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A POSITIVE APPEAL
AND CHALLENGE

TO

SEVENTH DAY ADVENTISTS

And All Others In Error

To Correct

Wrong Teaching

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A PRIVATE LESSON GIVEN BY G. G. RUPERT ON DANIEL 7th, 8th AND 9th CHAPTERS.

At the time these chapters were written Daniel was a captive in Babylon. He was desirous, as recorded in the 9th chapter, to know the length of time his captivity would continue. In the 7th and 8th chapters is found a record of two visions which God gave him, showing him the future history of the world. God gave him a view of the future kingdoms of the world, which would continue unto the end of time. These kingdoms are represented as follows: first, by a lion; second, a bear; third, a leopard beast with fourheads; fourth, a great and terrible beast with 10 horns, and fifth, by a little horn, which would come up among the ten.

The explanation of the above beast in the seventh chapter is given thus: "These great beasts which are four, are four kings, which shall arise out of the earth." Dan. 7:17. In verse 23 it says, "The 4th beast shall be the 4th kingdom upon the earth;" the 24th verse says, "The ten horns out of this kingdom, are 10 kings that shall arise." It further says, "and another shall arise after them, and shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High and think to change times and laws and they shall be given unto his hand for a time, times, and dividing of times." Verse twenty-six says, "But the judgment shall set and they shall take away his dominion, to consume and to destroy it unto the end." Thus the prediction can be easily seen to cover the world's history until the end. Turning to the history of the nations we learn the literal fulfillment of the prediction. Babylon, the first, symbolized by the first beast, the lion, was overthrown by the Medes and Persians 538 B. C. The second kingdom, the Medo-Persian, was conquered by the Grecians 331 B. C. The third kingdom, Grecia, was subdued by the Romans, when the last conquest was made 47 B. C. This made Rome the fourth universal ruler of the world. After the death of Constantine 337 A. D. Rome was divided into the Eastern and Western Empires, with Constantinople in the east and Rome in the west, as the two seats of government. The Eastern was the Greek and the Western was the Latin. Religiously the Greek was the Greek Catholic, and the west was the Latin, or

Roman Catholic. The head of the Eastern Church, was a patriarch at Constantinople, the Western Catholic head was a Pope at Rome. History again shows the 10 horns or 10 kingdoms are located in the Western Empire, the student must keep this well fixed in the mind, for the little horn coming up among the 10 must have its location and application to the western, and no where else. So history shows again a diverse kingdom (different kind) did arise among them (the 10) and that was the Papal form of government which was a union of the civil and religious, the specifications and history of this horn are recorded in verse 25 thus: "He shall speak great words against the Most High. He shall wear out the saints of the Most High and think to change times and laws." This prediction has all been literally fulfilled by this power. For proof we cite you to our publications. The prophet said this power was to continue "for a time, times, and dividing of times." The word time, as used in prophecy, as elsewhere shown, means one year of three hundred and sixty days Jewish calendar, hence three times and a half times would be 1260 days. A prophetic day being one year would equal 1260 years. Then the prophet says they shall take away his dominion. Then the question arises, how shall we find the beginning and ending of the 1260 years? As no time is stated in the prophecy for its beginning or ending, we are forced to again go to history alone, and no where else, to learn the answer to this question. History again shows us that the Papal form of government ended at 1798 A. D., and the dominion was taken away. This gives us the ending, so we count back 1260 years and it brings us to A. D. 538. At that point history again comes to our aid, and teaches us positively and clearly that the Papal form of government was then established. Please remember this to be the only rule to learn the beginning and ending of a prophetic period, when no beginning date is given by the prophet. Note also the 7th chapter leads us from Babylon through Medo-Persia, Grecia, Rome, and the 10 horns down through the western empire to the end.

The western empire today is western Europe. We leave this chapter with this brief outline and consider the 8th chapter of Daniel.

The 8th chapter was given the prophet by a vision

in the third year of Belshazzar, the last king of Babylon. This chapter gives no symbol for Babylon, but begins with Medo-Persia. Babylon was then about to pass away. The symbols used in the 8th chapter are, first, a ram having two horns. Second, a goat having a notable horn between his eyes. And third, the notable horn was broken, and four horns come up in its place. Fourth, out of one of them, or one of them was seen a power that would do certain things and become exceeding great. Verse twenty says, "The ram that thou sawest having two horns are the kings of Media and Persia. Verse twenty-one says "The rough goat is the king of Grecia," and "the great horn that is between his eyes is the first king" (Alexander). Verse 22 says, "that being broken, four stood up for it, four kingdoms shall stand up out of the nation." Verse 23 says, "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." Note. It is the latter time of the four kingdoms, when a king in one of the four shall stand up. Thus we have the literal explanation of these symbols. The ram is Medo-Persia. The goat is Grecia. The four horns are the four divisions of which the Grecian empire was divided after the death of Alexander. And last, one of these four divisions in the Grecian empire is to perform certain acts in its history..

Note this point, the 8th chapter, unlike the 7th, carries us through the world's history to the end, through the Eastern Empire and not the western, when this mentioned division, one of the four should be broken without hands" (the final end). The little horn of Daniel 7, its dominion was taken away in 1798 A. D. and was to be "consumed unto the end." The last horn in Daniel 8 is to hold its dominion to the end. The work of this power is described thus, "It waxed exceeding great, toward the south, (Egypt) and toward the east (Syria and Babylon) and toward the pleasant land, (Palestine), and waxed great even unto the host of heaven, (people of God), and it cast down some of the host, and of the stars, (rulers), to the ground, and it stamped upon them. Yea he magnified himself even unto the Prince of the host (Christ), and by him the daily sacrifice (services) was taken away and the place of His sanctuary was cast

down, and an host was given him against the daily sacrifice (service) by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered." Dan. 8:9-12.

Further Explanation.

"And in the latter time of their kingdom, when the transgressors have come to the full, a king of fierce countenance, and understanding dark sentences he shall also stand up against the Prince of princes, but he shall be broken without hand." Dan. 8:23-25.

Note, this covers the entire history of the Eastern, or Greek Empire. After the death of Alexander the empire was divided into four divisions. Then in the latter time of their kingdom (the four) a king was to arise which would perform the acts above described. History again comes to our aid, and tells us that these four divisions were established 301 B. C. The latter time of their kingdom would be much later than this date, but this date remains as the starting point, for any history involved in their development. The king that was to arise among them, history shows most clearly to be Mohammed of the south which dates 628 A. D., the conquest described were literally fulfilled, also every description in the removal in the services of God, the trampling of the host under foot, and the casting down of the sanctuary (sanctuaries Lev. 26, places of worship) and the truth to the ground was all fulfilled. The Mohammedan propaganda increased until they number 220,000,000 as given by the Funk and Wagnal Encyclopedia, or one-fourteenth of the population of the globe. For detailed information, see "Time, Tradition, and Truth Concerning the End of the World," page 102-4. Thus it is clear that there was in each the Eastern and Western Empires a people who were opposed to the truth and work of God. The Papacy in the west and Mohammedism in the east.

Time of Duration.

The time of the Papacy in the west was 1260 years. As to the time of this power we read thus: "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 (service) and the transgression of desolation, to give both the sanctuary (places of worship) and the

host to be trodden under foot? And he said unto me, Unto 2300 days then shall the sanctuary be cleansed." Daniel desiring further information said, "When I, Daniel, had seen the vision and sought for the meaning, then, behold, there stood before me as the appearance of a man which called and said, Gabriel, make this man to understand the vision. He said to me, Understand, Oh son of man; for at the time of the end shall be the vision." He further said to Daniel, "I will make thee know what shall be in the last end of the indignation," for "at the time appointed the end shall be." Daniel 8: 13-19. Note this explanation carefully. First this power was to trample the host, the place of worship, and the truth to the ground. The daily services were to be removed. This was all fulfilled by the Mohammedan power in the east. The service of God and the places of worship were defiled by Mohammedism. The question is asked, "How long shall this condition continue?" The answer is positive and definite, namely, 2300 years prophetic time. Second, the answer is repeated to Daniel that the prophetic time given would reach "to the time of the end." Third, it would end "in the last end of the indignation," and last, it would be "broken without hand." Dan. 8:14, 17, 19, 25. The time of the end, is the end itself, namely, the end of the world and the coming of Christ in the last end of the indignation, would be the close of God's anger and wrath in the seven last plagues. Rev. 14:10; Zeph. 3:8 reads thus, "Therefore wait ye upon me, saith the Lord, until the day that I arise up to the prey; for my determination is to gather the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

Thus it is clear the prophetic period, here given, reaches to the coming of Christ, and the end of the world. The prophet emphasises this in verse 26, by saying, "The vision of the evening and the morning which was told is true:" "wherefore seal thou up the vision; for it shall be for many days." It is at this point that the nation here described will be broken without hand, by the same stone cut out of the mountain without hands, which smites the image upon its feet. Dan. 2: 45. Were we to say no more the time is definitely set and positively explained when this prophetic period of 2300 years ends. But by using the same rule we used

in Dan. 7th chapter to ascertain the beginning of the 1260 years of that chapter, we can give a double proof. Remember in finding the beginning of the 1260 years in the 7th chapter we counted back from the time the dominion was taken away, 1260 years to get the beginning of the period, thus establishing the beginning of the period. So by following the same rule in the 8th chapter we get the beginning of the 2300 years, namely, the whole scriptures teaches that Christ will come 6,000 years from the creation of the world as taught in all the object lesson system given by Moses, thus running back from that date according to the best chronology, it locates the beginning of the 2300 years 301 B. C., just where history says those four divisions of Grecian horns were established, thus ending 5,999 years from the creation of the world, leaving the sixth thousandth year for the coming of Christ.

These statements concerning these two chapters we hold to be absolutely true and beyond reliable contradiction, regardless of all that has been said in the way of arranging mistakes of William Miller and others who followed him.

Next, as to the 8th chapter not being fully explained is not correct. The last verse says, "Daniel fainted and was sick certain days, afterwards I arose up and did the king's business; and I was astonished at the vision, but none perceived it," (Hebrew translation). King James said "none understood it" (my astonishment). To say that none understood the vision would be wrong, for none but Daniel knew that he had had a vision. How could they fail to understand the thing which they had never heard, which they had never known existed?

We now leave the 7th and 8th and proceed to the 9th. A clear understanding of these three chapters would be a great blessing to thousands of prophetic teachers in our day. In fact it would revolutionize and cause to be constructed a new foundation for the faith of many.

Daniel, the 9th Chapter,

Gives us a record of Daniel's careful study of the vision of Jeremiah, wherein Jeremiah had previously written concerning the duration of the seventy years of Babylonish captivity, of which Daniel was then a captive, according to the pre-

diction of the prophet Being desirous to understand the writings of Jeremiah, as recorded in the 25th and 29th chapters, he says, "I set my face unto the Lord God; to seek by prayer and supplications, with fasting and sack cloth and ashes." Dan. 9:3. Then following this, Daniel records his prayer and confession before the Lord, for their iniquity, by acknowledging their sins to be the cause of their captivity. The reply is given in verse 23, and follows thus, "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved, therefore understand the matter and consider the vision."

Note, the vision here to be considered is that given to Jeremiah, and not any vision that Daniel had received, as recorded in the 8th chapter. The subject of the 9th chapter being separate and distinct from the 8th as darkness is from light. Note this point well, for some of the most distressing and deplorable mistakes in prophetic teaching has come from the connecting together of the prophetic periods of the 8th and 9th chapters.

The explanation to Daniel follows thus, "70 weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity; and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most Holy." Dan. 9:24. This is a period of 490 years allotted, determined, upon the Jewish people, the date of this period is given in verse 25 thus, "Know therefore and understand that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks;" "the street shall be built again and the wall even in troublous times." This period is unlike as to the time of its commencement of either the 1260 years in Dan. 7; or the 2300 years in Daniel 8; as this period has a definite time for its beginning, namely, when the commandment goes forth to restore and build Jerusalem, at the end of the 70 years of desolation. Anyone can see that wishes, that no one should take the beginning of this period, for the beginning of any other period; if they should, disaster would follow and this is just what William Miller did in his explanation, and the ending of the time of the 2300 years of Daniel 8:14, that mistake

of his caused his work to be a fatal error, and all who in any way tried to follow his teaching by supporting that beginning for the 2300 years is making the same mistake and the final result of their effort will be as fatal as was his. We need not mention names, for there are many doing this now, who accept that period as ending in 1844. We will mention such as the Seventh Day Adventists and Russelites. They have both blundered in every move they have made by adopting that interpretation as correct. No connection should ever be made between the 8th and 9th chapters of Daniel. For further information we would again call the reader's attention to our book, "Time, Tradition and Truth," concerning the end of the world.

The importance of a clear understanding of the things taught in this writing cannot be overestimated. The truth herein taught, would even overthrow the very foundations upon which the Seventh Day Adventist was built, with the teachings of their founders, who claim that Miller made no mistake in the ending of the 2300 years in 1844 A. D. The time is now here when all who love truth in the place of error, will accept and rejoice in the light which is now our privilege to have.

I trust this lesson today may be a benefit to you and that you will impart the same to others. By printing this private lesson we would not acknowledge we had in the least degree any personal object against any, further than to do good, and help all to know truth based on solid facts.

Conclusion.

We will add to the foregoing lesson that we challenge any reliable teacher of the Seventh Day Adventist faith to give in print an examination of these chapters on the points herein taught, relying on the evidence given in the scriptures as written in these chapters and show wherein our teaching is wrong. We feel the time is here when such gross errors as taught by them should be exposed to all candid minds. Can any one claim that because, in our ignorance, we accepted such things, we should continue to promulgate them? It is a further mystery how any one, holding to such errors, can tell anyone else they are wrong and ask them to reform when they will not do so themselves. For instance, to correct people on the state of the dead, The

Sabbath, and many other points, when they themselves hold to the grossest error, simply because their denomination teaches such things. The mask must now be lifted that all may have a chance to correct their ways before the plagues, so nigh at hand, catches them.

Read the following history of the Miller movement.

WAS WILLIAM MILLER'S WORK A FULFILLMENT OF DANIEL 8:14?

Did the two thousand and three hundred days of that prophecy end in 1844?

To the above questions we reply, first, William Miller fulfilled no prophecy of the Bible; second, the 2300 days of Dan. 8:14 did not end in 1844.

As the work of Miller and his associates laid the foundation upon which the sect of Seventh Day Adventist built their faith, it is but just that all who are at all interested in prophecy should become well acquainted with the entire history of the Miller movement and the various steps which led up to the formation of the Seventh Day Adventist denomination, and why they are among the religious bodies, and why they claim to be the true remnant people, and last, why they believe that all who reject their positions on Bible doctrine are lost.

We say that if their positions are true, it is of the most vital importance that all know it to be true and that none oppose in any way their teaching.

The writer is one who has been caused, from the study of the Bible, to differ with them and as a result held in their minds as one who has turned from the truth of God and has "stepped off the platform" of truth and fallen into the dark world below, from which there is no help.

Positions of William Miller and His Associates.

We have in our possession a reproduction of the Review and other papers published as early as 1844 and until 1850. These papers give a full history of the Advent belief as written by them. This reproduction is a photograph from the original, hence absolutely reliable.

We can do nothing better than to quote directly from the Advent Review, that being the name then borne. We quote from a first-page article as follows,

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where an explanation of the past history is taken up and explanations given for the past mistakes. Elder James White, better known by the Seventh Day Adventists, was one of the publishing committee of the paper. The article begins thus:

"Our design in this Review is to cheer and refresh the true believers by showing the fulfillment of prophecy in the past wonderful work of God. In calling out and separating from the world and nominal church a people who are looking for the second advent of our dear Saviour."

The special attention of the reader is called to the following lengthy extract.

We take the following extracts from the article:

"Advent Herald, November 13, 1844. J. V. Himes, S. Bliss and A. Hale, editors.

"We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's advent. First in the year 1843 and second in the tenth day of the seventh month of the present Jewish sacred year. We will review the way in which the Lord has in his mercy and providence led us and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purpose respecting us, and in the preparation of his children for his coming and kingdom."

We now stop to comment on what has now been stated. First, there is a frank admission of two mistakes being made in 1843 and 1844. The reason for these mistakes will appear later, but on the way of getting out of these mistakes we would call special attention, who could not do as well, by saying God was in all the mistakes made? Does God deal with his children in that manner? We say not, and if we would do as we should we would admit the mistake and take the blame on us who made the mistake and not try to lay it on God. Adam said it was the woman whom God gave him. The woman said it was the serpent. No, that is not the way to do. The facts are those who took the position which proved untrue simply did not understand the truth or the Bible, or the mistake would not have been made.

Vindication, 1843.

"This, it is well known was our first published time. It was the year, Jewish time, in which we looked for the

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Lord. There was never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventist were united in their expectations as the day which would be honored by the Lord's advent. There were, however, several days in that year which were looked to with great interest, but while some had their eyes on one day, others had their minds directed to other days so that there was no unanimity of expectation respecting them. In the year we were all united and believed that some time between March 21, 1843, and March 18, 1844, the Lord would come. The seven times, or 2520 years, from the captivity of Manasseh, which is with great unanimity placed by chronologers B. C. 677. This date is the only one we have ever reckoned for the commencement of this period, and subtracting B. C. 677 from 2520 years, there remains 1843. We, however, did not observe that, as it would require 677 full years B. C. to 1843 full years A. D. to complete 2,520 years; that it would also oblige us to also extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents.

"In making no account of the fraction of the year in which the respective period was dated, which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance, and as honest men we proclaimed to the world that which we believed. But the time the year 1843 passed the Jewish year and we were disappointed in not seeing the King in his beauty. We, however, saw in our disappointment no reason for discouragement. We saw that the Scriptures indicated that there would be a tarrying time, and that while the vision tarried we must wait for it. We saw also that with the end of the year the periods could not be fully terminated. Even upon the supposition that our chronology was correct and that they could only be fulfilled some time in the present year, and yet we frankly and fully admitted to the world we were mistaken. But while we were mistaken, we can see the hand of God in the matter. We can see that God has made use of that proclamation as a warning to the world and a test to the church. The passing by of the time was therefore

a still farther test to the churches, another step in the accomplishing of God's purpose respecting them. This position we occupied until the last few weeks when we were aroused by an argument drawn from the type of the Mosaic law which had electrified and aroused to newness of life the Advent band throughout the land, and by which it was believed that the very day of the Lord's advent was shadowed forth so that on the tenth day of the seventh month of the Jewish sacred year we should realize the fruition of our hopes.

"Again we were called to act in accordance with our faith. We could not refrain from again warning the world and endeavor to arouse the churches so that as many as possible might be in readiness for the event. And again we can see that God was with us, and yet we were disappointed. The day passed away and we were still here.

"As great a paradox as it may be to our opponents, yet we can discern the leadings of God's providence."

This is the record thus far of two mistakes plainly made by the founders of Adventism as admitted by them, but they still held on to the position that God was in it all and really no mistake of theirs. Note this point well, for that is the doctrine of the people today that all their mistakes are in the providence of God and that God is leading them. This is a position that is hard to meet, for as long as they will stick to it they will ever in their minds be the chosen people, and God is leading them regardless of all error and mistakes they may make, for it is no mistake after all, they say, but the providence of God.

"God thus, as we believe, has tested his people, has tried their faith and seen whether they would shrink in the hour of trial from the position in which he might see fit to place them, and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in sounding the alarm as we believe that Jonah did when he entered into Ninevah a day's journey and cried saying yet forty days and Ninevah shall be overthrown. Ninevah was not then overthrown, nor has the Lord yet wrought deliverance in the earth or the inhabitation of the world fallen. Was Jonah a false prophet when he preached Ninevah's destruction? No,

he had only preached the preaching that God had given him."

Note the above reasoning. It is this: Those men assumed that they stood in relation to God as did Jonah; but who is foolish enough to believe it. God gave Jonah a direct command. Had these men such instructions? No, they preached on what they understood the word to teach and have confessed they did not understand it correctly, but still they wish the Lord to carry the responsibility of their mistake. We have no confidence in such logic. But we will give their application to their preaching as compared with that of Jonah. Here it is: "If we refuse to give heed to it as the Ninevites would in refusing to repent at his preaching and that all who are angry that we have preached a time which has not been realized are as guilty as Jonah was when he was angry and prayed the Lord to take his life from him because God had spared that great city."

The above is a fair statement of the followers of that faith to the present time, namely, they hold that all who do not accept their interpretation of the Scriptures are in direct opposition to God as was Korah, Dathan and Abiram, who rebelled against Moses.

"Our Position."

The article from which we have gathered the above on the two mistakes continues under the above head:

"Since the tenth day of the seventh month has passed and we are disappointed in not seeing our Lord, it seems necessary to define our position again.

New Position.

The reader will see that as failures passed, it became necessary many times to further develop and define new positions, so we now enter into the **third position** which has only proven a **third mistake**. But even still in our day they claim it is **all in the providence of God and God was in it**.

As mistakes were made then a solution was sought from other Scriptures which would justify them, so that after all no real mistake was made. The next step was as follows:

"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month, but we cannot yet admit that our great high priest did not on that very

day accomplish all that the type would justify us to expect. We now believe he did. Because we have been mistaken **once, twice, thrice or more times** about the coming of him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again; but by his aid (and we know he will give it) we shall cleave to his word with more interest than ever shall try to love and obey our Lord better.

"Look for him with more assurance that he will not suffer us to be disappointed many times more.

The Ten Virgins.

"We think the parable of the ten virgins plainly tell us where we are. The proclamation of the tenth day of the seventh month, we believe, was the midnight cry when all, not a part of the virgins, arose and trimmed their lamps."

This work continued until the tenth day passed. Since then the lamps of the foolish have been going out. Their faith is dying; the wise have no oil to spare. In order to know their position on the ten virgins we will note what is further said about it:

"Our Duty."

Read the parable of the ten virgins of Matt. 25:13 it tells you what your duty is. Watch. Watch. Watch. Is repeatedly reiterated by him who will soon come in all the glory of heaven.

Read Luke from verse 20 of chapter 17, to eight of chapter 18, and as you read remember Lot's wife. Read Heb. 10:23-29, and especially remember to hold fast the profession of your faith. This is all you can do now.

Letters Written.

Extracts from letters published in Advent Herald of December 11, 1844, we read the position taken, as written by William Miller, which explains the position taken on verse 13 of Matt. 25, concerning the ten virgins. He says:

"This is the time for patience. It is the last trial the dear Advent Brethren are to experience, for this will carry us to the coming of the Lord. Be patient, therefore, brethren, unto the coming of the Lord. We have done our work in warning sinners and in trying to awake a formal church. God in his providence has shut the

door. We can only stir one another up to be patient and be diligent to make our calling and election sure."

Following the above statements, Mr. Miller gave certain Scriptures which he believed to teach that probation had closed with their experience in the seventh month. He further writes Elder Bliss, then editor of the Advent Herald, as follows:

"Dear Brother Bliss: I have received a number of letters from almost every part of the country, almost all of them propounding the same question. What I thought of the experience we had in what was denominated the seventh month, and also my opinion of the closing of the door of mercy or probation for sinners. To save the multiplicity of letters I have decided best to answer these letters through the Herald."

Following the above Mr. Miller gives his reason from the Scriptures why he believed that such was the case. We all know at this time that that position constituted the third great mistake made by that movement. For probation did not close, so that was the third mistake.

We give more of his statements on that point:

"Hold on, Brethren, I would not let go as long as we have one cord to hold on by. But you ask why I do not show whether the probation of sinners is ended, I answer it is a close point, and if handled at all it should be done very wisely. You will therefore permit me to give my views by Scriptures."

Mr. Miller continues to give the Scriptures which to himself proved that probation then closed. He further says:

"I did believe and must honestly confess that I do know that I have done my work in warning sinners, and that in the seventh month." He further says: "If I am correct you will see general and powerful struggles among our nominal sects for revivals in a short time, but it will prove a failure, no one will be made truly pious."

George Needham writes, March 19, 1845, thus:

"I am and have been convinced since the tenth of the seventh month that our work with the world and the foolish virgins is done. I must deny the glorious movement to be the work of God or I can come to no other conclusion, that I can never do."

Elder F. G. Brown writes, November 15, 1844:

"It was necessary that our faith and patience should

be tried before our work could be completed. We closed up our work with the world some time ago. This is my conviction and now God has given us a little season for self-preparation and to prove us before the world."

We might add that the mistakes thus far have all been proved before the world to the satisfaction of all who are willing to admit it to be mistakes.

At this point Mrs. E. G. White is introduced into the history of the advent cause as one of the believers. On December 11, 1844, she had her first supposed vision and we here give her testimony as to the ten virgins and the tenth day of the seventh month, which can be seen clearly to harmonize with the former testimony of Miller and others as to the position then taken. The following we take from her book, "Early Writings:"

"As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given to those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me.

"While praying at the family altar the Holy Ghost fell upon me and I seemed to be rising higher and higher above the dark world. I turned to look for the Advent people in the world, but could not find them when a voice said to me look again and I looked a little higher. At this I raised my eyes and saw a straight and narrow path cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them into the city, they were safe. But soon some grew weary and said the city was a great way off and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a light which waved over the Advent band and they shouted, Hallelujah. Others rashly denied the light behind them and said it was not God which had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus and fell off the path down into the dark and wicked world below. The 144,000

were all sealed and perfectly united." Mrs. White then said the 144,000 were then all sealed. Adventists have claimed the sealing time has been going on ever since now of the 144,000. How is this?

We need say no more as to what position was then taken and of the three mistakes thus far made and the position held by them regarding all who disagreed with them.

As we examine further testimony regarding the belief of the Advent believers in the beginning of their history, it may be well to say that in doing so we have nothing to say as to their sincerity or honest desires to help the people. All we wish to do is to get the actual facts and when they are known each individual must decide as to the motive involved.

We can say this: Most all agitation of scripture teaching will result in good to those who are exercised by it, for when through, they will be better acquainted with the Bible, and better prepared to study to find the real truth than as if they had made no effort to know what was truth. We can speak personally that we have been greatly benefited in Bible study as a result of the study of these questions, though we far differ now from some conclusions the Adventists arrived at, at the time we are examining.

We were in the examination of the writings of Mrs. E. G. White. We will therefore begin with those writings again. On page 37 of "Early Writings," in speaking of the "shut door" as applied to the ten virgins, Matt. 25, she said, "the sinner's salvation was past." On page 46 under the heading of "The End of the 2300 Days," in speaking of the multitude who were not the company of those who had been developed by the truth, says, "I did not see one ray of light pass from Jesus to the careless multitude after He arose from the throne and they were left in perfect darkness." Jesus told them so, she says, "after He arose and 'shut the door in 1844,' wait here, I am going to My Father and receive a Kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself." I turned to look at the company who were all bowed before the throne. They did not know that Jesus had left it." Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, Father give us Thy Spirit." "Satan would

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then breathe upon them an unholy influence. In it there was light and much power, but no sweet love, joy and peace." "Satan's object was to keep them deceived, and draw back and deceive God's children." "Early writings," page 46, 47.

On page 100 of the same book we read again, "Those who have neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them because they would not receive the light, which he had sent them, from heaven.

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic period reached to 1844, and that the same evidence which they had presented to show that the prophetic period closed in 1843, proved that they would terminate in 1844. Light from the word of God shown upon their position, and they discovered a 'tarrying time.'" "If the vision tarry, wait for it." "In their love for Christ's immediate coming, they had overlooked the tarrying of the virgins which was calculated to manifest the true waiting ones."

We would call the attention of the reader to the above statements. How could a mistake prove a thing to be true? That is, how could a mistake, made in 1843, and another in 1844, prove the mistake in 1843 to be true? This is strange reasoning.

Those who would not receive the message did not realize that they were rejecting the council of God against themselves, and were working with Satan and his angels to perplex God's people who were living out the heaven-sent message. Pages 100 and 101.

The Second Angel's Message.

"As the churches refused to receive the first angel's message, they rejected the light from heaven, and fell from the favor of God.

"By opposing the first message placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen,' and left the churches. Near the close of the second angel's message, I saw a great light shining upon the people of God, and I heard the voice of angels crying, 'Behold, the bride-

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groom cometh, go ye out to meet him.' This was the midnight cry which was to give power to the second angels message. In every part of the land light was given upon the second angel's message. It went from city to city and from village to village, till the waiting people of God were fully aroused. A large company who had the living testimony left these fallen churches. A mighty work was accomplished by the 'midnight cry.'

"Even some sinners looked forward to the time with terror. But the great mass manifested the spirit of Satan in opposition to the message. Evil angels urged them on to harden their hearts and reject every ray of light from heaven, that they might be fastened in the snare of Satan. God's people were then accepted of Him." Pages 102 and 104.

The above gives a clear light as to the position held as it transpired at the time of the disappointment. We might remark that any reader who cannot see that Mrs. White then believed that probation was then closed is surely blind to all plain statements, and further, that her writings were based upon the positions then held by those who made the mistake and not from heaven as claimed.

"God's people were then accepted of him. They had made a full sacrifice, an entire consecration and expected to be changed to immortality, but they were destined to be again sadly disappointed. The people of God were again proved and tested. The world laughed and mocked, and reproached them, and those who had believed without a doubt that Jesus would ere then have come to raise the dead and change the living saints and take the kingdom and possess it forever, felt as did the Disciples at the resurrection of Christ." Page 103.

This shows clearly that they believed the second angel's message was then fully given and the final separation between the world and the Adventist believers had fully come. There was left no future work for the second message.

"But again a cloud settled upon the waiting ones and I saw them turn their weary eyes downward; I inquired the cause of this change. Said my accompanying angel, 'they are again disappointed in their expectations.' Jesus cannot come to this earth. They must endure greater trials for His sake." Page 107. "Those who reject and opposed the light of the first angel's

message lost the light of the second, and could not be benefited with the light and glory which attended the message. 'Behold, the bridegroom cometh.' Jesus turned from them with a frown for they had slighted and rejected Him. Then the good angels led His people out from among the unclean lest they be defiled." Page 112. On page 114 of "Early Writings," she further says: "I was shown what did take place in heaven at the close of the prophetic period in eighteen hundred and forty-four. As Jesus ended His ministration in the Holy Place, and "closed the door" of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments."

It is useless for further comment to prove that Mrs. White believed fully that probation had closed with the first message and that the next step was to call out of Babylon all who were the true children of God under the second message. This was also done and completed as stated by her. And the world was rejected by Christ and the work for sinners was completed. Any explanation that is attempted by those who got out the book in later years to explain away this fact is unworthy of even consideration, for the case is too plain for such work to have any part with those who wish facts instead of falsehood.

The Third Angel's Message and its Purpose as Viewed

By Mrs. White and Her Immediate Associates.

"As the ministration of Jesus closed in the holy place, and passed into the holiest, and stood before the ark as containing the law of God, He sent another mighty angel with a third message to the world. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them."

"Said the angel, they will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake they must hold fast the truth." "The third angel closed his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus..'"

Notice the third message is not to warn or correct sinners, but to admonish the people of God only.

"Now as he repeated these words he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly, who had transgressed His precepts." "After Jesus opened the door of the most holy, the light of the Sabbath day was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith entered the most holy, they find Jesus, and hope and joy springs up anew. I saw them looking back reviewing the past, from the proclamation of the second advent of Jesus, down through their experiences to the passing of the time in 1844. They see their disappointment explained, and joy will certainly again animate them. The third angel has lighted up the past, the present, and future, and they know, indeed, that God has led them by His mysterious providence." Page 117. There are some very important points to note in this quotation. First, it is all written in the present tense, having its application to the experience in which they were then living. Second, it is plainly stated that the third message is a test to the righteous and not a message to the world. Third, it is to prove the disappointed ones before their entrance into the kingdom. And fourth, there is not an intimation that the third angel is to have its fulfillment beyond that immediate time. And was applicable only to those who were then living, and who had been separated from Babylon by the second message. The testimony that will follow shows this to be the correct understanding of Mrs. White's view, then held of the third angel. Fifth, it should be remembered that their light claimed on the Sabbath had come just after their disappointment. Joseph Bates was one of the first to receive it and as will be later shown it was simply a further test to the disappointed ones as he and others claimed. It was not held by any as a message to go to the world at large.

These points should be well noticed by the reader. The whole story is one connected story of that time and in fact when this point is well understood, then the reader will see that the whole book of the Early Writings had nothing in it but what pertained to the time and experience then existing. This is further proven by what Mrs. White says of William Miller and his rejection of the third message. She says, "My attention was then called to William Miller. He looked distressed and bowed with anxiety for his people," "His company who had been united and loving in 1844 was losing their love, opposing one another, and falling into a backslidden state. God suffered him to fall under the power of Satan, under the domination of death I saw that William Miller erred as he was soon to enter the heavenly Canaan." She says he made the same mistake as did Moses.

Now there is but just one construction to be placed on this language and that is that she expected that Miller would live till the Lord came if he had not sinned. All know better according to all natural conditions in this life. This again shows that she was laboring under a mistake in her interpretation of scripture. She had no idea of time lasting as it has. This is apparent to all who wish truth. Page 119, 120.

Firm Platform.

On pages 121-123. She gives an illustration of the message by "a firm platform." She says "I was shown three steps, the first, second, and third angels' message." "Said my accompanying angel," "woe to him that moves a block or stirs a pin of these messages." "Those who reject the first message could not be benefited by the second neither were they benefited by the midnight cry, and by rejecting the two former messages they have so darkened their understanding that they cannot see the light of the third angel's message." "Therefore they have no knowledge into the most holy place, hence cannot be benefited by the intercession of Jesus there. Like the Jews who offered up their useless sacrifices they offered up their useless prayers to the apartment which Jesus had left."

Anyone can see by reading the above that the firm platform was written to meet the circumstances as viewed by her at the time then existing. But the application is still made by her followers to this time, seventy-four

years later. To all such we would recommend that they get a clearer understanding of the mind of the writer of the book.

Under the heading "The Shaking," on page 131, another view is given which had its application at that time to meet the conditions then existing. This is also quoted by her followers as applicable to this time, when the writer had no idea that such a people as now live would ever be living on the earth to be shaken. On page 135 she again teaches that since 1844 probation closed to all **Christendom and the world.**

We read: "I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches, yet their members professed to be Christians." **"Their profession, their prayers, and their exhortations, are an abomination in the sight of God."** "Said the angel, **God will not smell in their assemblies.** Selfishness, fraud and deceit are practiced by them without reprovings or conscience."

We now say if Mrs. White did not believe that probation closed when this time passed in 1844, pray tell us what she did believe? Remember we are not condemning her for believing that, though it was not correct. That is no more than most all people do—namely, to believe a wrong thing some time in their life. **But for the people now to try to explain her writings away and say she did not believe it, that is sin.** We deny the charge where they claim she was working for sinners from 1844 to 1850. **There is not a syllable in her writings to show that she ever done such a thing,** but her labors were to unite those whom she called "saints," "People of God," and so on. She reproved and condemned every one who did not accept of her views, unless it be William Miller. And she says "he fell under the power of Satan," but God overlooked that and laid the charge to those who influenced him. Facts are hard things to meet when even one-half the testimony is brought out. And on this point of the close of probation we say much more still remains that could be brought out in her writings. But sufficient, we deem, is now presented to lead the seeker for truth to acknowledge that she did believe probation had closed in 1844. We therefore repeat that the book, "Early Writings," has no application in our day. But if

you wish to know what the Advent believers believed who were associated with Mrs. White, say from 1843 to 1850 read it.

James White, Husband of Mrs. White.

In a tract entitled "A Word To the Little Flock," published in 1846, by Mr. White, I read: "The following is a prophecy which I believe has been fulfilling since October 1844." "Judgment is turned backward, and justice standeth afar off. For truth is fallen in the streets, and equity cannot enter." "Yea, truth faileth; and he that departeth from evil maketh himself a prey;" "and the Lord saw it, and it displeased him that there was no judgment," **"and he saw there was no man, and wondered that there was no intercessor."** Isa. 59: 14-15-16.

The word "Intercessor" is quoted in italics showing that he referred to the close of probation in 1844. On page eight he further says: "that Jesus rose up, and shut the door, and came to the Ancient of Days to receive his Kingdom, at the 7th month, 1844," **"I fully believe."**

In speaking further on Rev. 14:6-12, he says: "All classes of second advent believers agree, that the angel brought to view in this chapter, represent five distinct characters represent the advent message, to the church and world." "If this is true, then all five of the angels brought to view in this chapter, represent five distinct messages, prior to the advent, or we are left without a rule to interpret this chapter." "The work of the second angel was to show the advent host that Babylon had fallen, and as a large portion of them did not learn this fact, until the power of the Midnight Cry waked them up, just in time to make their escape from the Churches, before the tenth day came on: It follows, that the second angel brought us to the seventh month, 1844." **"The third angel's message was, and still is, a warning to the saints to hold fast, and not go back and receive the mark which the virgin had got rid of during the second angel's cry."** "And has not the true message for God's people, since the seventh month, 1844, been just such a warning? It certainly has." "I cannot agree with those who make two messages of the Cry, Babylon the Great is fallen, and the voice, Come out of her, my people. For every sermon that was printed, or

that was preached on this subject contained them both in one message."

"The twelfth verse reads, 'Here is the patience of the saints.' Here are they that keep the commandments of God." where did you see them John? Why here, during this third angel. "As the patient waiting time has been since the seventh month, 1844, and as the class that keep the Sabbath, have appeared since that time: it is plain that we live in the time of the third angel's message. The last two messages are messages of prayer."

Let the reader note well the statements in the above quotation. First that Elder White believed there were five distinct messages. Second that probation closed in 1844. Third, Those who were saved **escaped just in time from the fallen churches before the door was shut.** Fourth. The third angel's message was a warning to the "saints," **not to the "world" to hold fast till Christ came.** Fifth, if they did go back they would receive the mark of the beast which they got rid of during the second angel's cry, since Oct. 1844. Sixth. Has not the true message of **God's people** been just such a warning?"

This shows clearly that Mr. White's belief was that all three messages had their full application to the day in which he was then living, and not to any future time as is now held by the Seventh Day Adventists.

On page 12 Mrs. White says, "The Lord has shown me in vision that Jesus rose up and shut the door and entered the Holy of Holies at the seventh month, 1844."

Page 19:

Joseph Bates, in speaking of Mrs. White's visions, says: "I believe the work is of God and is given to comfort and strengthen his scattered, torn and peeled people. **Since the closing of our work for the world in 1844,** the distracted state of 'Lo here' and 'Lo there' has since that time exceedingly perplexed God's honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that had been presented to their view." Page 21.

The reader will again note that the most staunch leader of the S. D. A., one who was among the first to receive the Sabbath, held also that probation had closed for the world in 1844. We might remark that no doubt they had, as stated, quite a time to answer the many texts which were presented to them, and we can say further, the followers to this day would have equally as

great a time, should they try to straighten out all positions held by them then, to fit now. They now say they do not believe in debate quite a change. Why? Oh, they dare not on these subjects.

A Sensible View.

Under this heading we present an extract written by Elder White about Mrs. White's visions. It is found on page 22: "A word to the little flock." It reads as follows: "I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be: yet I do not suspect the least shade of dishonesty in either of you in this matter. I may perhaps express to you my belief in the matter, without harm. It will, doubtless, result either in your good or mine. At the same time, I admit the possibility of being mistaken. I think that what she and you regard as visions from the Lord are only religious reveries, in which **her imagination runs in things in which she is most deeply interested.** While she is absorbed in these reveries she is lost to everything around her. Reveries are of two kinds, sinful and religious. Her's is the latter. Rousseau's, a celebrated French infidel, were the former. Infidelity was his theme, and his reveries were infidel. Religion is her theme, and her reveries are religious. In either case, the sentiment, in the main, is obtained from previous teachings, or study." The above are not only facts, but are the only true position to be taken regarding Mrs. White's writings. Some say they are either of the devil or from God. Let it be as it may, one thing is sure, they were not visions from God like those written by any prophet of the Bible, for no one ever read of the Bible prophets making mistakes and then laying the mistake to God's Providence. Such a thing cannot be found in the Bible.

On page 17 of "The Advent Review," the following names are all quoted as holding to the "shut door" taking place in 1844. Their names are as follows: March, Plinney, Mansfield, Picken, Cook, and many others. These all believed that probation closed in 1844. This page of the paper also shows that all these "leading men" believed the same as Elder White believed, namely, in five distinct, separate messages to be given to the saints and that the "last two were messages of prayer," and that they were then living in the last two which

was a fulfillment of the time of "crying to God day and night," and that God would come speedily and receive them.

A Synopsis and Review of the Former Gathered Items.

First: The calculation based on the 2520 years from 677 B. C., which they said would end in 1843, proved a mistaken calculation. We might say that Charles Russell of the millennial dawn persuasion has also made a mistake on this same period, in his saying it would end in 1914, A. D.

Second: The readjustment of the time so as to have it reach to October 7, 1844, also proved a mistake.

Third: The next position taken on the parable of the ten virgins as given in Matt. 25 as having its fulfillment in 1843 to 1845 proved the third mistake.

Fourth: The position next taken that probation had closed in 1844 as represented by the "shut door," proved as all must admit to be a mistake.

Fifth: That the Third Angel's Message then came in as a test to those who had come out of the churches, not to go back, or they would by doing so receive the mark of the beast, and that the message "was for the saints," and "the people of God" to try them, was also a mistake, as all must admit.

Sixth: The accepting of Mrs. White as a prophet. This is another mistake made, for she took the same position that probation was closed in 1844. All know that she made a fatal mistake, that which no true prophet ever makes.

Seventh: They then held that the sanctuary was cleansed in 1844, and now they admit it is still being cleansed, seventy-four years later.

Eighth: They then believed Rev. 14:6-12 contained five separate and distinct messages, and that they all had their fulfillment at the time from 1843-1850, at longest, and now they claim but three and string the third out for the past seventy-four years.

Ninth: They then believed the world was lost and useless to work for sinners. Now they admit the world must be warned and people be converted to God. The above mistakes contain the foundation upon which S. D. A.'s are founded, and still they teach that all who do not accept their interpretation of the Bible and the writings of Mrs. White are lost. They say of those who have ever believed them and changed their mind, "they have

given up the truth," and stand as did Kora, Dathan and Abiram did to Moses, opposing God.

Now we do not feel in any way hard towards them for this, for we once believed honestly just as they do now, and we know very many of them to be just as honest in that belief as we were. We shall pray that this darkness may fall from their eyes, for we know it is **blessed to be free** and be able to look at things from more than one standpoint.

We shall now confine our further study to the study of the Bible alone, giving the points on which we believe them to be in error, and in doing so our motive will be not to tear down their house and give them none in the place of the error held by them, but to give them a better home in which to dwell and a home where truth, in the place of error, will be the foundation upon which it will stand. And in doing so we ask their friendly criticism, so that if we present error we may be shown the error, and by grace we promise to give it up. We wish truth above all things. "If the truth makes us free, then are we free indeed."

Mrs. White Says:

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered: that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that we could not see it, until his hand was removed."

Now the point is this, the reader will see there were three periods used to establish the time in 1843 and she says that those figures should not be altered. But who has read of two of the most prominent periods of the three being used at all by S. D. A.'s in any of their literature? Or, who, uses the chart used in 1843? We reply none. This is also explained away by a footnote in Early Writings (page 64), but facts are hard to dispose of to those who wish truth. Now, the facts are, the 2300 days were not the principal period in establishing the time in 1843, but later as the sanctuary came in for more full consideration, it also became more prominent. We ask the Seventh Day Adventists why they do not use the two former periods now in their teachings.

She further says, on page 57: "Some of us have had time to get the truth and advance step by step, and every step we have taken has given us strength to take the

next. **But now time is almost finished and what we have been years in learning they will have to learn in a few months.** Do they expect us now to believe that she did not believe the Lord would come till the day we are living in? Because we have been blind in the past they must not expect everybody to still remain in that condition.

Chronology and History.

No period can be located without both chronology and history whether it be 457 B. C. or any other date. It must be determined by chronology and history. Just so with the end of the world. That must be determined first by the teaching of the scriptures as to the duration of the "appointed time." Second, when the time is, must be determined by chronology and history. Take chronology and history out of the study of prophecy and you have no basis upon which to calculate. So we say to all, get acquainted with the history and chronology of the world if you wish to study prophecy.

Do the time period in Daniel 8 and the one in Daniel 9 belong together?

We say emphatically, no. First the subject in the ninth chapter is an explanation of Daniel's request for an understanding of Jeremiah's visions, as recorded in Jeremiah 25th and 29th chapters, concerning the length of time the Babylonish captivity was to continue.

Second, the subject of the eighth chapter is a direct vision given Daniel of the world powers that would continue till the end of the world, the last of which would be destroyed when Christ comes.

Third, the one in the ninth chapter gives the restoration of Jerusalem which was to take place at the end of the seventy years prophesied of by Jeremiah, also the first advent of Christ and His ministry, and last the end of the world.

Fourth, the story of the eighth chapter is the story of the world and especially of the trampling of the Lords Host by a certain power. Also the breaking up of their worship, which was to continue till the last end of the seven last plagues, and their restoration.

Fifth, the time in Daniel 8th is 2300 years. The one in Daniel 9th is 490 years.

Sixth, a definite answer to Daniel's question is given

in verse 19 in Daniel eighth chapter that marked the end of the 2300 years.

Seventh, a definite explanation is given in Daniel ninth chapter, verses 25 to 27, to the 490-year period.

Some have tried to connect these two chapters by the statements in Daniel 8:27, and verses 21-23, in the ninth chapter.

They say the vision mentioned in the ninth chapter is the vision of the eighth chapter. That is not true, for the subject in the ninth chapter is the vision of Jeremiah and not the vision of Daniel at all.

They also say the word "determined" signifies to cut off, therefore the period of Daniel 9 is cut off as a part of Daniel 8.

That is not true for the same word is used in the ninth chapter again in verse 27, and there it means decreed, allotted, appointed, and so also in the eleventh chapter the same use is made of the word.

They say the last verse of Daniel 8 says, Daniel fainted and the explanation of the period of Daniel 8 was not explained. That is not true, for it is explained in verse 19 positively. A Hebrew rendering of verse 27 of Daniel eighth chapter says, "none perceived," Daniel's astonishment at the vision. This is the true sense for the vision is fully explained in the eighth chapter, and especially the 2300 days, as to the time it would end.

Those who know the history of the Advent movement, and the many mistakes made by them must realize that to say the most favorable thing that can be said of those who made the move, was that their earnest effort to bring the attention of the people to the investigation of the subject was good. But so far as a definite and clear understanding of the question it should be now studied by all as though the question had not been opened. We can say, however, that with the experience and suggestions of those in the past, it is our privilege now to know the truth and give that which is definite to the people. We will add that in order to do this there must be a clearing away of the wreckage and **a new start be made.** This truth cannot, as we have so often said, be patched onto the errors and movements now existing, **for their foundation is all wrongly laid. A new beginning must be made by all teachers of the truth for this time.** Any who are trying to compromise the truth with organiza-

tions and teachings now in existence will find it not practical, neither can it be done. Too much error is held by them to do this.

The 2520 years which was the most prominent used by Miller and his associates was drawn from Leviticus, twenty-sixth chapter, and based on the "seven times" there mentioned that God would punish Israel for their disobedience. They said that was prophetic time and meant 2520 years, which began as before stated, 677 B. C. and ended in 1843. This proved to be such a failure the old chart used at that time is not now in use, neither do the Adventists use the prophecy at all. And as stated, Russell of the Millennial Dawn people, also made a failure on that supposed prophecy. Our attention was called to this point years ago but we could not see anything definite upon which to base a position and we are still of the same opinion. The next point used to establish 1843 was the jubilee count as before stated, making it end in 1843. This is also dropped out of their teaching, and well it may be for there is nothing we could ever find definite as to that point. This explains why they cannot now use the chart used then in teaching although the Lord showed (so stated) that "it must not be altered." Somehow they have altered it in spite of the Lord, and made a new chart from which to teach prophetic time. Will they not cease to so harshly censure those who do not accept their teaching and compare them to rebels, Kora, Dathan and Abiram?

Daniel the Eighth Chapter.

We wish to notice just a few things in this chapter in order that the reader may see the situation in which they were placed. First, Miller said the 2300 days reached to the end of the world. That failed. Later those who followed, said Miller was right on the ending of the time in 1844, but he was wrong as to the event. They took a new position, saying the earth was not the sanctuary but the time pointed to an event which they said was an **investigative judgment** in the heavenly sanctuary, agreeing with Miller that the period ended in 1844. Now the question is which was right? In order to find out we must study the chapter.

First, all will agree that the explanation given by the angel that the ram with two horns had its application in the government of Media and Persia. Second,

they also agree that the rough goat had its application to Grecia. Third, that the four horns of the goat came out of the government represented by the goat. Fourth, that one of them was to trample the truth to the ground, take away the daily ascription, cast down the people of God and their rulers and finally the place of the sanctuary (worship). All and every word having its application and fulfillment here on the earth by the power represented by the little horn which came from, or was one of the four divisions of the goat. Fifth, they must further agree that the question asked by Daniel was, how long would this condition continue and when would the restoration come? Every person who is at all fair minded must see the answer given by the angel is a direct answer to the question and states positively the time when the power will finish its career and the restoration be made. So we read the angel's answer. "Unto two thousand and three hundred days then shall the sanctuary be cleansed." Daniel 8:14. Miller said the whole prophecy was fulfilled on the earth. Was he right? We say beyond all question he was right.

Then we ask, where was the trouble? We reply he was mistaken as to the ending of the time being in 1844. So we hold beyond all question that the Seventh Day Adventists who changed the event, which was, as they claim, to occur at the ending of the period to an investigative judgment, made a greater mistake than did Miller.

He was right as to the event, and wrong as to the time. They are wrong on the time and the event also. Mrs. White said the disappointed ones were all sealed in 1844. Now, they are waiting for the sealing time to come. And now she says the Lord would have come long ago if the people had done their part in hastening the event. First, it was in the providence of God the mistake was made. Then next, to sustain her position, laid the blame on the people for not doing more to hasten the event. No greater mistake could possibly be made than is made in that statement for the Bible says, when the appointed time comes the end will be, no sooner nor later.

The Three Messages, of Revelation, Fourteen, Six to Twelve.

As shown in a former article when their disappointments came they hunted for other scriptures to sustain

their position and prove that they really had made no mistakes after all. So these messages were hitched onto their interpretation. They claimed the first and second messages were given in 1843 and 1844 and the third angel's message was a **test to the disappointed ones to prove them before the Lord came**. Again we see that their trouble was a want of more of a general knowledge of the Bible.

First, had they known the consecutive order of the feasts of which the atonement was one (Lev. 23), they would have seen that their interpretation of the atonement taking place in 1844 was not correct, for following that, there was to be the feast of tabernacles and the feast of ingatherings before the Lord comes.

Second, they would have also seen that there were two atonements, one made at the first advent of Christ and one at the close of probation. Hence the one they claim was made in 1844 will not be made till the close of probation and the one they claim was made in 1844 was not the one made at the first advent at all. For a further explanation of these points see our work "Time, Tradition, and Truth." We say had they known these facts they would not have tried at all to connect the three messages with their disappointment at all.

The three messages of Revelation fourteenth chapter is another subject entirely. The "judgment" in Rev. 14:6 has no reference to any investigative judgment at all. Neither has it any reference to a heavenly sanctuary, or the ministry of Christ in heaven, but to an execution of judgment on Babylon and her daughters, as plainly stated. The subject of Rev. 14:6 is as separate from any investigative judgment in heaven as black is from white.

It only requires a little thought to see this to be true. From the twelfth to the nineteenth chapter of Revelation is one continued subject. The twelfth and thirteenth chapters introduce three world powers symbolized by the dragon, beast, and false prophet, or two-horned beast. The latter two are especially shown to be persecutors of the Lord's people. The fourteenth chapter brings out 144,000 as getting the victory over the beast and its image. Next, these messages are introduced as saying "the Hour of **His judgment** is come, for Babylon is fallen and if any man worship the beast and his image the same shall drink of **the wrath of God**"

which is shown to be the seven last plagues in chapters fifteen and sixteen. These plagues are called **the judgments of God**. The prophet Ezekiel calls them "the four sore judgments." Eze. 14. In Rev. 15:4, it says, "Thy judgments are made manifest." In Rev. 16:5, it says: "And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast and shalt be because thou hast judged thus." Verse seven says: "True and righteous are thy judgments." In chapter 17:1, the prophet says, "Come hither and I will show thee **the judgments of the great whore**." In chapter 18:8 we read, "Therefore shall her plagues come in one day for strong is the Lord God who judgeth her." In verse 10 it says, "In **one hour shall her judgment come**." In chapter 19:2, it says, "For true and righteous are **His judgments** for He has judged the great whore which did corrupt the earth."

We ask, will that people after their attention is called to these plain scriptures continue to teach that the judgment of Rev. 14:6 is an investigative judgment to take place in heaven? If they do then we can say it is useless to try to help such to correct their mistakes. We ask, will they as honest men and women confess the mistakes they have made or will they continue with a brazen face like so many do to still propagate such an error?

How many persons, after their attention is called to the many mistakes made in the past history of the Seventh Day Adventists can still continue to teach these errors is a **mystery we cannot solve**. How the ministry dare to still close the ears of the people and keep these things from the people by locking their houses of worship and prejudicing the minds of the people by saying that those who have changed their minds and given up the error, have left the truth, have gone off and so on and compare them to Kora, Dathan, Abiram, Philetus, and Himenus. **I say this is a mystery to me.**

Let us add this one thing, namely, if any one can get out of Daniel eighth chapter anything pertaining to a heavenly sanctuary or an investigative judgment, then we are free to admit the Sunday keeper can establish Sunday keeping from the reading of the fourth commandment which says the seventh day is the Sabbath. And next, if any one can find an investigative judgment to transpire in heaven with its beginning in 1844, then

the immortality of the soul can be fully established by the scripture which says we are "to seek for immortality in order to obtain it." And last of all, if any one can establish Mrs. White as a prophet of God who has made such glaring claims that the Lord has shown her such an interpretation and teaching as claimed by her on these scriptures. Then it is easy to prove there is no reality in what is called truth at all. May God help every soul who loves truth to aid in lifting such a mask as is now and has been placed over these scriptures, that the people may see the truth and be made free. This is the only object we have in the publishing of this booklet. We make no charge of dishonesty or lack of sincerity, but we do detest any organization or men who will stand in the way of sinners to keep them from the light they need.

Another Item Can Also Be Cited.

It is a well known fact by many who are now bolstering up the purported visions of Mrs. White that no small amount of those writings are taken from other writers, such as "The Life of Christ" by Geikie, the "History of the Reformation," by De Aubigne, and also from "Connebear and Hawson's Life of Paul." These writings have been used without quotation marks and the people have bought them supposing they were the direct inspiration of Mrs. White herself. If this is denied we will furnish the proof and plenty of it. The reader may say, Elder Rupert is personal and peevish from some cause. We deny the charge. We have withheld for some time the unfolding of this error. We dare not do it longer and be not guilty. It is the duty of every minister to cry aloud and spare not and show my people their transgressions. We fully believe the time is here for the crooked to be made straight and prepare a people to meet their God. We therefore say our motive is of the purest and with best wishes to all.

