkness, and by faith receive the blessings of the kingdom of grace, is thus described by our Lord: "And from the days of John the Baptist, until now, the kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11:12. See Luke 16:16.

The apostle speaks of the blessings of the kingdom of grace thus: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. The connection shows that Paul applies the word kingdom to the present dispensation, and not to the future period of reward.

THE KINGDOM AT HAND.

John the Baptist came preaching in the wilderness of Judea, and saying, "Repent ye, for the kingdom of Heaven is at hand." Matt. 3:1, 2. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the gospel." Mark 1:14, 15. And as Jesus sent forth the twelve to the lost sheep of the house of Israel, he said to them, "And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:5-7.

We have now reached a very important point

in the discussion of this subject. Many will meet us here with the popular view that the kingdom was set up at the time of the first advent. They will use the phrase, "The kingdom of Heaven is at hand," expressed by John, Jesus, and the twelve, with force upon the minds of those who do not study the subject in all its bearings. But, as we have shown, in no sense of the word whatever was the kingdom set up at the time of the first advent of Christ. The words, "kingdom of Heaven," and "kingdom of God," have but two significations: first, the plan to save men by grace; and second, the future condition and reward of the saved. The plan of salvation, or the kingdom of grace, was instituted soon after the fall; and the reward of the saved, or the kingdom of glory, is future.

The Greek word translated "at hand," as used by Jesus, John, and the twelve, is *engizo*, and is defined by Greenfield as follows: "To approach, draw near. By metonymy, to be at hand, to impend. Matt. 3:2; 4:17; 10:7; Luke 10:9, 11; Mark 1:15." The immortal kingdom was not at hand, according to this definition, or the obvious meaning of the phrase, in the days of John and of Jesus. In fact, Paul warned the church at Thessalonica against the idea that the day of Christ—the day to destroy earthly kingdoms, and establish the immortal kingdom—was even then at hand. "Be not soon shaken in mind," says the apostle, "or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." 2 Thess. 2:2.

The Greek word translated "at hand" in this text is *enistemi*, and signifies, according to Greenfield, "To place in, or upon; to stand near, be at

hand, impend. 2 Thess. 2:2." In their bearing upon the subject of the kingdom, there is really no difference in the signification of these two Greek words. But, does Paul contradict John, Jesus, and the twelve? Certainly he does not.

What, then, did John and Jesus mean in proclaiming the kingdom of Heaven at hand? Not that the kingdom of grace was soon to be set up. No; that had been instituted more than four thousand years before that proclamation. Neither did they urge immediate repentance on the ground that the kingdom of Heaven was at hand in the sense of being the next universal kingdom! With this view, their fervent announcement would seem to lose its force. But their proclamation had direct reference to the wonderful manifestations of divine power and grace immediately to follow, during the work of confirming the covenant, Dan. 9:27; first, by Christ, for three and a half years, and by the apostles, Heb. 2:3, the same period of time. John looked forward to the ministry of Jesus, which was approved of God "by miracles, and wonders, and signs, which God did by him," Acts 2:22, and proclaimed the kingdom of Heaven at hand. And Jesus looked forward to his own ministry, and also to that of the apostles as "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following," Mark 16:20, and proclaimed the kingdom of Heaven at hand.

This view of the subject is sustained by the commission given by our Lord to the seventy: "Go your ways. Behold, I send you forth as lambs among wolves." "And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick

that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10 : 3, 8, 9. The kingdom of God in this connection can mean nothing more, and nothing less, than the manifestation of divine power and grace.

And with this agree the words of Christ addressed to the worthy scribe. "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Mark 12 : 34. This scribe was sound on the fundamental principles of God's government. He only needed to know Christ and the power of his great salvation, in order to enjoy all the privileges and blessings of the kingdom of grace.

Deception has been the work of Satan ever since he so successfully deceived Eve. He led the Jews to expect in the Messiah a ruling monarch, instead of the meek and lowly teacher, and finally the sacrifice for sinners. The Pharisees supposed the kingdom of Israel would then be established with outward show. "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; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17 : 20, 21. But was the kingdom within the unbelieving Pharisees? The marginal reading—"among you"—helps the case. What was then among them? Christ had just cleansed ten lepers who showed themselves to the priests, and one of them returned to give glory to God. In their midst were the wonderful manifestations of divine power and grace in the miracles of Christ; hence he said to the Pharisees, "The kingdom of God is among you."

At the time of the second advent, and the establishment of the eternal kingdom, the people will doubtless be under as great deception relative to the nature of the coming and kingdom of Christ, as the Jews were relative to his mission at his first advent. Then he came as the humble teacher of the people, closing his mission with giving himself a sacrifice for sinners. The Jews rejected Jesus because he did not meet their vain expectations. Satan led them to look for the coming of Messiah with outward show, and grandeur, when he was to come in humility. And now that he is to appear the second time in the clouds of heaven with power and great glory, Satan has the delusion prepared for the people, that Christ comes at death, at conversion, or in the outpouring of the Spirit of God. Jesus anticipates the heresies of our time, and says: "The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. 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." Luke 17 : 22-24.

But in order to enter the kingdom of glory, we must first be in the kingdom of grace, sharing all its privileges and blessings. The faithful John bears testimony: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. 1 : 9. John was in the kingdom of grace.

Paul to the Colossians delineates true Christian experience in a style wonderfully rich and full.

He sets forth the change necessary for a moral fitness to be partaker of the eternal inheritance, in words that should stir the soul, and burn their way to every Christian heart.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:9-14.

The apostle here sets forth real conversion. When compared with this, most experiences will be found spurious. True conversion is not always the work of a day, or of a year. It is, however, always an onward work, widening and deepening as it progresses. Those who are truly converted are delivered from the powers of darkness, and are translated into the kingdom of grace. In Christ they have a moral redemption, "even the forgiveness of sins." This passage has no reference to the physical redemption at the resurrection of the just. Its words of stirring interest describe the preparation necessary to inherit the eternal kingdom of God.

Sermon Eight.

THE JUDGMENT.

TEXT: 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.

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 shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:9, 10, 13, 14.

We have in this scripture a most impressive description of the Judgment. The Ancient of Days represents God, the Father. One like the Son of Man, who comes to the Ancient of Days, is our Lord Jesus Christ. Those who stand in his presence, either to minister or to wait, are not men, but angels. Compare Dan. 7:10 with Rev. 5:11. Daniel describes the opening of the Judgment of the righteous, which occurs in Heaven prior to the return of the Lord to this world to raise them from the dead. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of Man presents himself to receive the dominion of the world. Here he is crowned King of kings, and Lord of lords, with which title he afterwards comes to the earth. Rev. 19:11-16. But men are not present to witness this part of the Judgment, nor to

behold the coronation of Christ. It is the Father, and the Son, and the holy angels, who compose this grand assembly.

The thrones named in the text are not those of earthly governments, but thrones of judgment. The best authorities give the words "cast down" the opposite meaning. They render them "set up," or "established." Thus Adam Clarke says: "*The thrones were cast down*, might be translated *erected*; so the Vulgate, *positi sunt*, and so all the versions." Dr. Hales, in his "Sacred Chronology," vol. ii, p. 105, renders Dan. 7:9, thus: "I beheld till the thrones were erected, and the Ancient of Days sat," &c. The Douay version reads, "were placed;" and so Bernard, and Boothroyd and Wintle in the Cottage Bible. Matthew Henry, in his Exposition, renders it "set up." Of the original Hebrew word, Gesenius, in his Lexicon, says, *R'mah*, (1) To cast, to throw, Dan. 3:20, 21, 24; 6:17. (2) To set, to place, *e. g.*, thrones. Dan. 7:9; compare Rev. 4:2." The term used by the Septuagint is *θρόνοι ἐρεθίσαν*, which, literally rendered, according to Liddell and Scott, would be, "the thrones were set." Other authorities might be given.

The Judgment scene embraces the establishment of thrones and the sitting in Judgment of the great God, amid the brightness of that glory, feebly represented by fire and flame, surrounded by angelic hosts; second, the opening of the life-records of men, from which they are to be judged; and the Son of Man approaches the Ancient of Days, attended by multitudes of angels, here represented by the clouds of heaven, to receive dominion, glory, and a kingdom. This scene does not represent the second appearing of Christ

to this world, unless it can be shown that the Ancient of Days is here.

With these remarks upon the character of the Judgment, we will briefly call attention to the prophetic chain of that chapter, which shows our time in the history of earthly governments, and the comparative nearness of the Judgment. But to make this portion of symbolic prophecy more clear and forcible to the reader, we will first illustrate:

Suppose you were traveling a road with which you were unacquainted. You inquire of a stranger—he tells you that the 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 that, after leaving him and traveling awhile, you will come to a monument that can be seen a great distance; on the top of it you will see a lion, having eagle's wings. At a distance beyond that, you will come to another monument, having on it a bear, with three ribs in its mouth. Passing on still, you will at length arrive at a 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, hasting 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! The glorious reward of the just! The city of the great King! 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. 17:15], 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 eagle's 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 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 chapter 2. 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. 1:6-8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, chapter 4:31-37, 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."

The bear corresponds with the silver breast and arms of the image, and represents the Medo-Persian kingdom, which 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 1:1.

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."

The leopard corresponds with the brazen sides of the image of chapter 2, and illustrates Grecia. The four wings denote the rapidity of its conquests under Alexander. The four heads represent its

division into four parts, after Alexander died and his posterity were murdered.

Verses 7, 8: "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. 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."

The fourth beast corresponds with the iron legs of the image of chapter 2, and represents the Roman kingdom. The ten horns of the beast correspond with the ten toes of the image, and represent the ten kingdoms into which the Western empire of Rome was divided. But these verses will be particularly examined when we come to the angel's explanation. We will also pass over the words of the text in verses 9, 10, 13, and 14, which we have noticed.

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 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 arise 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 this: There were four beasts presented to the prophet, which represent four universal monarchs, no more, and no less. The fourth "beast was slain, and his body destroyed, and given to the burning flame." This denotes the destruction of all the living wicked. Next, the saints of the Most High take the kingdom, and possess the kingdom, not for 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 break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise 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."

These verses demand more extended comment. The points to be noticed, are,

1. The fourth beast, or fourth kingdom. No kingdom that has 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, the Roman empire was divided into ten kingdoms, as noticed in remarks on chapter 2. Thus, the ten horns are ten kings (kingdoms) that arose out of this empire.

3. The little horn. The characteristics of this

horn are, first, it speaks great words against the Most High; and, second, it makes war with, and wears out, the saints. The same character is described in Rev. 13:6, 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." Paul says, "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 characteristic of the man of sin; for his distinguishing acts are against God and his saints. In fulfillment of this part of the prophecy, the Roman apostasy has practically removed the second commandment 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 Catechism.

4. The time when the little horn, or the Papacy, arose. It came up among the ten horns, hence did not arise prior to 483, when the tenth horn came up. Three of the ten horns were plucked before the little horn on its way up. It was therefore 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, be-

fore the decree of Justinian (the 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 has 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, chap. 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 on the Apocalypse*, 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. 13:2.

5. The length of time this power was to continue. Daniel says, "A time, and times, and the dividing of time." John says, Rev. 13:5: "Power was given unto him to continue forty and two months." He was to make war upon the saints, the church; and in Rev. 12:6, we are told that the woman, the church, fled into the wilderness 1260 days; and in 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 the dividing of time, are 42 months, or 1260 prophetic days, or literal years.

6. The termination of the 1260 years. From 538, 1260 years would extend to 1798. Did anything transpire that year to justify the belief that the dominion of the Papacy ended at that time? 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 into captivity went into captivity; he that killed with the sword was killed (subdued) with the sword. Rev. 13: 10. His dominion was taken away by war.

Verse 26: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." See 2 Thess. 2: 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 the saints to death 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, the prison, and the sword. This he cannot do now, nor has he been able to do it since 1798. Papacy is com-

pelled 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 vail 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 like 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 blandishments 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."

Verse 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Thus the immortal kingdom of the Most High is located under, not above, the whole heaven. It

will therefore embrace the whole earth when it shall be purified by fire, and made new. Rev. 21: 5. Then will be fulfilled the word of the Lord by his prophets: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14: 21. "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2: 14.

Now let us see whereabouts we are in the prophetic chain. We have passed the lion, Babylon. We have gone by the bear with three ribs in his mouth. The sign of the leopard with four wings of a fowl and four heads has been passed. The dreadful and terrible beast with ten horns has been seen. We have passed 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.

Sermon Nine.

THE TIME.

TEXT: 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. Dan. 8: 13, 14.

The text is important, or it would not be in the Bible. The text may be understood; otherwise,

it is not a portion of God's revelation to man. What God has revealed, he designed should be understood. It is true that "the secret things belong unto the Lord our God." We have no business with them. "But those things which are revealed belong unto us, and to our children forever." Deut. 29:29.

Time is revealed in the sacred Scriptures. Time is important, or it would not be in the Bible. To class the prophetic periods with non-essentials is an insult upon the God of the Bible. In giving man a revelation, our gracious God gave the essentials, and left the non-essentials out of the book.

The definite time of the second advent of Christ is not revealed in the Bible. This fact, however, does not take from the prophetic periods any of their importance. They were designed to serve an important purpose; and just what purpose, is the object of this discourse to show.

We will first briefly define the terms employed in the text.

1. The two saints in conversation are Christ and Gabriel.

2. The vision embraces the three empires of Persia, Grecia, and Rome.

3. The daily sacrifice, and the transgression of desolation, represent Rome in its pagan and papal forms.

4. The sanctuary is that of the new covenant, or of the Christian age, and is in Heaven. It is the sanctuary of which Paul speaks in the book of Hebrews.

5. The host are the true people of God, who direct their worship to the heavenly sanctuary.

6. Both the sanctuary and the host are trodden under foot in the same sense that men now tread under foot the Son of God. Heb. 10:29.

7. The days are prophetic, meaning 2300 years, and their commencement and termination can be distinctly defined.

8. The cleansing of the sanctuary is not from physical uncleanness, but from the sins of the people. Much may be learned of the nature of the cleansing of the heavenly sanctuary at the close of the 2300 prophetic days, by the manner in which the typical sanctuary was cleansed on the tenth day of the seventh month of each year.

We will now notice each point stated, and give our reasons for the positions taken.

THE TWO SAINTS.

1. The two saints in conversation. The angel selected to especially instruct Daniel, says to him, in chapter 10:21, "There is none that holdeth with me in these things, but Michael your prince." Jude, verse 9, has the expression, "Michael the archangel." Archangel is the head over angels, as archbishop is head over bishops. But who is the archangel? The apostle, in 1 Thess. 4:16, says, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." And John 5:25, proves that it is the voice of the Son of God that wakes the dead to life: "The dead shall hear the voice of the Son of God; and they that hear shall live." These texts prove that Michael is the Son of God. Therefore the Son of God was one of the two heavenly beings. And as there were but two engaged in revealing

to Daniel the great facts of the vision, the angel Gabriel, mentioned in chapter 8:16; 9:21, is the other heavenly being. How beautifully grand the scene! The Son of God and the angel Gabriel in conversation! One inquires of the other, "How long the vision" concerning Persia, Grecia, and Rome? The other directs the answer to the prophet, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

THE VISION.

2. The vision relates to what the prophet saw respecting Media and Persia, Grecia, and Rome, as recorded in the eighth chapter of Daniel.

Verses 1, 2: "In the third year of the reign of King Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai." In these verses the term, "a vision," is mentioned three times. Referring to the same in verse 13, the question is asked, "How long shall be the vision?" The Son of God, in verse 16, commands Gabriel to make Daniel "understand the vision." And Daniel says at the close of his prayer, in chapter 9: "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision." This vision we will now consider.

Verses 3, 4: "Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other,

and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no 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." The symbol of the ram is explained in verse 20.

"The ram which thou sawest having two horns are the kings of Media and Persia." This vision does not begin with the empire of Babylon, represented by the head of gold in chapter 2, and the lion of chapter 7. It begins with the empire of Media and Persia, at the height of its power, prevailing westward, northward, and southward, so that no power could stand before it. The two horns of the ram denote the union of these two powers in one government. Compare this with the arms of the metallic image of chapter 2, and the bear, raising itself up on one side, of chapter 7.

Verses 5-8: "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

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notable ones toward the four winds of heaven." The symbol of the goat is thus 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, who 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 is represented by the leopard with four heads and four wings, of chapter 7, and by the brazen sides of the metallic image of chapter 2. It is predicted without the use of symbols in Dan. 11: 3, 4. These four kingdoms were Macedon, Thrace, Syria, and Egypt. They originated about B. C. 312.

Verses 9-12: "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." In verses 23-25, the symbol of the little horn is explained thus:

"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."

To avoid the application of this prophecy to the Roman power, pagan and papal, the Papists have changed 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. 7; 8; 11. 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 most of those who have opposed 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 is the following application of this comparison:

Great, <i>Persia.</i>	Very Great, GRECIA.	Exceeding Great, ANTIOCHUS.
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How easy and natural is the following:

Great, <i>Persia.</i>	Very Great, GRECIA.	Exceeding Great, ROME.
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(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 1:1. 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 north-west 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. 1:5; 17:14; 19:16. 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 Macedonia, 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. 8. 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. 106:24; Zech. 7:14.) 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 11:48.

(3) It was to cast down some of the host and of the stars. This is predicted respecting the

dragon. Rev. 12:3, 4. All admit that the dragon was Rome. Who can fail to see the identity of the dragon and the little horn?

(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. 28:49, 50.

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

(6) Rome has destroyed more of "the mighty and the 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 4:26, 27; Matt. 27:2; Rev. 12:4.

(8) This power is to "be broken without hand." How clear the reference to the stone "cut out without hands," that smote the image. Dan. 2:34. Its destruction, then, does not take place until the final overthrow of earthly powers. 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.

THE TWO DESOLATIONS.

3. The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, "The daily, and the transgression of desolation." These are two desolating powers; first, Paganism, then, Papacy. Of these, Paul, in 2 Thess. 2:3-8, says: "Let no man deceive you by any means; for 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. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." That which withheld the manifestation of the Papacy in Paul's day was Paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Dan. 8.

THE SANCTUARY.

4. The sanctuary. The definition of the word sanctuary is, "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. 25:8. The earth is not the sanctuary. Since man left Eden on account of transgression, the earth, or any portion of it, has not been a holy place, a sacred place, the dwelling of the Most High. The word sanctuary is used a hundred and forty-six times in the Bible, and is not applied to the earth in a single instance.

The church is not the sanctuary. The Bible never calls the church the sanctuary. But if a single text could be cited to prove that the church

is called the sanctuary, the following plain fact would prove beyond controversy that the church is not the sanctuary to be cleansed at the end of the 2300 days. The church is represented in Dan. 8:13, by the word host: "To give both the sanctuary and the host to be trodden under foot." The church and the sanctuary are two things. The church is the host, or worshipers, and the sanctuary is the place of worship, or the place toward which worship is directed.

The land of Canaan is not the sanctuary. Of the one hundred and forty-six 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. 8:13, 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. 15:17. "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. 78:53, 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.

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. 29:1. (1) The land of Canaan was the mountain of the inheritance. Ex. 15:17. (2) That mountain was the border of the sanctuary. Ps. 78:54. (3) In that border God built his sanctuary. Ps. 78:69. (4) In that sanctuary, God dwelt, by his representative, the glorious Shekinah. Ps. 74:7; Ex. 25:8. (5) In that border the people dwelt. Ps. 78:54, 55. These facts demonstrate that the same Spirit moved both these 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 re-

quest him to listen while a king of Judah points out the distinction:

"Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, 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. 20: 7-9. This language is a perfect parallel to that of Ps. 78: 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. 63: 18. No one offers this as direct testimony. As it is only an inference, a few words are all that is 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. 36: 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 Chronicles. This explains the whole matter. Isa. 64: 10, 11; Ps. 74: 3, 7; 79: 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 beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60: 13. This text needs little comment. The place of God's sanctuary, we 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. 37: 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. 9. Canaan was only the *place* of God's sanctuary, or habitation.

The sanctuary to be cleansed at the termination of the 2300 prophetic days, or, as we shall show, years, is not the sanctuary of the first covenant. Heb. 9: 1-7. This sanctuary exists at the end of the 2300 days, while that passed away with the first covenant. The sanctuary of Dan. 9, then, is the greater and more perfect tabernacle, not made with hands. Heb. 9: 11. The

sanctuary of the first covenant was typical of this. In chap. 8: 1, 2, the apostle says:

"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." Man pitched the typical on earth; the Lord pitched the antitypical in Heaven. The Jewish priests ministered in the earthly; Christ ministers in the heavenly. The earthly sanctuary was cleansed from the sins of the people on the last day of each yearly service of the Jews; the heavenly is cleansed from the sins of the people, once for all, at the close of the 2300 days. But of the cleansing of this sanctuary we will speak hereafter.

THE HOST.

5. The host. We have only to say on this point that the host embraces all the people of God who direct their worship to the heavenly sanctuary where their great High Priest ministers.

TRODDEN UNDER FOOT.

6. The sanctuary and host trodden under foot. The agents by which the sanctuary and host are trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. 8: 13; 11: 31; 12: 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 this should not be regarded as impossible, when the

New Testament shows us that apostates tread under foot the Minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. 10: 29; 8: 1, 2. If they can tread under foot the Minister of that sanctuary, they can tread under foot the sanctuary itself. It is not impossible that the pagan and papal desolation should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars, Dan. 8: 10, and when it is expressly predicted that the papal power should war against the tabernacle of God in Heaven. Rev. 13: 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. 32: 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 16: 23, 24. And when they had taken the ark of God from Israel, the Philistines deposited it in this temple. 1 Sam. 5. After Solomon had 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 12: 26-33; Amos 7: 13, mar-

gin. 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. 1:2; Ezra 1:7; 5:14; 2 Chron. 36:7. At a still later period, Satan established at Rome a temple or sanctuary of all the gods. Dan. 8:11; 11:31.

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. 2:4. And this papal abomination has trodden under foot the holy city, Rev. 11:2; 21:2, 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. 13:6; Heb. 8:2, 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. 10:29; 8:2, by making the pope the head of the church, instead of Jesus Christ, Eph. 5:23, and by leading men to the worship of that son of perdition, as one able to forgive past sins, and to 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 trans-

gression. 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.

THE TWENTY-THREE HUNDRED DAYS.

7. The twenty-three hundred days. We will now go back to

Verses 13, 14: "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."

Gabriel is next commanded to explain the vision to the prophet.

Verses 15-19: "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."

In the remaining verses of chapter 8, the angel explained the meaning of the ram, the goat, and the little horn. But he gave no explanation of the time in this chapter. The vision embraces Persia, Grecia, and Rome. And it is evident that twenty-three hundred literal days could not cover the duration of one of these kingdoms, much less all three of them. Hence, the days must be symbolic, a day for a year, even as the beasts and horns are shown to be symbols. And it is a fact that a symbolic, or prophetic, day is one year. Num. 14:34; Eze. 4:5, 6. Hence, the period is twenty-three hundred years.

But the angel did not explain the time in chapter 8. And, at the very close of the chapter, the prophet says, "I was astonished at the vision, but none understood it." It was the time alone that he did not understand, as all else had been explained in that chapter. But Gabriel did explain the time in chapter 9; so that in the first verse of chapter 10, he says that "he understood the thing, and had understanding of the vision." This understanding, therefore, he did receive in chapter 9.

This chapter 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 chapter 8, that he concluded that the twenty-three hundred days of treading under foot the sanctuary would terminate with the seventy 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 chapter 8: 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 now come to show 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 chapter 8. (2) In verse 22, Gabriel states that he has come to give Daniel skill and understanding. This being the object of Gabriel's mission, Daniel, who, at the close of chapter 8, did not understand the vision, may, ere Gabriel leaves him, fully understand its import. (3) As Daniel testifies at the close of chapter 8, 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, requests him to "understand the matter, and consider the vision." This is undeniable proof that Gabriel's mission in chapter 9, was for the purpose of explaining what he omitted in chapter 8. If any ask further evidence, the fact that Gabriel proceeds to explain the very point in question, most fully meets the demand.

Verses 24-27: "Seventy weeks are determined* upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins,

*The word here rendered *determined*, 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."

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 threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore 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."

These facts should be borne in mind: (1) The word rendered determined, verse 24, literally 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 next claims our attention. The date for the com-

mencement 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 threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Dan. 9:25.

We present the following important testimony from the *Advent Herald*. It is a calm, dispassionate vindication of the 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 Ptolmey, 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 Ptolmey 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 Ptolmey'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 1:41, margin. The Saviour was anointed at his baptism. Compare Acts 10:37, 38; Mark 1:10; Luke 4:18.

After being thus anointed, he went into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled," Mark 1:14, 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. 9, from which the seventy weeks are dated, is that of the seventh of Artaxerxes. Ezra 7. Indeed, speaking properly, there was no decree in his twentieth year; for by turning to Neh. 2:18, 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. 6:8, 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 7:11, '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 Aramic), 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 to 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 9: 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 sixty-nine 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 9.

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 commencement, intermediate dates, and final termination, are fully 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 connected with the great Advent movement 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 about the close of 1843 it was clearly

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 first seven weeks of the seventy mark the time of the work of restoring and building Jerusalem in troublous times, the great period must commence with the commencement of the work of restoring and building, which did not commence in the spring, on the first month, when Ezra started from Babylon, but after he had reached Jerusalem, in the autumn, probably on the seventh month. "For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem." Ezra 7:9. This would give two months for necessary preparations for the work of restoring and building to commence on the seventh month, immediately after the great day of atonement.

When it was seen that only 456 years and a fraction had expired before Christ, it was at once understood 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 that 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 at 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 vail 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. 16.

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 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, have openly denied the agency of Jehovah in the Advent movement, and have pronounced it the work of man.

Sermon Ten.

THE SANCTUARY.

TEXT: 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. Dan. 8:13, 14.

WE have seen that the earth is not recognized in the sacred Scriptures as God's sanctuary, that the church is not his sanctuary, and that the land of Canaan is not the sanctuary. The definition of the word is, "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. 25:8. Neither the earth, nor any portion of it, has been such a place since sin found its way into Eden.

The word sanctuary is used in the Bible one hundred and forty-six times, and not in a single instance does it apply to the earth, the land of Canaan, or the church. In one hundred and thirty-seven times it refers to two things, and only two: first, the sanctuary which was the center of the Jewish system of worship; and, second, the sanctuary of which Christ is the minister in Heaven. There are nine instances where the word sanctuary does not refer to the sanctuary of the Lord. In one text it is said that "Judah was his sanctuary." Ps. 114:2. The Lord of hosts "shall be for a sanctuary." Isa. 8:14. Moab had a sanctuary. Isa. 16:12. God is a little sanctuary. Eze. 11:16. The king of Tyre had

sanctuaries. Eze. 28:18. There were heathen sanctuaries. Dan. 8:11; 11:31. The "king's chapel," Amos 7:13, margin, sanctuary, was a rival sanctuary. See verse 9, where the sanctuaries, plural, of Israel are named. In these nine texts the word sanctuary does not refer to either the earthly sanctuary or to the heavenly; but in all these instances it derives its name from the sanctuary of the Lord.

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 a 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 was 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 in Heaven.

We gather our first instruction respecting the sanctuary from the book of Exodus. In chapter 24, 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. 8:5. 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 show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9.

We have 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 a habitation." Chap. 15:2. It is plain that even 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.

In the plan of its sanctuary, its walls on the north, the west, and the south, side, 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. 26:1-29, 31-37; 36:8-38; Lev. 16:2; Heb. 9:3.

The vessels of the sanctuary were all made after the pattern which the Lord showed to Moses. Ex. 25:9, 40. They were as follows: (1) The ark. This was a 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. 25:10-16, 21; 31:18; 32:15, 16; 37:1-5; Deut. 10:1-5; 1 Kings 8:9; 2 Chron. 5:10; Heb. 9:4. (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. 25:17-22; 37:6-9; 26:34; Heb. 9:4, 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. 30:1-10; 37:25-28; Luke 1:9-11. (4) The golden censer. This was used to burn incense before the Lord, particularly in the holiest. Lev. 10:1; 16:12; Heb. 9:4. (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 shown to Moses. Ex. 25:31-40; 37:17-24; Num. 8:4. (6) The table of showbread. 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 showbread was always kept before the Lord. Ex. 25:

23-30; 37:10-16; Heb. 9:2. (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. 27:1-8; 38:1-7. (8) The laver. This was made of brass, and contained water for the use of the priests. Chap. 30:18-21; 38:8. 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. 27:9-18; 38:9-20.

Moses erected the sanctuary. He 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. 40:17-21. He then hung up the vail in front of the ark, and thus divided between the holy places. Verse 21; 26:33; Heb. 9:3. He placed the table without the vail on the north side of the holy place, and set the bread in order upon it. Verses 22 and 23. He then placed the candlestick on the south side of the holy place, and lighted its lamp before the Lord. Verses 24 and 25. He placed the golden altar before the vail in the holy place, and burned sweet incense upon it. Verses 26 and 27. He set up the hanging for the door of the sanctuary, and 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. 15:2; 25:8, is now ready to receive the King eternal.

"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 and 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 testimony of the New Testament on this point? Then listen to 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 show-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 is 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. 9:1-5; 13:11. 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. 25:9, 40. "And thou

shalt rear up the tabernacle according to the fashion thereof, which was showed thee in the mount." Chap. 26:30. "As it was showed thee in the mount, so shall they make it." Chap. 27:8. "According unto the pattern which the Lord had showed Moses, so he made the candlestick." Num. 8:4. "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 7:44. "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. 8:5. "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. 9:23, 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. 8:2.

From Acts 7:45, 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. 9:23; 18:1; 19:51; Jer. 7:12. It is called the Lord's tabernacle. Josh. 22:19. It is called "the sanctuary of the Lord." Chap. 24:26.

In the book of Judges it is simply called "the house of God," located at Shiloh. Judges 18:31; 20:18, 26, 31; 21:2. In first Samuel it is termed the house of the Lord. Chap. 1:7, 24; 3:15. In chapters 1:9; 3:3, it is called "the temple of the Lord." In chapter 2:29, God calls it "my habitation," or tabernacle, margin. It still abode in Shiloh. Chap. 4:4. We now pass from the shadow to the substance. The typical sanctuary gave 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. 9:1, 2, 8, 9; Acts 7:48, 49.

2. That sanctuary was a figure for the time then present, or for that dispensation. Heb. 9:9. 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. 9:8; Ps. 11:4; Jer. 17:12.

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. 9:9-12.

5. The rending of the vail of the earthly sanctuary at the death of our Saviour evinced that its services were finished. Matt. 27:50, 51; Mark 15:38; Luke 23:45.

6. Christ solemnly declared that it was left desolate. Matt. 23:37, 38; Luke 13:34, 35.

7. The sanctuary is connected with the host.

Dan. 8:13. 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. 8:1-6.

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. 10:1-9; 9:6-12.

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. 9:23, 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. 8:1-6. 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.

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. 9:24. 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 seventy 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. 9:24; Matt. 23:32, 33; 21:33-43; 27:25.

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. 9:26, 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. 9:27; Matt. 26:28.

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; 11:22; Heb. 12:24. He brings to Daniel's view the new-covenant sanctuary, and informs him that before the close of the seventy 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. 9:24.

"Seventy weeks are determined upon thy peo-

ple, 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. 9: 24.*

The fact is plain 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. 8: 1, 2, which, about the close of the seventy 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. 40: 9-11; Lev. 8: 10, 11; Num. 7: 1; Dan. 9: 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. 2: 14, 17; where the offering of bulls and goats gave place to the great sacrifice, Heb. 9: 11-14; 10: 1-10; Ps. 40: 6-8; Dan. 9: 27; where the Levitical priesthood was superseded by that of the order of Melchisedec, Hebrews, chapters 5-7; Ps. 110; where the example and shadow of heavenly things was terminated by the more excellent ministry which it shadowed forth, Heb. 8: 1-6; and where the holy places, which were the figures of the true, were succeeded by the true holy places in Heaven, Heb. 9: 23, 24. We have seen that Gabriel did not explain the 2300 days and the sanctuary in Dan. 8. We now see that in Dan. 9 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. 8: 1, 2. "A glorious high throne from the beginning, is the place of our sanctuary." Jer. 17: 12; Rev. 16: 17; Ps. 11: 4. "For he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth." Ps. 102: 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. 26: 30-33, and is declared to be a correct pattern, or model, of that building. Ex. 25: 8, 9, 40, compared with chapter 39: 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. 28: 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. 9: 8. The temple was built on a larger and grander scale than the tabernacle; but its distinguishing feature, like that of the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings 6; 2 Chron. 3. This is clear proof that the heavenly tabernacle 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. 9: 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. 9: 8; 10: 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 9: 3; but is simply "*hagion*," holies. It is the same word that is rendered sanctuary in Heb. 8: 2. In each of these three texts, Heb. 8: 2; 9: 8; 10: 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."

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. 11: 19; Ps. 99: 1. (2) The golden altar of incense. Rev. 8: 3; 9: 13. (3) The candlestick with the seven lamps. Rev. 4: 5; Zech. 4: 2. (4) The golden censer. Rev. 8: 3. This heavenly sanctuary is called by David, Habakkuk, and John, "the temple of God in Heaven," Ps. 11: 4; Hab. 2: 20; Rev. 11: 19; "God's holy habitation," Zech. 2: 13; Jer. 25: 30; Rev. 16: 17; "greater and more perfect tabernacle," Heb. 9: 11; "the sanctuary and true tabernacle which the Lord pitched, and not man," Heb. 8: 2.

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 these 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. 28; 29; Lev. 8; 9; Heb. 7. The act preparatory to the commencement of the ministration in the earthly tabernacle, was the anointing of its two holy places and all its sacred vessels. Ex. 40:9; 30:26-29; Lev. 8:10. The entire work of the priests in the two holy places is summed up by the apostle, 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. 9:6, 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. 29:38-43; Num. 28:3-8; the burning of sweet incense upon the golden altar, when the high priest lighted the lamps every morning and evening, Ex. 30:7, 8, 34-36; 31:11; the special work upon the Lord's Sabbaths, and also upon the annual sabbaths, new moons, and feasts, Num. 28:11-31; 29; Lev. 23; and besides all this, the especial work for individuals as they should present their particular offerings during the year. Lev. 1-7. And, second, the yearly work in the most holy place, for the sins of the people, and for the cleansing of the sanctuary. Lev. 16. Thus each of the two holy places had its appropriate work as-

signed. 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. 40:34, 35. See also 1 Kings 8:10, 11; 2 Chron. 5:13, 14; 7:1, 2. In the door of the first apartment, the Lord stood and talked with Moses. Ex. 33:9-11. In this place, God promised to meet with the children of Israel, and to sanctify the tabernacle with his glory. Ex. 29:42-44; 30:36. In the holiest, also, God manifested his glory in a special manner. Ex. 25:21, 22; Lev. 16:2.

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 for himself. He laid his hand upon the head of the victim, to denote that his sin was transferred to it. Lev. 1:3. 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. 4. 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 ministration was changed from the holy place, where it had been continued through the year, to the most holy place. Lev. 16:2, 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 Lev. 16: "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 in 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. That 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. 9:7.

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 been borne into the sanctuary by means of the blood of sin-offering. Verses 16, 18-20, 33; Ex. 30:10.

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. 18:1; Ex. 28:38, 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. 8:1-6; Col. 2:17; Heb. 10:1; 9:11, 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, which was 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, we will 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 foundation of his work as priest in the heavenly tabernacle. On Jesus was laid the iniquity of us all, and he bore our sins in his own body on the tree. Isa. 53:6; 1 Pet. 2:24; Heb. 9:28. 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. 4:25; Heb. 9:11, 12, 24.

The ministration in the heavenly sanctuary is performed by the Melchisedec order of priesthood, in the person of our Lord. Ps. 110; Heb. 5-8. 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 example 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:

1. 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. 9:24. 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, was anointed. Ex. 40:9-11; 30:23-29; Lev. 8:10; Num. 7:1. And when this anointing was accomplished, that ministration began in the first apartment. Lev. 8-10; Heb. 9:6, 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. 10:12, 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 7:56. And if the Saviour is at "the right hand of the power of God" when descending from Heaven, as he testifies respecting himself, Matt. 26:64; Mark 14:62; Luke 22:69, 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. 8:2. 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. 8:1, 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 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. 9:8. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Chapter 10:19. But as has been before remarked,

the word rendered "holiest of all," is the same that is rendered "sanctuary" in chapter 8:2, and is not *hagia hagian*, holy of holies, as in chapter 9:3, but is simply *hagian*, 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 the 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. 9:12, 25, and "into the sanctuary," in chapter 13:11, is the same that in chapter 9:24, 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, has holy places, as really as 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. 4:1, 2; 16:17; Jer. 17:12. It must be the door of the first apartment, for that of the second apartment (which discloses the ark containing the ten commandments) is not opened until the sounding of the seventh angel. Rev. 11:19. 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. 4:5; Zech. 4:2. He also saw the golden altar of incense before the throne, and witnessed the ministration at that altar with the golden censer. Rev. 8:3. 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. 8:2-4; Heb. 9:2; Lev. 24:2-4; Ex. 40:24-27. The scene of this vision is the first apartment of the heavenly sanctuary. Here it was that John saw the Lord Jesus. Rev. 5:6-8.

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. 6:1-6.

That this was a view of the heavenly tabernacle, and not of the temple at Jerusalem, may be proved by comparing John 12:39-41, with Isa. 6:8-10. 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. 6:1; Rev. 4:2; both beheld the living beings with six wings; Isa. 6:2; Rev. 4:6-8; each heard from these beings a like song; Isa. 6:3; Rev. 4:8; and both beheld the golden altar before the throne. Isa. 6:6; Rev. 8:3; 9:13. 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. 6:9, 10; Heb. 9:25-28; and once for all our High Priest appears in each of the holy places. Heb. 9:11, 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. 9:12, and which, as our advocate, he offers for us in that sanctuary. Heb. 12:24; 1 Pet. 1:2; 1 John 2:1, 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. 9:28; 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 9; 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 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. 9:22-24. 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. 9:22-24. Then the fact of the cleansing of the heavenly sanctuary is plainly taught by 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 mani-

festated his glory, and which no one but the high priest could enter, was, according to the law, to be cleansed because of the sins of the people, which were borne into it by the blood of sin-offering. Lev. 16. And they overlook the fact that Paul plainly testifies that the heavenly sanctuary must be cleansed for the same reason. Heb. 9:23, 24. See also Col. 1:20. 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. 16; Heb. 9:6, 7; Rev. 11:19. 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 9:27, 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 the two-fold purpose, of 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 see that the cleansing of the sanctuary is an event 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. 16:5, 7-10, 20-22.

The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the children 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. 16:20, 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 from his people to a land not inhabited, but not to the grave; for the goat was sent away alive; nor into Heaven, for that is not an uninhabited land.

3. The goat received and retained all the iniquities of Israel; but when Christ appears the second time, he will be "without sin." Heb. 9:28.

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. 16: 7-10, 22.

6. The Hebrew name of the scape-goat, as will be seen from the margin of Lev. 16: 8, is Azazel. On this verse, Wm. Jenks, in his Comp. Com., has the following remarks:

"Scape-goat. See different opinion in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuellen, whom see. The Syriac has Azzail, the angel (strong one) who revolted."

7. At the appearing of Christ, as taught in Rev. 20, 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 the type of *Satan*.

Because it is said, "The goat shall bear upon him all their iniquities unto a land not inhabited," Lev. 16: 22, and John said, "Behold the Lamb

of God, which 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 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 in figure, and when fulfilled in fact, 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. 12: 29; Luke 11: 21, 22.

The great work of the 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 3: 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 from their iniquity. The cases of all men will then be forever fixed. "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 to *every* man according as his work shall be." Rev. 22:11, 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. 1:7, 8.

THE DISAPPOINTMENT.

Why were those disappointed who looked for the second appearing of Christ in the year 1844? This important question we believe can be answered in the most satisfactory manner. Our disappointment did not arise from mistaking the manner and object of the second advent; for no truth is more distinctly stated in the sacred Scriptures than the personal and visible second appearing of Jesus Christ to raise the righteous dead, change to immortality the living righteous, and to destroy the unbelieving world. Nor did our disappointment arise from misapplying the prophetic symbols of Daniel and John. A careful review of the subject confirms us that the application of these symbols made by the Adventists of 1840-44 was correct. Nor did our disappointment arise from a misapplication of the prophetic periods. The year-day theory is well sustained. The argument by which the original date of the seventy weeks of the ninth chapter of Daniel is

sustained, is invulnerable. And Adventists correctly held that the seventy weeks were a part of the 2300 days. These two points relative to the seventy weeks being correct, we had sufficient reasons for believing that the 2300 days would terminate in the year 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." Dan. 8:14. 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 is 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. 3, is the cleansing of the sanctuary. By a multitude of witnesses, we have proved that the tabernacle of God in Heaven 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.

William Miller and his associates were correct on three of the four fundamental points of the Advent faith. On one they were mistaken. Their views were correct relative to the literal and personal second advent, the application of the prophetic symbols, and their exposition of the great periods of Daniel and John. But they did not

understand the event to occur at the termination of the 2300 prophetic days. And their mistake on this one point does not affect the great Second Advent question, as most men suppose that it does. This one point scripturally corrected, the Second Advent faith stands on as firm a basis, to say the least, as before the disappointment. We therefore see no reason for denouncing that truly great and good man, Wm. Miller, as a false prophet, and the Advent faith as a failure, simply because he was mistaken on one point in four, and when that one mistake was of such a nature as to be scripturally corrected without in the least changing or weakening any other point. And here we would remark that other great men have made mistakes as well as Wm. Miller. The learned Prof. Bush, in a letter to Wm. Miller, said:

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they *should* be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or, in fact, to be *very* wide of the truth. In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the

high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your *chronology*."

Here Prof. Bush speaks frankly and truthfully, and his words of wisdom sustain the Adventists in the most objectionable feature of their faith. But what was the event for which he looked to mark the termination of the 2300 days? Let the following extract from the same letter to Wm. Miller answer:

"While I have no question that well-informed students of prophecy will admit that your calculation of *times*, with the above exception, is not materially erroneous, they will still, I believe, maintain that you have entirely mistaken the *nature of the events* which are to occur when those periods have expired. This is the head and front of your expository offending. You have *assumed* that the close of the 2300 days of Daniel, for instance, is also the close of the period of human probation—that it is the epoch of the visible and personal second coming of Christ—of the resurrection of the righteous dead—and of the dissolution of the present mundane system. All this I affirm to be gratuitously and groundlessly asserted. Admitting, as I readily do, that we have arrived at a momentous era of the world, and

that the expiration of these periods is to introduce, by *gradual steps*, a new order of things, intellectual, political, and moral, I still peremptorily deny that the Scriptures, soundly interpreted, warrant the expectation of any such sudden and miraculous disruption of the existing order of things, as yourself, and those usually termed Adventists, are in the habit of teaching.

"The great event before the world is not its *physical conflagration*, but its *moral regeneration*; and, for one, I am happy to think that by your own limitation, the question is so soon to be put to the test of indisputable fact. The 23d of March—if that is the time—will soon be upon us, and the truth or falsehood of one part, at least, of your scheme will then be decided. But even if years or centuries were yet to intervene, I should still be strong in my grand position, that you had mistaken *the nature of the events*.

"Although there is doubtless a sense in which Christ may be said to come in connection with the passing away of the fourth empire and of the Ottoman power, and his kingdom to be illustriously established, yet that will be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence. This is the common and prevailing belief of Christendom, and I have no doubt the true one."

Evidently, Mr. Bush looked for the conversion of the world as the event to mark the termination of the 2300 days. Both Mr. Miller and Mr. Bush were right on the time question, and both were mistaken in the event to occur at the close of the great periods. Mr. Miller held that the world would be regenerated by fire, and Mr. Bush,

by the gospel, at the end of the 2300 days. Mr. Bush would put Mr. Miller's views to the severe test of a few weeks only, while the conversion-of-the-world theory of Mr. Bush has had the terrible test of the last twenty-six years of apostasy, spiritual darkness, and crime. This period has been noted by departures from the faith of the gospel, and apostasies from the Christian religion. Infidelity in various forms, especially in the name of Spiritualism, has spread over the Christian world with fearful rapidity, while the dark record of crime has been blackening since Prof. Bush addressed his letter to Wm. Miller. If this be the commencement of the temporal millennium, may the Lord save us from the balance. Both these great men mistook the event to terminate the 2300 days. And why should Mr. Miller be condemned for his mistake, and Mr. Bush be excused for his unscriptural conclusion? Both rest in the grave, while we have opportunity to scripturally correct their errors by the light of the heavenly sanctuary. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

In the providence of God, in the seventh-month movement of 1844, the attention of the people was turned to the types of the law of Moses. The argument which had been given, that as the vernal types, namely, the passover, the wave sheaf, and the meat-offering, were fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent, seemed to be conclusive and satisfactory. The position taken

was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great high priest, would, on that day, come out of Heaven to bless his waiting people.

But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite idea of the tabernacle of God in Heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations—the daily and the yearly services—were, in the language of Paul to the Hebrews, “patterns of things in the Heavens,” “figures of the true.” Chap. 9. He also says of the work of the Jewish priests, in chapter 8, “Who serve unto the example and shadow of heavenly things.” His words mean simply this: In Heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all.

How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan. 8, in 1844, when, on the tenth day of the seventh month of that year, he entered the most holy place of the

heavenly tabernacle to make a special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary. The typical sanctuary was cleansed from the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of his own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle.

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month theory. It now appears evident that the conclusion that Christ would come out of Heaven on that day is not justified by the premises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which he would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that he would on that day come out and bless his waiting people, would be irresistible.

But let it be remembered that “the law having a shadow of good things to come” was “not the very image of the things.” In the shadow, the round of service, first in the holy place for the entire year, save one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of the heavenly sanctuary at his ascension, once for all. There he ministered till the time for the cleansing of the sanctuary at the close of the 2300 days, in the autumn of 1844. To accomplish this work, he then entered the most holy place once for all. Christ suffered upon the

cross—not often—but once for all. He entered upon his work in the holy place once for all. And he cleanses the heavenly sanctuary from the sins of his people once for all. His ministry in the holy, from his ascension in the spring of A. D. 31 to the autumn of 1844, was eighteen hundred and thirteen years and six months. The period of his ministry in the most holy can no more be defined before its close, than the time of his ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the seventh month, it proved nothing to the point that he would on that day come out of the most holy place.

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. 8: 14; Heb. 9: 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, Rev. 4:

1-5, 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. 11: 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. 3: 7, 8; Isa. 22: 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* (which is simply 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 the 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 who 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.

Sermon Eleven.

SAVING FAITH.

TEXT: Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb. 10: 35-39.

THE tenth day of the seventh month of the Jewish year 1844, came and passed, and left impressions upon the minds of believers not easily effaced; and although more than a quarter of a century has passed since the memorable period, yet that work has not lost its interest and force upon the minds of those who participated in it. Even now, when one who shared in that work, and who feels its hallowed influence rekindling upon his mind—if in obedience to the injunction of the apostle, when he says, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used"—shall speak of that solemn work, of that consecration of all, made in full view of eternal scenes, and of that sweet peace and holy joy which filled the minds of the waiting ones; his words will not fail to touch the feelings of all who shared the blessings of that work, and have held fast.

And those who participated in that movement are not the only ones who can now go back in

their experience, and feast upon the soul-reviving and faith-inspiring realities of the past. Those who have since embraced the Advent faith and hope, and who have seen in the three messages of Revelation 14, the past consecration and blessedness, the present work of preparation, and the future glory, may go back with us to the autumn of 1844, and with us share the rekindling of the heavenly illumination. Was that our Jerusalem, where we waited for, and enjoyed, the outpouring of the Holy Spirit? Then, as all Christians, as well as Christ's first disciples who were present on the occasion, have looked back to the day of pentecost with pleasure and profit, so may those who have embraced the doctrine of the Second Advent since the memorable seventh-month movement, look back to that period with all that interest which those can who participated in it.

The impressions made and left upon the minds of believers, were deep and lasting. However far he has since departed from God and his truth, there still remains upon the soul of the apostate some faint traces of the work. Let him hear the subject afresh; let the simple facts be again brought before his mind; and he will feel upon this subject as he can feel upon no other. And those who took part in that work, who are far backslidden from God, yet cherish regard for the word of God and Christian experience, will yet feel deeply over this subject, and the faith of many of them will be resurrected to new life.

The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to the world, and had separated

themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon-expected Lord and the holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face; and with inexpressible desires, they prayed, "Come, Lord Jesus, and come quickly." But he did not come. And now to turn again to the cares, perplexities, and dangers, of life, in full view of the jeers and revilings of unbelievers, who then scoffed as never before, was a terrible trial of faith and patience. But God did not forsake his people. His Spirit still abode upon them, and upon all who did not rashly deny and denounce the good work in the Advent movement up to that time. And with especial force and comfort did the words of the text come home to the minds and hearts of the tried, waiting ones.

"Cast not away therefore your confidence." Somebody had great confidence.

"Which hath great recompense of reward." This confidence is not to be condemned. It is approved of the Lord, and will meet its reward.

"For ye have need of patience." Those who had this confidence were brought into a position of extreme trial, calling for patience.

"That, after ye have done the will of God." Here they had the assurance that they had done the will of God, notwithstanding their disappointments and trials.

"Ye might receive the promise." It is important that they retain their confidence. It is their privilege and duty to hold fast the beginning of

their confidence firm unto the end, that they may receive the promise of God.

This scripture clearly delineates the hopes of Adventists, their disappointments, their trials, their present position, and their present duties. Do you ask, Why apply all this to the subject of the Second Advent? Answer: Because Paul's words forbid any other application. He continues, "For yet a little while, and He that shall come will come, and will not tarry." No one will, for a moment, question that the Second Advent is the subject upon which the apostle treats. The peculiar situation of those who should be looking for the second appearing of Jesus, is the burden of his exhortation. And how wonderfully applicable are his words to those who were sadly disappointed, tempted, and tried, in the autumn of 1844. With great confidence had they proclaimed the coming of the Lord, with the assurance that they were doing the will of God. But, as the time passed, they were brought into a position exceedingly trying to faith and patience. Hence the words of Paul to them, just then, and there: "Cast not away therefore your confidence." "Ye have need of patience." "Ye have done the will of God." To this decision of the apostle every true Adventist, who tasted the good word of God and the powers of the world to come, in the movement of 1844, will respond, Amen.

"Now the just shall live by faith." As Adventists came up to the point of expectation in the blazing light of unsealed prophecy, and the rapidly-fulfilling signs that Christ's coming was at the doors, they walked as it were by sight. But now they stand with disappointed hopes and stricken hearts, and live by faith in the sure word,

and the work of God in their Second-Advent experience. With these who hold fast, God is well pleased.

"But if any man draw back, my soul shall have no pleasure in him." Fearful words! While some believe to the saving of the soul, others doubt the work of God in the Advent movement, become impatient, cast away their confidence in the way the Lord has led his people, and give up their experience as the work of man, or of Satan, and draw back toward perdition.

The apostle continues, as he speaks in behalf of the faithful: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." These words are the language of saving faith. Having sufficient evidence that God had led them out from the world, and from a fallen church, to wait for his Son from Heaven, they stand fast. They see the chain of truth, illustrated by the three messages of Rev. 14:6-12, which explains and harmonizes the past, gives certainty to the present, and lights up the glorious future, and joyfully they embrace it. The position of the waiting ones is thus expressed: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Here is saving faith.

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