ASTOUNDING ERRORS

THE PROPHETIC MESSAGE OF THE SEVENTH-DAY ADVENTISTS AND THE CHRONOLOGY OF PASTOR CHARLES T. RUSSELL

CORNELL
UNIVERSITY
LIBRARY



BOUGHT WITH THE INCOME
OF THE SAGE ENDOWMENT
FUND GIVEN IN 1891 BY
HENRY WILLIAMS SAGE

DATE DUE

MAR 16 1965 MP

INTERLIBRARY LOAN

FEB 15 1979 F

APR 10 1997

GAYLORD

PRINTED IN U.S.A.

BX6124 .N99 Cornell University Library

Astounding errors; the prophetic message

olin 3 1924 029 459 439



The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

http://www.archive.org/details/cu31924029459439



Aaron Nyman

ASTOUNDING ERRORS

THE PROPHETIC MESSAGE
OF THE SEVENTH-DAY ADVENTISTS AND
THE CHRONOLOGY OF PASTOR C. T.
RUSSELL IN THE LIGHT OF
HISTORY AND BIBLE
KNOWLEDGE

BY

AARON NYMAN



Copyright, 1914, *by Aaron Nyman.*

Introduction

I have been requested by the author of the present volume to write a few introductory words, and I do it gladly because this book contains a great deal of truth, and because I have known the author for a number of years.

This is chiefly a polemical book, directed as the title indicates against two religious heresies, the Seventh-day Adventism and the Russellism (Millennial Dawn), which for several years have made a considerable propaganda and won many converts in this and other lands. In common with other protestant denominations they believe in the inspiration of the Bible, salvation from sin and the necessity of living a pure and holy life. But they differ from other Christian bodies in believing as the Adventists do that the world is coming to an end in this generation, that only they have a correct understanding of the prophecies in the Bible, that all other churches are backslidden and totally depraved, referring to them as Babylon, etc., and that they themselves are the one hundred and forty-four thousand who shall be glorified when Christ returns and go with him to heaven for one thousand years. Pastor Russell teaches that Christ returned in 1874 and that the time of the gentiles will come to an end and restitution of all things commence in 1914 or 1915. Since these denominations carry on a constant warfare against other churches and exist principally on the recruits they can make from them, thereby using means, which are neither Christian nor honorable, then we think it is time that someone stands up and shows not only how insidious their attacks are but also how utterly false the foundation is for their claims.

There are chiefly two doctrinal views held by the Adventists which deserve special attention, viz., that Mrs. White, the present leader of the movement, is an inspired prophetess,

that her visions and revelations have the same divine authority as those of the Old Testament prophets, and that Jesus shall return to the earth in this generation, in spite of his own declaration that no man knows the hour of his coming. Against these suppositions the author has directed a tremendous attack. He shows with irrefutable arguments from the Bible, history and science that their prophetic message is false and that the doctrines built upon such a foundation is without any value whatever. Mr. Nyman points out that the Adventists have misunderstood the prophecy of the 2,300 days and seventy weeks in Daniel's eighth and ninth chapters as well as the interpretation of "the little horn," and that they therefore have jumped at false conclusions. In his treatment of "the little horn," showing that it cannot be Rome, politically or ecclesiastically, he has many learned scholars on his side; and the views that the seventy weeks begin B. C. 457 and end with the crucifixion he rejects, because it is laboring under serious difficulties. Although no entirely satisfactory interpretation of this passage (Dan. 9: 24-27) appears yet to have been found, the author offers a solution that seems very probable. Whether the reader is willing to accept the conclusions Mr. Nyman has set forth or not, the author has given us the benefit of much painstaking study that any Bible student may derive profit from. Therefore this book has a special exegetical value, apart from its nature of being a polemical work.

The supposition that Mrs. White is an inspired prophetess who has brought us a new light from the very throne of God is in itself so ridiculous that to state it is to refute it; but the author has put the prophetess and her visions under the microscope, and shown in the minutest details how arrogant these claims are.

It is surprising that a business man who must work daily for the support of himself and his family has had the time and

ability to investigate so difficult problems as these. He certainly cannot have done it for material gain, but in interest of those who have been brought under the harsh legalism of the Adventists. As he has, for some time, been a member of this denomination, he is familiar with their way of reasoning and working; and therefore he is able to speak with the authority that he has done.

The language in this book may not be the king's English, as there are many indications that the book is a translation from another language; but it is clear enough for any reader who is trying to find the truth.

Nyman has been a soldier in his younger days, and he is a sharpshooter still who levels his gun with a deadly aim, and he generally hits the mark. His book has a certain mission to fulfill and we wish for it a large circle of readers.

C. G. Wallenius.

Rev. C. G. Wallenius, D. D., is principal of the Swedish Methodist Seminary in Evanston, Ill.

A. N.

Contents

Page

Preface 9

CHAPTER I.

Beginning of the Advent Movement..... 11
Faith With or Without Foundation..... 13
Can You Find Truth From These Terms?..... 14
All True Science Is in Harmony With God..... 15
How Much Truth Will You Accept?..... 15
A Verse That Ought to be Practiced More..... 16
How the Adventists Will be Treated in This Book..... 19
The Founder of Their Mistake..... 20

CHAPTER II.

Mrs. Ellen G. White..... 24
Mrs. White's Conversion..... 25
Mrs. White's Prophecy of W. Miller..... 28
Mrs. White Has Now Found the Right Time..... 32
Another Errror by Mrs. White..... 33
Error Is Slow in Dying..... 36
The Marriage of Jesus. His Receiving a Great Kingdom. Prophecy of the Ten Virgins Fulfilled in 1844..... 37
Mrs. White Does not Write Her Own but God's Thoughts..... 38
Are the Adventists Willing to Defend Their Prophetess..... 39
The Door of Grace was Shut, A. D. 1844..... 44
Mrs. White Sees Satan Before the Throne of God..... 48
The Great Error of Going to Jerusalem to Convert the Jews.. 53
Pork Is a Nourishing Food..... 54
False Prophecies Concerning Our Nation..... 56
Satan Takes Part in the Atonement..... 62
Mrs. White Is a False Guide..... 63
Was the Plan of Salvation Laid After the Fall?..... 65
Superstition in First Degree..... 67
Mrs. White's Visions of the Deliverance of God's People.... 71
Mrs. White's Visions of the Reform Dress..... 71
Who Is According to the Adventists, the Spirit of Prophecy?.. 74
The Writer Is Getting Tired of Mrs. White's Illusions..... 84

What the Bible Teaches of the Testimony of Jesus the Spirit of Prophecy 87
Fulfilled Prophecies..... 87
Do All Go Out in Sin Who Leave the Adventists?..... 95
"Mrs. White Has Not Pretended to Be Perfect"..... 96
Letter From the Auther to Mrs. White.....101

CHAPTER III.

Private Letters to the Adventist Papers and to the Swedish Congregation of Seventh-day Adventists in Chicago, and Also to Private Individuals.....102
Letters to the Swedish Seventh-day Adventist Church in Chigo and to Two of the Denomination's Paper.....108
The Untenable Position of the Adventists Is Held Up to the Public 112
Letter From S. Mortenson Concerning a Debate.....116
The Real Foundation of the Prophetic Message of the Seventh-day Adventists 134

CHAPTER IV.

The Eighth Chapter of Daniel's Book.....140
Is the Little Horn a Person or a Kingdom?.....145
How Should the Little Horn Grow?.....147
Antiochus' First Attack on Jerusalem.....154
An Unanswerable Argument.....163
Illustration to Dan. 8: 23.....165
What Follows If the Numbers B. C. 457 and A. D. 1844 Are Found to Be Wrong?.....178
Closing Words to Daniel's Eighth Chapter.....181
The Adventists Untenable Exposition of Daniel's Ninth Chapter 182

CHAPTER V.

Eleventh Chapter of the Book of Daniel.. 189

CHAPTER VI

Twelfth Chapter of the Book of Daniel.....229

CHAPTER VII.

The Seventy Weeks in Dan. 9: 24-27.....251
What Is Possible and What Impossible Concerning the Seventy Weeks, Four Hundred and Ninety Years?...253
An Illustration to Help Us Understand the Subject.....254
A False Explanation of the Anointed Prince Spoken of In Dan. 9: 24-27.....269
Is There Only One Anointed Prince Spoken of In Dan. 9: 24-27? 272
We Will Now Explain the Prophecy In Dan. 9: 24-27 With Biblical, Historical and Scientific Facts.....277
A New Book On Daniel.....296

CHAPTER VIII.

A New Reformer.....297
Pastor Charles T. Russell's Great Error In Daniel's Eighth Chapter 297

CHAPTER IX.

Errors Concerning Daniel's 11th Chapter.....312
Pastor Russell's Astounding Errors In the 11th Chapter.....312

CHAPTER X.

A Mistake of Eighteen Year's In the Chronology of Pastor Russell 340

CHAPTER XI.

A Warning to the Adventist Preachers.....344
Warning to the Seventh-day Adventist Preachers and Their People 371

CHAPTER XII.

Let the People Know the Truth.....396
Appendix 405

Preface

After careful deliberation, and in order to keep a clear conscience before God I have published this book; and in preparing the same I have had especially two objects in view :—

1. To show every Seventh-day Adventist his great mistake in the prophecies. The foundation which they believe to be unshakable will be proven to be false according to the Bible, history and science, and will sooner or later be overthrown.

2. I intend to prove to other readers outside of the Adventist communion, who desire information, the correct interpretation of Dan. 8th, 9th, 11th, and 12th chapters.

In order to understand the book of Daniel it is necessary to be familiar with the general history of the world. Daniel predicts what is going to happen, history when it did happen. To find the truth it becomes necessary to draw right conclusions from the facts of history and apply them correctly to the times and peoples mentioned in the book.

The Adventists have at this writing (1912) for sixty-eight years proclaimed a message, to which they have given several names, viz.: The Third Angel's Message (Rev. 14: 6-12); The Prophetic Message; The Last Message of Grace; The Saving Message, etc., indicating that the prophecy is for the believers.

They claim they have proved to the world that the second coming of our Lord is near at hand, and have had the audacity to call their teachings "the present truth," yea, the whole truth. When anyone departs this life, the death notices inform us, that the deceased died believing in the present truth, and also state when he accepted it. To believe in their doctrines means life according to the Adventists. But when anyone finds out, that their doctrines are wrong and leaves them, then he has abandoned "the present truth," and is considered as an enemy, having fallen from grace.

Members, who have left the Adventists, and who may be ever so godly, waiting for the coming of the blessed Lord, are excluded by the Adventists from the fold of Christ and are treated as enemies. We believe with St. Paul it is expedient to preach all the word of God, and among other doctrines also that of the second coming of Christ, one of the most glorious truths of the Gospel; but in doing so we should not base our preaching on a false foundation as we are going to show that the Adventists have done.

If these prophecies were not in perfect accord with historical facts, we could not do anything else but either believe or reject them; they would simply become a matter of faith. But now they are not based on our faith only, but upon biblical and historical facts. If, therefore, the reader wishes to familiarize himself with the contents in this book, let him take sufficient time to study it carefully with the Bible and the diagrams on the last pages of the book.

If he should encounter any points that are contrary to his previous belief, he should not pass hasty judgment, but study them over and over with this end in view, to find the truth.

Seventh-day Adventists of all shades! For your own welfare, lay aside the spirit of prejudice and seek the truth with reference to this subject and you will find that your prophetical structure has never had any real foundation, but has been, and is still, built upon sand.

My greatest desire is to make my arguments so plain and clear that anyone should be able to grasp and understand them. Then I have reached the goal to which I have been aiming. Even if I had the ability to express my thoughts in elegant and polished phrases I would refrain from doing so. When the common and plain reader understands what is said, the present writer will feel that he has succeeded in his efforts.

AARON NYMAN.

CHAPTER I.

Beginning of the Advent Movement

The Founder of This Movement Was William Miller, Who Misinterpreted the Prophecies of Daniel, and Built His Doctrine on a Supposition Without Evidence.

The cause of all religious fanaticism is ignorance. As knowledge is power, so ignorance is the mother of various religious follies, fanaticisms and superstitions. One sect surpasses the other in its peculiar ideas. Such people know everything. They are always ready to condemn those who differ from them in religious questions. If they only can get a leader they are ready to follow him whithersoever he leads. Evidences and arguments for what one shall believe are not required. Take everything they say for granted.

I wish to submit some proofs of the foregoing statement:

The "Kansas City Star" for August 30, 1911, contained a story of a party from Findlay, Ohio, who had been informed by their leader that they must be baptized in secret water in order to receive secret power, and therefore it was necessary for them to go to California. To obtain the required funds they sold their houses and farms thus raising the amount of ten thousand dollars. The money was deposited with the leader who at the arrival to their destination suddenly absconded and found a hiding place, as it was believed, somewhere in Pennsylvania. The party consisted of twenty-six persons. Another party were ready to follow the first one, but had to send their money to help their deluded brethren in California.

A sect calling themselves "waterwalkers" pretends that its

members can walk on the water. Some people in the South made a trial of walking on water in 1911, but all were drowned. One of the leaders said at a meeting, that if they had met an accident at sea they would have been able to walk on the water. There was seemingly some reason in this. Then it happened that some members went out on a lake excursion. The boat sprang a leak. All came into the water. Now they had a fine opportunity to show their ability to walk on the wet element; but not one could keep himself above the surface. They all went down.

July 14, 1912, I read of a party from Kamsack, Canada, who had heard from a preacher that Christ had come down somewhere on the prairies of western Canada to fetch a prepared people. But it was necessary to meet him in the costume our first parents had in Eden. Clothes and money were burnt the same night and with as little apparel as possible they set out to meet Christ. The Northwest Mountain police received word about it and started out with blankets to protect them. Some were taken to jail, and others were sent to Veregin, where they had their headquarters.

In the "Chicago Daily News" for Jan. 26, 1912, we read that thirty fanatical women from Lodz in Russian Poland had chosen a certain man for their Saviour, whom they also worshipped as the Son of God. Soon the idea struck them that he should be crucified; if he could rise again on the third day he must be the right one. The man refused to concede to their wishes. Then his adherents stormed the house, and if the police had not interfered no one could predict what would have happened.

When William Miller, the founder of Adventism, began to preach the second coming of Christ he was ignorant of the Word of God. We have no objection to the preaching of this doctrine, but he started from a mistaken ground. He even

went so far as to set the time on two different occasions. Several thousand followed him, most of them belonging to the ignorant class. "International Cyclopedia," Vol. I, page 112.

FAITH WITH OR WITHOUT FOUNDATION.

Reason is the most valuable gift that God has given us. When the light of reason is extinguished the victim is a burden to himself and others. Several times I have seen insane people who have been out for an airing. What a sight! One is ready to exclaim, "My God, whatever be my lot in this life, let me keep my reason!"

The mind should be cultivated. In 2 Peter, 1st chapter, we read that God "hath given unto us all things that pertain unto life and godliness, through the knowledge of Christ." Here are also mentioned nine different kinds of fruits. If we want to become possessors of these fruits and be partakers of divine nature we must aim to obtain knowledge of God. If we lack these fruits Peter says we are blind and cannot see afar off.

We should learn to think for ourselves. We should dare to think. Just think, how many there are who believe what others have said without understanding in the least. Let not other people so hedge in your mind that all your thoughts belong to somebody else. To take other people's thoughts is good if they are true and throw any light upon the desired questions. If you do not dare to think for yourself but set your mind aside, your opinions will be those of some other person. If his opinion is wrong, and you take it without investigation, you will also have a wrong opinion.

Let us use our understanding and think freely as well as correctly. Should you become a freethinker it matters not, if you don't become an atheist.

It happens frequently that people ask us what we believe in

regard to a certain question. Formerly I used to give a ready answer and was always sure I was right. Lately my answer is, that it is of very small importance what I believe, but what I know. We may believe one thing and be sure in our belief, but if our belief is without a foundation in fact or science it does not amount to very much. And the things I know I don't need to believe.

CAN YOU FIND TRUTH FROM THESE TERMS?

"Both periods of time shall begin there."—"If this view is correct, then it is so."—"We think it is so."—"If it is as we believe, then it is right."—"Without any doubt it is meant prophetic time."—"According to our opinion it belongs here or there."—"If we are right, now, then the Turk becomes the King in the North."—"If this application is correct, then the time of the end commenced A. D. 1798."

But when we now will prove to you, that the end of the time is not A. D. 1798, that the end of time has nothing whatever to do with 1798, are you then willing to accept the truth and admit that your application is wrong?

The whole doctrine of the Adventists is built on "ifs" and "buts," suppositions, imaginations, fancies and assertions. It has gone so far that they don't think it is necessary to examine the foundation.

If one of their number comes to the conclusion, that one-half times one-half equals one, then it is so. But let us think a little. If one-half times one-half is not one, what then? Many have discussed the question how much one-half times one-half makes, and said it is one, of course. If this problem were a matter of faith, you could not do anything with it. But arithmetic is a science and "figures do not lie," therefore they may be examined and the one who is right can prove his

statement. And the same thing can be said about the foundation, upon which the Adventists have built their message. It can be proved with mathematical certainty that it is absolutely wrong and rests only upon the loose suppositions of some mistaken leaders. It is my intention to point out in this book, that their message does not correspond with the certain and well known facts of the Bible and history, and I advise every reader to think over and study carefully each statement, before drawing any conclusions. I do not promise to send out a book that is perfect, errors may occur, but let the reader apply the exhortation of St. Paul, "Prove all things; hold fast that which is good."

ALL TRUE SCIENCE IS IN HARMONY WITH GOD.

As a rule a number of good people mistake true science for worldly wisdom which the apostle warns against. When you try to prove to them from history that their suppositions are wrong, they often answer that for God everything is possible, because it says so in the Bible. But there are in fact many things that God cannot do. It is just as impossible for him as for you and me to make two times two anything but four. He can do a miracle today if he so desires, but to make two times two equal anything else but four would not be a miracle. That would simply be an untruth or a falsehood. Lying doesn't require miraculous power, folks have been able to do that a long time. But God cannot lie. All truth must be in harmony with itself.

HOW MUCH TRUTH WILL YOU ACCEPT?

All truth is valuable from whatever source it comes. But unfortunately there are many people who dare not believe in anything that is not subscribed to or promulgated by their

own denomination. Their church is inspired, she alone has the truth, everyone else is in the wrong. If they find that their theology does not harmonize with the Bible or history, then these sources must be changed, because their theology must be correct. But is it not a better method to investigate the questions in doubt, and if you find that your theology is wrong, do not fear to accept the truth. Truth will be victorious at last, no matter what position you take in regard to it.

A Seventh-day Adventist pastor, whose eyes were opened in regard to the question of the Sanctuary, began to show others their mistakes. He was excluded from their communion. One of his former colleagues said to him lately, "I know you are right, my brother, but if I should commence to preach this I would be expelled, and what should I then do?"

Ministers of the Gospel! We sympathize with you if you have to lose your daily bread because you speak the truth. But fear not. Truth is worth more than anything else. Preach the truth and you will have bread enough. In Rev. 21:8 we read of a sinful company among whom are counted the "fearful." The Lord does not compromise.

A VERSE THAT OUGHT TO BE PRACTICED MORE.

Heb. 5:14 has something to say about strong meat belonging to them that are of full age, those who by reason of use have their senses exercised to discern good and evil. With St. Paul we say, we are not perfect but are reaching forth unto those things which are before.

Of what use is our reading if we do not understand what we read, or if we are receiving a wrong impression of the word? It is by far better to get the right meaning. The way of salvation is plain and simple, it is true, so a wayfaring man

can see it. But when theological disputes are to be settled the Bible is no easy book to comprehend. Even those, who make the greatest ado about the Spirit who shall lead them, have made great mistakes. Those who claim to be in possession of the whole truth, only show their ignorance. The Bible has many different versions and has been differently translated, giving various meanings of the same verse. The pertinent question often arises, "Which is the correct meaning?"

"Believe all," some say. No, we want the facts. Then it is good to have the senses exercised by reason of use to discern between good and evil. I have often been attacked as one who falsifies the Bible when I call attention to some of its discrepancies.

Let me quote some examples.

Take for instance the story of David's sinful treatment of Uriah and his wife Bath-Sheba (2 Sam. 11). In 1 Kings 15:5 we see, that David had done what was right in the eyes of the Lord as long as he lived, save only in the matter of Uriah. In the first book of Chronicles (21:1) it says that Satan provoked David to number Israel, and in 2 Sam. 24:1 it is plainly stated that it was the Lord who moved David to number Israel and Judah. And a little further on (verse 10), "David said unto the Lord, I have sinned greatly in that I have done." There is certainly reason to inquire, how can this be?

God had forbidden Israel to go in to see the ark when the holy things are covered lest they die (Num. 4:20). When the ark was brought to Beth-she-mesh (1 Sam. 6:19) it is said that the Lord killed fifty thousand and three score and ten men, because they had looked into the ark. Now history tells us that this particular place never had over five thousand inhabitants. This passage should read fifty princes and three score and ten men.

In Luke 17:20 the Pharisees asked Jesus when the Kingdom of God should come, and he answered (v. 21), the Kingdom of God is within you. One D. D. wrote in a paper that this is meant the disciples, but that is to falsify the text. Other commentators say that it should read, "The Kingdom of God is among you." By reason of use we now discern between right and wrong and say, the Kingdom of God was not in the Pharisees but among them. And the Kingdom of God is neither in the modern Pharisees who attack me for calling their attention to these things.

Bitter contentions have been going on regarding the meaning of Isaiah 9:6, the child that was born, the son that was given. Most people admit that this has reference to Christ. But then his name is The mighty God, The everlasting Father, The Prince of Peace. It is impossible that Jesus can be mighty God and everlasting Father, when God himself is it. One commentator suggests the following reading, "The one in council wonderful and mighty God and everlasting Father shall call him Prince of Peace." Then there is only one everlasting God and Father. To this I say, Amen; the reader may think what he pleases.

The author of the Epistle to the Hebrews (chapter 9) has placed the golden censer within the vail in the Holiest of all. This is an error. In an Adventist paper they had got the censer in two different places in the same issue. If you tell them this is impossible, you distort the Scripture.

Of Stephen we read in the 6th chapter of the Acts, that he was full of faith and the Holy Ghost, grace and power; but in his address before the Council he made several errors. In chapter 7 he says, "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran (Haran), and said unto him, Get thee out of thy country, and from thy

kindred . . . Then came he out of the land of the Chaldaeans." Abraham did not come out from his kindred and from the country of the Chaldaeans; for his father Terah went out from there with his kindred and Abraham went with his father (Gen. 11:31). Terah was seventy years old when Abraham was born (Gen. 11:26). Abraham was seventy-five when he came out of Charran (Gen. 12:4). Terah was therefore seventy plus seventy-five, or one hundred and forty-five years when Abraham left Charran. When Abrahams father had died, Stephen says, Abraham came out of Charran. But in Gen. 11:32 we are informed that Terah was two hundred and five years when he died in Charran. The difference between two hundred and five and one hundred and forty-five is sixty. Abraham could not attend his fathers funeral sixty years before the latter was dead. We believe therefore that Terah lived sixty years after Abraham had left Charran, that the Old Testament is reliable here and that Stephen was wrong or there may have been some error in the translations.

Is it fair to accuse a person of distorting the Scripture because he shows that some parts do not harmonize?

HOW THE ADVENTISTS WILL BE TREATED IN THIS BOOK.

If the leaders of this sect should be dealt with according to their merits this would be an astounding book. But we will leave them to him who says, "Vengeance is mine." A number of smaller treatises have been published against various mistakes in their system, or showing them where they are wrong, so there is no excuse for their ignorance. And if any of their professors, preachers or members tried to open the eyes of the believers, their answer has invariably been, "We have the whole truth. Out with him who does not think like

we do. Mrs. White is an inspired and true prophetess." And as long as they adhere to this belief neither God nor man can do anything for them. Not to believe in her visions means eternal damnation. This the deluded people believe and are therefore bound in fetters. Fortunately there are some who begin to doubt her inspiration; and if it is in my power to throw some light upon their path out of ignorance and superstition I shall consider myself well repaid for my efforts.

Fifteen years ago there appeared a small book by J. Nyquist on the eighth and eleventh chapters of Daniel's prophecy, which are the real foundation of their doctrines. When glancing over the pages the first time, I found an expression which alone is powerful enough to sound the deathknell over their doctrine. It made me ashamed not to have thought of that before. This book has been criticized by their preachers; but they have not seen that it is sufficient to demolish their interpretation of the prophecies. They well deserve the epithet "leaders of the blind." Most of their people burn the books of other authors. They cry, This is Babylon, Babylon!

I shall return to the fatal argument later on.

THE FOUNDER OF THEIR MISTAKE

is William Miller, a farmer, who was born at Pittsfield, Mass., 1781, and died 1849. He enjoyed but slender educational advantages. During the war of 1812 he served as a volunteer with the rank of captain. About 1833, while a resident of Low Hampton, N. Y., he began his career as an apostle of a new doctrine, which taught that the world would come to an end in 1844. The main argument on which he rested his belief was Daniel 8 : 14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This passage he misunderstood. We will here only state his arguments and postpone the refutation of the same till later on.

The ninth chapter of Daniel relates that the prophet was engaged in prayer. While he was speaking and praying the angel Gabriel came forth and announced that he was sent from God to give him skill and understanding. "Seventy weeks are determined upon thy people and upon thy holy city," the angel said (v. 24). In the following verse we read that this time should begin at the going forth of the commandment to restore and to build Jerusalem, etc. One day means one year in Daniel's chronology. Seventy weeks are thus 490 years. Miller thought that this commandment went forth in the seventh year of the Persian king Artaxerxes, when he sent Ezra up from his captivity, to restore the Jewish polity at Jerusalem (Ezra 7) in the year 457 B. C., and that there was no other prophetic time from which to cut off the 490 years than from the 2,300 days. He therefore dated these two periods from the year 457 B. C. He ended the 490 years (or seventy weeks) in A. D. 33 with the crucifixion of Christ and the 2,300 days ended A. D. 1843. He thought furthermore that the earth was the sanctuary to be cleansed by fire according to 2 Pet. 3:10, 12.

No one doubts that Miller was a sincere and honest reasoner, a humble and devoted Christian man; but he was impervious to any argumentation that contradicted his set opinions.

A conference was held in Boston, Oct. 22-24, 1840. Miller was present. Dr. Ward was elected chairman. He called Miller aside and asked him not to fix a certain time for the second coming of Christ, according to Mark. 13:32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Other members of the conference said the same: How do you pretend to know the time when the Son and the angels do not know it? Nothing could change his opinion. He went home and

preached as before. Religious fanatics always claim a great measure of God's Spirit. The Spirit will make up for the lack of knowledge. But they forget that the Spirit leads according to the word.

A person who can make such a mistake as this will commit any blunder. There is not a sound thought in his doctrine. The 2,300 days are not years. They did not begin 457 B. C, and did not end A. D. 1843. The earth is not the sanctuary. This I intend to prove to the satisfaction of any whose mind is open for conviction.

If Miller had used his reason for ten minutes he would have thought, The power which is represented by the little horn in Dan. 8:9 should cast down the place of the sanctuary at the beginning of the 2,300 days. If the earth is the sanctuary, does history record that this power cast down the earth 457 B. C.? No, history does not know any sanctuary which was cast down the year 457.

The power which was to destroy the sanctuary should appear, according to the angel, toward the end of Alexander's divided kingdom (Greece). It is proved that this time was between 176—30 B. C. This power could no more destroy the sanctuary 457 B. C. (281 years before its beginning) than Miller could preach the second coming of Christ in the year 1498, or 281 years before he was born.

But nevertheless the "History of Advent Message" is bold enough to declare on page 596 that this is God's truth as sure as the Bible. There is no possibllity of a mistake this time. Those who reject this light are lost. Those who do not accept these arguments are reprobates.

When a person will contradict the plain statements of the Word of God, we think that he has no message from the Lord and that he is not led by God's Spirit, no matter how sincere are his intentions.

"It is not for you to know times or seasons, which the Father has set within his own authority." (Acts 1:7.)

"I know the time," says Miller; "1843 is the right time. I have calculated that Christ shall return then."

The predicted year went by, but Miller's calculation was wrong. Then he and his followers made the great discovery that the commandment was given late in the year 457 B. C., and accordingly the end of time could not occur before late in the fall of 1844.

Jesus says, "No man knoweth the day."

Miller said, "Now we know the day with certainty; it is Oct. 22, 1844. There is no mistake about it this time. He who does not believe this is lost."

There is no need of proving that this message also was false—the Lord has not come in these sixty-eight years since then.

When 1844 had gone by, Miller and most of the Adventists admitted they were mistaken; Miller himself being honest enough to make a public statement to that effect, saying that it was wrong and dishonest to deny the facts. ("Hist. of the Second Advent Message," page 383.)

As we have seen, Miller did the right thing to admit his error, when his calculations had failed. But the Adventists took up his false way of reasoning and have gone further than he did. They still insist that the 2,300 days are just so many years, beginning 457 B. C. and ending A. D. 1844. If these dates are false, then their whole doctrinal system is crumbling to the ground with all they have built thereon.

We are going to prove with unalterable facts that these two dates are resting upon a loose and shaky foundation.

CHAPTER II.

Mrs. Ellen G. White

Conclusive Proofs, Showing That Her Prophecies are False and Deceptive.

Superstition and theological mistakes are slow in dying, because there is generally someone ready to stand up and defend the originator even when he is defeated. In this case the instrument was a young girl, Miss Ellen Harmon, now Mrs. Ellen G. White. Because she has with her visions and hallucinations misled these people she is the principal cause of their numerous mistakes. She has published several books, some of them good. But when it comes to interpretation of the prophecies, their special message to the world, there is no end to her superstition and follies. As she has played the most important part in the propaganda, we will have occasion to refer to her frequently in this book. We will begin with a short biography of this remarkable woman.

Mrs. Ellen G. White was born in Gorham, Maine, Nov. 26, 1827. Her parents moved later to Portland, where they were members of the Methodist Church. At the age of nine she met with an accident in which she suffered the fracture of the nasal bone, preventing her breathing through the nostrils for a couple of years.

Depressed at heart on account of this calamity it seemed impossible for her to continue her studies, and she attended school but little. Her nervous system was so weak, that the hand trembled when she was writing and while reading her forehead was dampened by perspiration. Following the advice of her physician she stayed out of school for two years. After

taking up studies again her condition grew worse; so she was compelled to leave school at the age of twelve.

This is a condensed story of her life, taken from the book "Early Writings," given under the heading "My Youth."

MRS. WHITE'S CONVERSION.

In March, 1840, W. Miller made his first visit to Portland, Me., and delivered lectures on the prophecies, that Jesus was coming again to the earth A. D. 1843. His statements found a fruitful soil in her heart, and although her experience of conversion was fluctuating up and down she finally believed that her sins were pardoned. But this excellent experience did not last long before she fell in despair again.

While in this despondent condition she had a dream, in which she saw a temple. Those who sought protection there were saved. She entered the temple, but was seized with fear and shame over the fact that she had to humble herself before the people who were there. When she awoke she thought that the Spirit of God had departed from her, never to return again.

When Miller preached that the Lord should return in 1844, she says, "Miller gave a careful and convincing exposition of the prophecies. The year 1842 Miller came to Portland again. Several of the ministers of the city pointed out Miller's heresy, but he brought out so clear and convincing truths and supported his statements with biblical arguments, and an irresistible power accompanied the word, so many received the impression that he presented the truth."

Now let us reason a little. Miller came to Portland in 1840 and in 1842. Mrs. White was born 1827, therefore she was thirteen and fifteen years old when she heard these sermons. We ask, How much does a thirteen or fifteen-year old girl

know of the prophecies of Daniel, when the Adventists after sixty-eight years of meditation do not understand them in spite of the fact that they have several learned men among them? And besides the Adventists, there are many scholars who admit that they stand baffled before many of their hidden meanings.

In order to understand Daniel's book it is necessary to be thoroughly familiar with the history of the Bible lands and understand the chronology of this writer. Lacking in these qualifications no one will understand him. It is already clear to the reader that Miller did not have enough knowledge,—and Mrs. White much less,—a frail girl who had left the school at the age of twelve.

Miller believed without a reasonable foundation; the Adventists have believed Miller and Mrs. White without investigating their foundation.

Miller's doctrine that Christ was to return to the earth in 1843 or 1844 proved to be a miserable failure, and it is evidence enough that Miller did not know his subject and had no convincing truth or power in his message. But he was sincere, and admitted his failure as an interpreter of the oracles of God. If his followers were as sincere as he, their prophetic message would cease in a month. Miller had none to show him what his mistake was; now there are many who are able and willing to do it.

When Miller was forced by the calendar to give up his belief Mrs. White took up his mantle. She knew it was right because it corresponded with the Bible, with this difference only that it was the sanctuary in heaven which should be cleansed. Miller did not understand that, she says in her book "Early Writings." My edition was published in 1885. She was then fifty-eight years old and should have known better than to insist that God had sent Miller. Let the Scripture

decide the issue. "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken." (Deut. 18:22.)

The thing which Miller prophecied did not come to pass, therefore the message was not from Jehovah.

If his hearers have no judgment, and the speaker enjoys the confidence of the public, everything he says is right. If he then can show that the Bible approves of his statements, he must be all right. But who cannot find support in the Bible for his opinions, no matter how inconsistent and impossible?

"We must resemble Christ in all," a man said to me once. I told him that is impossible and is not God's meaning either. The man was shocked. I said that if we should be as poor as he was we would freeze to death. "And you are not like Christ in everything," I added. "Yes, I am," was his reply. "But Christ was not married; you have both a wife and children," I answered. The fact of the matter is that we should be like Christ in all principles of righteousness.

A person once asked one of Dr. Dowie's preachers, why the doctor traveled in such elegant style in Chicago. Is that to be like Christ? The minister answered, "Have you not read that he became poor in order to make us rich?"

A man whom I know very well told me one day that he had heard a powerful sermon on a certain subject, when the speaker had proved with the Bible everything he said. One or two weeks after he heard another speaker on the same subject who spoke absolutely against the conclusions of the former. Then he said to me that he had seen the latter speaker many times filled with God's Spirit, but not to the same extent as this time, and proved all that he said with the Scripture.

What was the cause of the ridiculous and contradictory statements of this man? He had not a particle of judgment, and I am sorry to say he is in a numerous company. The

truth in the matter is this, the former speaker preached what he thought without any real knowledge, and the latter said what he knew. I heard his sermon and know that it would have been hard to disprove his arguments.

MRS. WHITE'S PROPHECY OF W. MILLER.

I have just finished a book, "Early Writings," by Mrs. White, which contains more superstition and fanaticism than I formerly would credit her with. Either one must leave Mrs. White and her experience or the Bible; it is impossible to hold both. "Early Writings" contains 295 pages. She says 351 times what she has seen, what God has shown to her. Her imagination is extremely productive. She mentions Satan 269 times, and what he has said and done. It is hard to understand that the Adventists try to defend her peculiar views in general, but it is incomprehensible that they really try to stand by her, even when her visions run in opposition to God's word.

Referring to W. Miller she says, "God directed the mind of Miller to the prophecies, and gave him great light upon the book of Revelation . . . and in the power of the Holy Spirit he opened the prophecies." "Early Writings", page 231.

"Angels of God accompanied Wm. Miller in his mission. He was firm and undaunted, fearlessly proclaiming the message committed to his trust. I saw that God was in the proclamation, of the time in 1843." Page 231. Miller's message was that Christ was to return 1843.

This she calls the message of the first angel. But the message of the first angel in Rev. 14, 7 reads, "Fear God, and give glory to him; for the hour of his judgment is come," and worship him that made heaven, and earth, and the sea, and the fountains of waters." This verse does not say that Jesus should come, but Jesus says himself that the hour for the judgment of God had come (about A. D. 90). Therefore it is

clear, that the judgment Jesus speaks of had already come. This is the judgment, that the light *has* come, not *shall* come in the future. Afterwards Jesus warns against false worship.

God sends no angels with him who goes out to preach error.

Did Mrs. White see that God was in the movement of 1843? We dare not make such accusations against the Lord. If God had given to Miller a special message and sent angels with him, he would not have preached the way he did.

How could she see that the Lord was in the movement of 1843? She had not had any vision yet. The first vision came 1845. ("Early Writings", page 13). And in this she sees that she is going to live until Christ's second coming; because on page 17 she says, "We all went under the tree, and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the Gospel of the Kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping."

What she writes on pages 13-17 shows, that Jesus came and brought his people to the new earth, and that she was included without having to lie in the dust. Mrs. White is now past 85 years of age; but if she dies before Jesus comes, are the Adventists then willing to admit, that her first vision was a mistake?

Again she says, "Some left their field to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel's message. Thousands were led to embrace the truth preached by Wm. Miller, and servants of God were raised up in the Spirit and power of Elijah to proclaim the message." ("Early Writings," pages 232, 233.)

No one called them to leave their occupations to go out and preach errors. They went owing to their deplorable ignorance and their superstitious beliefs. Can a preacher proclaim false doctrines in the Spirit and power of Elijah. It only seems so to those, who are ignorant in the Scripture and are lacking in the Spirit of Christ.

Again, "But these (false) shepherds stepped in between the truth and the people, and preached smooth things to lead them from the truth. They united with Satan and his angels, crying 'Peace, peace' when there was no peace."—"Ministers who would not accept this loving message themselves hindered those who would have received it. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven."—"The most devoted gladly received this message. They knew that it was from God, and that it was delivered at the right time. Angels were watching with deepest interest the result of the heavenly message, and when the churches turned from and rejected it they in sadness consulted with Jesus. He turned his face from the churches, and bade his angels faithfully watch over the precious ones who did not reject the testimony, for another light was yet to shine upon them." Pages 234, 235.

If the preachers never before had done their duty, they did it now. Because the message was not from heaven. The ignorant who accepted it thought it was from God, but they believed without knowledge. Neither was it timely. The angels did not expect with interest to see errors. When the congregation turned away, they did their duty. And the Lord Jesus does not turn his face away from a congregation which refuses to accept foolish doctrines.

"I saw," she says again, "the people of God joyful in expectation, looking for their Lord. But God designed to prove

them. His hand covered a mistake in the reckoning of prophetic time." (Same page).

Miller had now preached the message of God from heaven during ten years. The angels of the Lord accompanied him on his mission, she says. The message was that Jesus should appear again on earth 1843. The time passed, and so they were forced against their asserted proofs from the Bible and history to admit that they were mistaken.

She continues, "Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had 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 periods reached to 1844.—God designed to disappoint them." (Page 236.)

Thus the mistake that led to their disappointment was with God. Miller had in all his sincerity preached the message of God for a number of years. Faithful believers had believed and followed him. But God had hidden the figures with his hand, so it was impossible for anyone to find the truth, before God removed his hand. First to send a message and then cover it with his hand, that none could see it for a period of ten years, afterwards showing his wrath upon those who did not believe, this kind of reasoning is enough to make God a veritable arch hypocrite. To those who believed in God's strange dealings, though disappointed, God sent his angels to comfort them. That was indeed not too much, when he him-

self was made the cause of their sorrow. But is this good logic?

MRS. WHITE HAS NOW FOUND THE RIGHT TIME.

In "The Great Controversy Between Christ and Satan" we read, God in his providence ordered it so, that this message was coupled with the message of the second angel and added to its force.

And in "Early Writings", page 237, she says, "As the churches refused to receive the first angel's message, they rejected the light from heaven, and fell from the favor of God. They trusted to their own strength, and 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."

The message of the second angel is found in Rev. 14: 8, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

In "The Great Controversy" we are told, that since it was found that 1844 was the correct time when Jesus should come again and the believers were not permitted to bear testimony to this new discovery in the churches, the followers of Miller could no longer look upon them as Christian congregations. Therefore about 50,000 left the churches in the summer, 1844.

It is not at all surprising that these fanatics were silenced in the churches. Their testimony was of course that Christ was going to return this time 1844. This the churches refused to believe, and their opinion was the correct one, whereas the Adventists who left were disappointed again.

No congregation becomes a Babylon because it refuses to accept a false message. On the contrary it becomes such by accepting it.

ANOTHER ERROR BY MRS. WHITE.

As the Saviour did not come in 1843 some Adventists began to doubt their whole system. In "The Great Controversy" Mrs, White has written a chapter under the heading "Prophecies fulfilled," in which she lets us understand that the parable of the Ten Virgins was fulfilled between 1843-1844. (Matth. 25.) This the Adventists believe and preach to this day. One of their preachers who worked among them for some time chose this parable as text for a discourse in Chicago. But he did not agree with Mrs. White on this point. I remember clearly how the hearers signified their disapproval and afterwards accused him of heresy. God afterwards showed him that their views on the prophecies also were in contrast with God's word, so he took courage and found his way out of this place of torment.

Unmistakable signs indicated that the coming of the Lord was nigh.

"The coming of the Lord as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of his soon coming, answered to the going forth of the virgins." ("The Great Controversy," page 393.)

"William Miller had no sympathy with those influences that lead to fanaticism. He declared with Luther, that every Spirit should be tested by the word of God. 'The devil,' said Miller, "has great power over the minds of some at the present day, There are many spirits gone out into the world; and we are commanded to try the spirits. The spirit of error will lead us from the truth." ("The Great Controversy," pages 396, 397.)

"While the bridegroom tarried, they all slumbered and slept, And at midnight there was a cry made, "Behold, the bridegroom; go ye out to meet him." Then all those virgins arose,

and trimmed their lamps. In the summer of 1844, midway between the time when it had been first thought that the 2,300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed, in the very words of Scripture, "Behold, the Bridegroom cometh."

"This work was not founded on human wisdom and learning but upon the power of God. It had a persuasive power, and the "midnight cry" was proclaimed by thousands of believers."

"In like manner, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angel's messages were given at the right time, and accomplished the work which God designed to accomplish by them." Pages 398-405.

"An exceedingly bright and glorious light shone around those who had cherished the light which had been imparted to them. Their faces shone with excellent glory, and they united with the angels in the cry, "Behold, the Bridegroom cometh!" ("Early Writings", page 242.)

From these extracts of her writings we learn, that she taught, that the parable of the ten virgins in Matth. 25 was fulfilled. They were not mistaken in regard to the signs. Miller had no sympathy with fanaticism. She was convinced that Miller was led by the Spirit of truth, that the power of God accompanied the message. But as it appears from her interpretation, as though it was necessary for God to send Miller first with an erroneous message in order to get in another which possibly might be true. Near the end of the message of

the second angel the poor woman has wrought herself up to such a certainty that she heard angels crying, "the Bridegroom cometh!"

We have not yet come to the end of 1844, and she has already said a dozen times at least, "I saw," "God has shown me" etc. But all her visions came since the time was passed. The first vision she had, according to her own statement, was 1845. It had reference to the future.

It is most likely that she had brooded over these things which had passed, and so she began to believe that what she thought about them came directly from the Lord. But this is in plain English self-deception.

With reference to the ten virgins in Matth. 25, we know with certainty,

1. That they all were slumbering and slept. But all were not slumbering in 1844. Your books testify truly against you. Mrs. White says that the assurance of pleasing their Saviour was of greater importance to them than their daily bread, and if their hearts were under any cloud they did not rest before the cloud was removed. When I read this I wrote in the margin, "That is the way it ought to be." Political papers had also this to say, "The Adventists have never been more awake than in 1844." The parable does not apply to the Adventists at that time; it fits in better now.

2. When the parable was fulfilled Jesus came. He did not come in 1844. When Jesus came the door was closed, the time of grace was gone. The door was not closed 1844, though Mrs. White said so. Thousands and thousands have been converted to God since 1844. Among them is the writer.

A TIME OF TRIAL.

God held his hand over the figure 1843 in order to conceal an error; but then he removed his hand and they saw immed-

iately where the mistake was. Jesus was not going to return to the earth before October 22, 1844. Now they were sure, no possibility of a mistake now, because the word of God could not fail. The word did not fail either, but it was Miller's false chronology and Mrs. White's visions that failed and are a failure to this day.

October 22, 1844, passed by the same way as other days, and another mistake was discovered: Jesus did not come. Their troubles increased and the jeering of the multitude was more pronounced than they had anticipated. Some became so offended on account of this defeat that they wished they could disappear from earth. Miller and others abandoned their peculiar notions, while others planned for an honorable retreat by new speculations.

ERROR IS SLOW IN DYING.

The principal error in their doctrinal system is that the 2,300 days in Dan. 8: 14 are thought to be so many years, beginning in 457 B. C. and ending in A. D. 1844. This view they retained as correct. When Jesus did not come to cleanse the earth, which they thought was the sanctuary, they hit upon the idea that he went into the holiest of all, accomplishing there the same work for his people which the high priest did in the Jewish sanctuary once a year. There Jesus has been officiating ever since, viz. 68 years. The period has been called "The Investigative Judgment."

The two greatest and most glaring mistakes they made in connection with Jesus' change from the holy to the holy of holies were, that Jesus had a marriage feast, when the parable of the ten virgins was fulfilled and that the door of grace was closed. When a whole denomination, as well as an individual, use subterfuges and fasify the meaning of their own writings, we can no longer consider them as honest men and women.

THE MARRIAGE OF JESUS. HIS RECEIVING A GREAT KINGDOM. PROPHECY OF THE TEN VIRGINS FULFILLED IN 1844.

Mrs. White says, "Jesus sent his angels to direct the minds of his disappointed ones to the most holy place, where he had gone to cleanse the sanctuary and make a special atonement for Israel. Jesus told the angels that all who found him would understand the work which he was to perform. I saw that while Jesus was in the most holy place He would be married to the New Jerusalem; and after his work should be accomplished in the holiest, He would descend to the earth in Kingly power." ("Early Writings", page 251.)

The marriage represents the reception by Christ of his Kingdom. The holy city, the new Jerusalem, which is the capital and representative of the Kingdom, is called "the bride, the Lamb's wife." Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the Spirit," says the prophet, "and showed me that great city, the holy Jerusalem descending out of heaven from God." (Rev. 21: 9, 10.) Clearly then the bride represented the holy city, and the virgins that go out to meet the bridegroom are the symbols of the church. ("The Great Controversy," page 426.)

"I was shown what did take place in heaven at the close of the prophetic periods in 1844. 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 messages of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments. Around the bottom of His robe was a bell and a pomegranate. A breastplate of curious work was suspended from His shoulders. As He moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the breast-

plate. Upon His head was something which had the appearance of a crown. When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second vail. ("Early Writings", page 251.)

"At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of days in Heaven, to the marriage, the reception of His Kingdom. 'They that were ready went in with Him to the marriage, and the door was shut.' They were not to be present in person at the marriage; for it takes place in Heaven, while they are upon the earth." (The Great Controversy", page 427.)

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place." ("Early Writings," page 260.)

MRS. WHITE DOES NOT WRITE HER OWN BUT GOD'S THOUGHTS.

"I do not give expression to my own thoughts in the papers; it is what God has revealed to me in visions, a wonderful light from the throne of God." (Test. 31, pages 63.)

"The instruction I have given you in writing and speach has been the light God has given me." (Test. No. 33, page 219.)

"In past times God spoke to men through the mouth of the prophets and the apostles; in these days he has spoken to them through the testimony of the Spirit." (Test. No. 33, page 189.)

"I took the holy Bible and surrounded it with the various testimonies to the church." (Test. Vol. 2, page 605.)

"It is scarcely possible for people to commit a greater sin before God than rejecting and despising the means (her testimonies) which God has appointed for their guidance." (Page 208.)

"The testimonies were not written to produce a new light, but God simplified by them the great truths that already were given." (Test. No. 33, page 193.)

ARE THE ADVENTISTS WILLING TO DEFEND THEIR PROPHET?

From the foregoing it is clear that Jesus had a marriage in heaven 68 years ago and received his Kingdom. The bride was the city. Only those who believed in Mrs. White's visions, that he rode into the most holy place in a carriage, could understand his work there. Now they were with him in faith. But the worst of it is, that they had no faith in or understanding of this doctrine, when Jesus had his marriage—this faith they received five years later (1849).

Alas, what a miserable marriage Jesus must have had in 1844! Only a few poor, misinformed Adventists who went around on earth despondent over their defeat had a marriage in heaven, five years before they found it out from Mrs. White. If a marriage feast is celebrated somewhere and a person is invited, but cannot attend in person, he can at least think of the marriage when it is going on; but to believe he was present in faith five years before he knew anything about it, is unreasonable. Those who died between 1844 and 1849 did not find out that they were present in faith even. According to my view of the matter a guest may be present in faith, but the bride must surely be there in person.

Nothing less would satisfy me at my wedding, I wanted above everything else to see my bride there; and and the Adventists would not be satisfied with anything less. I am sure of that.

To attend a wedding in faith is fanaticism of the highest order. Adventists, how can you accept such doctrines?

Of course, we read in Rev. 21: 9, 10, that the bride is called the Lamb's wife, and that the new Jerusalem was shown to him; but we must look into this matter and try to find, if it is meant that Jesus had no other bride and if Jerusalem is the bride. The time was 1844.

Rev. 21: 2, "And I saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband."

We see here that it does not say Jerusalem was the bride, but the city was prepared as a bride adorned for her husband.

In Rev. 19: 6-9, we read first, "The Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." The city is not "her." In verse 9 we read, "Blessed are they which are called unto the marriage supper of the Lamb." A city can neither be invited to a meal or eat. This interpretation seems to be the correct one. Some may answer, "If the people are the bride, who are then the guests? The present inhabitants of heaven may fill this requirement, if there necessarily must be any. It is possible to have a marriage without guests, but not without a bride.

Dear reader, may the Lord lead us so that we may become partakers of his glory. And God knows, that I do not wish to see a single Adventist excluded from this blessing.

That Jesus changed a place or room in the year 1844 is

contrary to the teaching of the Bible, and if this view is wrong the whole Adventist structure crumbles to dust. When we are going to study the nature of their foundation, it will be shown that the building is tottering before the unchangeable facts of prophecy, but I must touch upon the subject even here.

Mrs. White says in "The Great Controversy," pages 420, 421, "After ascension, our Saviour began his work as our high priest. Says Paul, Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9, 24.) Thither the faith of Christ's disciples followed him as he ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 6: 19, 20; 9: 12.)

Here she uses the Bible correctly, and we are not inclined to attack a person, where he is right. But then she continues "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary."

Let us call a halt here. The exegesis is getting crooked again. If her testimony is written, "not to produce new light, but to hold fast the true word," then we have a perfect right to ask, "Where is it written in the Scripture, that Jesus has been in the first apartment and ministered for us?" "Now of which things 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" etc.

Does the reader believe, that the throne of the Majesty was in the holy place? Jesus entered after his ascension within

the veil and became our high priest. And there is no support to the theory, that Jesus has come back and ministered for us in the first apartment. "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." (Heb. 10, 12.) Is there anywhere a more holy place than where God is?

Had Jesus ministered, as she says, eighteen centuries in the holy place till 1844? He ascended to heaven A. D. 34. 34 from 1844 leaves a rest of 1810 years. If Jesus had ministered in the first apartment during this period, there would be no high priest during these 1810 years, because his ministration was not in the first apartment but in the most holy place. We are exhorted to "come boldly unto the throne of grace." (Heb. 4, 16). Where was the throne of grace in the earthly sanctuary? In the most holy place. It is also situated in the most holy place in the heavenly sanctuary, and if Christ had been there 1810 years, no prayers would have been answered during that time. Therefore we cannot believe that she has any new light from the throne in heaven, nor that it is a sin to reject such revelations. If we commit no greater wrong, the judgment day will have no terror for us. If the new prophets "speak not according to God's word, it is because there is no light in them." (Isa. 8: 20.) We believe according to God's word, and therefore we receive no light from Mrs. White's revelations.

As our hight priest, the Lord Jesus, has entered into the heavenly sanctuary for us, we think that there is a sanctuary and ministration in it for us. How this service is performed, we cannot say . But we see from both type and antitype that it cannot be as confused as the Adventists have made it.

If one sees the shadow of a horse, there must be a horse somewhere. If one sees the shadow of a man, a man must be somewhere in the neighborhood. If the earthly sanctuary

is the shadow in this meaning, then the ideal which is in heaven performs the same service as the shadow, which was in the earthly tabernacle.

According to Mrs. White's visions Christ began his priestly functions A. D. 34. This ministration was the ideal; the shadow thereof was here on earth in the earthly sanctuary. The shadow accordingly was before the object, the earthly ministration before the heavenly. We could never have seen the shadow of a horse, if no horse existed. The earthly priests offered animals twice daily. If now ideal and shadow were corresponding here, Christ must have been killed more than one million three hundred thousand times till 1844. But he offered himself as a sacrifice only once. The blood of the sacrificial animals was sprinkled on the altar (Lev. 4, 6), the blood of Christ was shed on the ground. Christ was raised on a cross. The animals were not sacrificed in that manner. Their bodies were burnt, Christ's was not burnt. The former were killed before the door of the tabernacle. (Lev. 16: 3, 4.) Christ was killed on Calvary outside of Jerusalem. As this tabernacle was not made with hands (Heb. 9: 11), and the veil was his flesh (Heb. 10: 20), it is clear that all these references are figures of speech. The Adventists make much ado of the fact, that Moses was commanded to make the earthly tabernacle like the pattern, which was shown to him on the mountain (Ex. 25: 10). Nobody has contradicted that. But where is it written, that the type which Moses saw is the sanctuary in which the heavenly ministrations take place? The tabernacle of Moses was forty-five feet long and fifteen wide. The holy place thirty feet long and the holy of holies fifteen. As to the dimensions of the heavenly places we have no knowledge.

Jesus rode in a carriage into the most holy place 1844, Mrs. White tells us, to begin his ministration as a high priest. Now

he has ministered there for 1810 years. If his earthly ministration is the shadow of the heavenly, then Jesus must minister as many days in the most holy as in the holy. 1810 days make five years and ten days. Jesus will thus have completed his priestly ministration November 1, 1849. But now he has been there 68 years instead of five. The high priest had only one day a year, but Jesus has already had one day of each twenty-seven days or thirteen of 360, corresponding to 24,480 years in the holy place instead of 1810 years. My brethren; listen to the voice of Jehovah, recorded in Isa. 3: 12, "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy path."

THE DOOR OF GRACE WAS SHUT A. D. 1844.

This is an astounding statement, and the Adventists say now that Mrs. White never has said so, as it is too thick.

I have published a circular on the 8th chapter of Daniel and show them a reasonable interpretation of this prophecy. But as long as they persist in believing that Mrs. White is a veritable prophet, whatever is proven to them, they will not see. She stands before their vision as a dark body before the natural eye. Afterwards I published another circular, containing twenty-three paragraphs, against her unfulfilled and unbiblical prophecies.

This document caused not a little stir in the camp. It contained salve enough to anoint the eyes of those, who wanted to have them opened, to see for themselves whether Mrs. White is a false prophetess or not.

In a little monthly paper, published by the Adventists in College View, Neb., my circular was analyzed by an appointed committee. The committee did not dare to attack more than five of the weakest points, and in order to clear her case they

were constrained to avail themselves of cheap tricks and artifices, not to say anything worse, to save the reputation of some of her writings from which I had taken my quotations. But unfortunately these are as impossible to defend as it is to run between New York and Chicago without stopping.

Many have told me that I have a hard class of people (Adventist preachers) to deal with. I am aware of this, but feel in my spirit as Hezekiel did, when the Lord told him that he had to deal with a people whose foreheads were hard. "As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house" (Hez. 3:9).

One of my points was that Mrs. White taught that after 1844 the door of grace was shut. The committee said, that she did not teach this but was opposed to those who held this view.

Wm. Miller taught first that the door of grace was shut. He says in "Advent Herald," Dec. 11, 1844, that he had made it his chief object in life to warn sinners and to try to wake up the congregation dead in formalities. God has in his providence shut the door. This was twenty days after the date they thought Christ would return, October 22, 1844. Miller gave up his speculations afterwards, seeing how mistaken he was. He says again, "I have no confidence in the new theory, which has gone out from this movement, namely that Christ came as a bridegroom, that the door of grace is shut, that there is no more grace for sinners, that the seventh trumpet has sounded, it does not agree with the prophecy in any respect." ("Adv. Message", page 412.)

When he was honest enough to abandon his erroneous doctrines, he received some special attention from Mrs. White. She says, "At length William Miller raised his voice against the light from heaven. He failed in not receiving the message

which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to human wisdom instead of divine. God suffered him to fall under the power of Satan. I saw that he erred as he was soon to enter Canaan, in suffering his influence to go against the truth." ("Early Writings," pages 257, 258.)

Again, "Then I was shown that the commandments of God, and the testimony of Jesus Christ relating to the shut door, could not be separated." (Page 42.)

She might just as well have said that she saw that her visions and the commandments of God could not be separated. The foregoing proves conclusively that she believed the door of grace was shut.

A little worn out paper called "Word to the Little Flock," published in Brunswick, Me., 1847, which had found its way to Chicago was read here by many some years ago. It was borrowed on condition to return immediately. Though it may be difficult to secure a copy to verify the quotation I am going to make, there are several persons living who can bear me out in this. There she has these pregnant words, "I saw that there was no more grace for sinners after 1844."

A certain John Megquier, Poland, Me., writes that she had visions in his home, according to her own statements. At these occasions God had shown her,

That the door of grace was shut and no more opportunity given for salvation. ("True Sabbath," page 70.)

That Jesus had left the throne of grace and the world was doomed to destruction. ("True Sabbath", page 72.)

For further testimony in this matter I refer to page 429 in "The Great Controversy," "After the passing of the time when the Saviour was expected, they still believed his coming to be near, they held that they had reached an important crisis, and

that the work of Christ as man's intercessor before God had ceased.—Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of his mercy. All this confirmed them in the belief that *probation had ended, or, as they then expressed it, "the door of mercy was shut."*

"But while it was true that the door of hope and mercy by which men had for eighteen hundred years found access to God was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of his ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary where Christ was ministering in the sinner's behalf." (Page 430.)

Having now been compelled, against their wish, to concede that she had taught the door of mercy to be closed in 1844, they say that she meant for those who rejected the light. What light? The edition of "The Great Controversy" which I use was published forty-four years after she taught that the door of hope and mercy was shut. Now if she meant that it was closed for those, who did not believe in Miller's or her light, then she ought to have written that the work of Christ as the mediator between God and man had ceased, as far as they were concerned, in 1844. "Not a ray of light shall reach the sinners after 1844."

Why not say then that she meant those who did not believe in 1844?

When she does not write anything but what God has given her through visions, then the door of mercy is shut or she is a false prophetess.

The last edition of "Early Writings" is published 1907; five years ago. There is an article under the heading, "The open and the shut door" (pages 42-45). She says, "The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to shut the door of the most holy place, which he opened in 1844. Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. He was at work through ministers who have rejected the truth, My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past."

On one page she uses seven lines, when those who have taken it upon themselves to defend her require thirty-nine to defend her and make us believe, that she does not mean what she says but something else.

If they dared to speak out and say, "She does not mean what she says and cannot be depended upon," we would believe that they were ready to accept the real truth. But now they think that no greater sin could be committed than to reject her wonderful light from the throne of God. Therefore they are hidebound in their errors.

The committee chastized me and stigmatized me as a falsifier, when I pointed out these statements from her own pen.

MRS. WHITE SEES SATAN BEFORE THE THRONE OF GOD.

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired his lovely person. Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested

and careless. I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from his throne, and most of those who were bowed down arose with him. I did not see one ray of light pass from Jesus to the careless multitude after he arose, and they were left in perfect darkness. Then he raised his right arm, and we heard his lovely voice saying, 'Wait here; I am going to my Father to receive the Kingdom, and in a little while I will return from the wedding and receive you to myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. I turned to look at the company who were still 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 then breathe upon them an unholy influence. Satan's object was to keep them deceived, and to draw back and deceive God's children." ("Early Writings", pages 54-56.)

If this is not fullfledged lunacy we don't know what it is. We need to read the lithany, "From such miserable doctrines, save us, O dear Lord."

The genial committee says, that the above nonsense is a description of the contest between the powers of light and darkness during the era of grace, and that I have ignored the context, wherefore I am an irresponsible deceiver.

Let us now see, who is deceived, the committee or I. We have proved already that, according to Mrs. White, the 2,300 days ended in 1844. This is as certain as Providence.

The Lord has his throne in heaven. "Heaven is my throne, and the earth is my footstool." (Isa. 66: 1.) If Satan were

to appear before God's throne, he must be where God's throne is. If Satan appeared on earth, God's throne must be there. But it has in all probability not been removed. The writings of Mrs. White show, that it was those who refused to believe in her visions about the change and the riding in a flaming chariot who could not be present at the marriage feast; they were now foolish virgins. When they teach to this day, that the parable of the ten virgins was fulfilled in 1844, anyone can see how foolish the application will be.

She closes her article with these words, "Satan's object was to keep them deceived, and to draw back and deceive God's children." If Satan was on the earth, what is then meant by "draw back" and deceive God's children who also were on the earth?

The committee answers, "She means that she saw them by faith standing before God's throne."

Adventists! You ought not to accuse the pope in Rome of keeping his people in bonds and fetters, as long as you believe in and are bound by the fanaticisms of an old woman. If she cannot claim the honor of being the pope No. 1, she certainly is No. 2. Satan was cast out and his angels; neither was their place found any more in heaven. This is the verdict of God's holy Spirit (Rev. 12).

Let us consider for a moment the position the poor people were in, whom she saw bowed before the throne, praying, "Father, give us Thy Spirit." Whether it was in heaven or on the earth they were offering this prayer, Satan came and breathed upon them. The only thing that helped them was Mrs. White's wonderful "light from God's throne." A great light, indeed. He who can believe such fantasies is a full-blooded Adventist. He who does not believe them is, like myself, a renegade who has abandoned the truth.

About a year ago I wrote to one of their preachers who

was not sufficiently rooted and grounded in "the truth," and asked him if he had read, that Mrs. White saw Satan before God's throne. Neither he nor his wife believed that this was the case, but that I probably was mistaken. His wife persuaded him to send for the book "Early Writings" so that they might see for themselves. Afterwards he wrote to me that he had found it as well as many other things, which neither he nor thousands of other Adventists had ever seen. They left the sect afterwards and visited me in Chicago. The wife told me that when they had read this chapter, they fell upon their knees and cried over the misery. My own eyes are filling with tears when I write this.

I also wrote to a brother in the West asking him how he liked "Early Writings." He answered that when he read the book he had the same feeling as if he was knocking his head against the wall. He could not have given a better answer. If the followers of Mrs. White have a scintilla of common sense left they cannot very well read her visions and dreams, fanatical imaginations and bottomless humbug without waking up from their own dreams and getting ready to leave the communion which no longer has any power over them. Many of their congregations have been hopelessly split on this account.

As we have already shown, Mrs. White teaches that "in former times God spoke to the fathers through the prophets and the apostles, but in these last days he speaks to them through the testimony of the Spirit."

It seems to me and a large number of other believers, that the holy Scriptures contain all that pertains to life and salvation, there is therefore no need of her nine large books—"testimonies"—about six times as voluminous as the Bible. This oracle of God contains 66 books, 1189 chapters, 31173 verses, and among this vast literature there is, to my knowledge, not one word written by a woman. This word informs

us that God in these last days speaks to us through his Son. Her testimonies and the Bible disagree in a great number of places. It is safest for us to follow the injunction of St. Paul to Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them—the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3: 13-17.)

One of their preachers who had been with them a long time said some time ago, "Her prophecies have been the greatest curse among us. Congregations have been split and the most intimate ties of friendship have been broken through them." Did he exaggerate? What was the cause of the separation of 1,321 Sabbath observers at the Lake Union Conference in 1910? Of course, "they left the truth." The aforesaid preacher has also broken the chains that kept him in bondage.

Mrs. White says in her testimonies, (Vol. iv, page 230,) "My work for the last thirty years bear an imprint of either God or Satan. The testimonies are either by God or the Devil."

As far as we can comprehend her writings, her testimonies are neither from God nor Satan, but an expression of her imagination or fantasies. But as people have been misled by them and great damage done among the plain and ignorant classes, it becomes a duty to reveal their true nature and warn against them. If she was the only believer in them we would not go to the trouble of attacking them.

Some of the Adventists are real dreamers and easy marks as herself. A preacher dreamed of me and one of the members that we were in a serpent's nest. When I had left the congregation he made public reference to his dream, but mentioned only my name. Two years later the preacher had some difficulty with the other member. Then he found out that he

also was in the serpent's nest. The interpretation of the dream was that I had left the truth and come among a people that are opposed to the Adventists. Among these he especially noticed D. M. Canright and W. Norstrom. Both of these men have done their cause a great deal of harm. The dreamer was thinking of these things, when he saw that I did not swallow everything he set before me, he feared I was going to leave them. If the dream has any meaning at all, it must be that I came out of the serpent's nest (their doctrinal system). The Lord brought me up out of the horrible pit. Glory to his name!

There was another member among them, a plain and good man, but simple minded in the highest degree. A certain person boarded in his home. The boarder had forgotten his door-key one evening when he was coming home late. God now shook the gas chandelier so he woke him up at the right moment in order to open the door. When he told me of this wonderful incident I said to him that he should not believe such nonsense. The man was in no danger. There might have been some object to shake the gas fixtures if fire had broken out in the building and the poor people had gotten a chance to escape the flames. The shaking of the gas fixtures can more easily be explained by physical reasons.

A woman who received coal from the Associated Charities refused to accept it, because the driver belonged to a labor union, and this institution is of the devil.

Among such people independent and clearheaded thinking is a crime and an abomination.

THE GREAT ERROR OF GOING TO JERUSALEM TO CONVERT THE JEWS.

September 23, 1849, Mrs. White had a vision again, "Then I was pointed to some who are in the great error of believing that it is their duty to go to old Jerusalem, and think

they have a work to do there before the Lord comes. It would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent." ("Early Writings," pages 64-65.)

The committee says now that she dissuaded them in the beginning of their work to go to Jerusalem. Now they believe there is a mission for them in Jerusalem; therefore they are sending missionaries to the holy land. Why should it be a greater error then than it is now. I pointed out in the protest that if God had shown her this in the vision, he ought to have understood better. You will admit that the vision she had in 1849 was an error or else it is an error to send missionaries now. (See page 64.)

PORK IS A NOURISHING FOOD.

These words appeared in a circular I published against her. Now the committee says that I criticized her because she had warned some persons who were urging the question of diet too hard.

I have not attacked her because she pressed the dietary question too severely; but I have shown that she is a false prophetess.

Some preachers had read in the Bible that pork was an unclean food, because the swine belong to the unclean animals. They believed this and preached it to others. (Lev. 11:17; Isa. 66:17.)

Now Mrs. White got a vision in reference to the case,

1. I saw that you have wrong ideas concerning your bodies as you abstain from nourishing food.

2. I saw that your views concerning these things are wrong.

3. I saw that you are deceived concerning your duty and that of others.

4. I saw that your view concerning pork will not cause any evil, if you only keep it to yourselves.

5. You run ahead of the angels who are leading these people.

6. Some think that your proposed views are humiliating. They are mistaken; you are mistaken.

7. You are both doing a work from which you should desist.

8. Your souls are withering under the destroying influence of your own error.

9. A fanatical spirit is in you which you take to be the Spirit of God.

10. You are mistaken. (Testimonies, Vol. I, pages 205-207.)

In "The Great Controversy", page 595, Mrs. White says, "Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."

If the preacher had acted unwisely, let them correct him. But it cannot be proved to be error. To keep the truth to themselves and to put the light under a bushel is hypocrisy. They were not ahead of the angels. But they were ahead of Mrs. White who wants to govern these people with the big stick. They were not doing a work from which they needed to be saved. Unwise zeal is no sin. Their souls were not withering. They were not guided by a fanatical spirit. They had a "Thus saith the Lord" in support of their doctrine.

Five years after she had this vision about the mistake of the preacher, she had another vision (1863) in regard to sanitary reform. Then God showed her what they should not eat, and she exhorted all, especially the preachers, to take a definite stand against the following articles of food: Tea, coffee, meat, pork, cheese, butter, eggs, spices, mince pie, sugarcake, etc. This is stated in several of her books.

She claims that God has, through visions, opened her eyes to these things, that God has given her testimonies for their guidance, and that no greater sin can be committed than rejecting her testimonies. But it is not given to produce any new light.

Now we want Mrs. White or any other Adventists, to show us where in the Bible it is forbidden to eat all these things, or otherwise let them acknowledge that she is a false prophetess. Because one who is half right and half wrong is not acknowledged by the Lord. When she had this great vision, as it is erroneously called, she took away nearly all that there is on a hungry man's table; no wonder there was a great confusion about what people were allowed to eat. Many thousands wrote and others came to the preachers asking what food was permitted to the faithful.

With the exception of a few desiccated souls, who are altogether wrapped up in Mrs. White and her follies, the Adventists have rejected her bill of fare, save pork; against this item they have all taken a firm stand. Thus she punished the preacher and the others, the only tenable thing in her vision. Will you admit that such is the case, or do you intend to procure a larger brush to whitewash your deception with, when you come together next time?

"Woe unto the foolish prophets, that follow their own spirit, and have seen nothing." (Ez. 13: 3.)

FALSE PROPHECIES CONCERNING OUR NATION.

January 4, 1862, some things were shown me concerning our nation. (Testimonies, Vol. I, page 253.)

"This system of slavery which is going to ruin our nation will live and call forth another civil war."

Did the civil war ruin America and did it call forth another

civil war? No, no. Will you admit that this is no wonderful light from God's throne? Lies!

"It seemed impossible to carry on the war with success." (Page 256.)

Was the war carried on with success? Everybody knows that it was. Her prophecies way from the mark again.

"I saw misery and hunger in the land." (Page 260.)

Does history know of any such calamity at that particular period. No more than at other times.

In connection with these visions about the nation she says concerning slavery,

"All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellowmen to the lowest depths of degradation, and placed on a level with the brute creation. Angels have recorded it all; it is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. God will restrain His anger but little longer. His wrath burns against this nation, and especially against the religious bodies that have sanctioned this terrible traffic, and have themselves engaged in it." ("Early Writings", page 275.)

"I saw the pious slave rise in victory and triumph, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do." (Page 285.)

Here my opponents say that she meant the slavery of sin, which is going to last till Jesus comes. She saw the wrath of God stirred up and could only be held back a little longer. But let us examine this a little closer. It was the pious slave who was to shake off the chains, but is it not curious that the slaves of sin should be called pious? That is a contradiction I will not lay at the feet of Mrs. White. She did not mean them, but the slaves of America who have been free for fifty years. When slavery was abolished her theories were shown to be un-

sound, and in order to repair her sinking ship the following editions have a note in the marginal, that she does not mean the slavery of America, which is precisely what she says. Her apostles always know what she means when her prophecies turn out to be absolute failures.

Does she really mean the slave of sin on page 286, in "Early Writings"? "I saw the pious slave of sin rise in victory and shake off the chains that bound him in sin?" Let the Adventists rise and explain the wonderful logic in this consummate nonsense.

If people were as afraid of doing wrong as they are anxious to save their miserable idols, our world would look a great deal better than it does now.

The Adventists are greatly enraged against me, because I point out their astounding mistakes. But I hope they will get their eyes open by and by.

Finally my antagonists rebuke me for getting into controversy with a woman who is 85 years old.

As far as I know I have not started any controversy with her; my object is only to show that her prophecies are false and misleading. But if it can be shown me in the Bible that it is wrong to reveal false prophets, when they attain to a venerable age, I shall immediately desist and ask both her and the Adventists to pardon me. God himself cries woe over false prophets, and as far as my means will allow I intend to follow the voice of the Spirit in this respect and unveil the falsehood.

Why cannot the Adventists leave the Catholic church alone? They answer, "Because this church teaches so many erroneous doctrines."

Abandon your own erroneous teachings and prophecies, and people will leave you in peace, but not before. When one ceases another begins.

It is just as impossible for the Adventists to defend Mrs.

White's revelations without subterfuges and deception as it is for them to go to the moon and plant potatoes. Christ said that all he said he received from the Father, and Mrs. White writes and speaks nothing she does not receive from God's throne. In this respect she places herself in the same exalted position as the Lord Jesus, thereby making greater claims for herself than any prophet dared to do. The Catholic church believes in their pope and traditions; the Adventists have their pope and her traditions, which cannot be proved from the Bible more than the Catholics can prove theirs. It is just as impossible for them to show the proof that the 2,300 days in Dan. 8, 14 began 457 B. C. as it is to prove from the Bible accounts that the woman was created before the man. But they still persist in preaching this error, which is—as their prophet says—the hub in the wheel. If they cannot prove that Jesus entered the heavenly sanctuary and commenced his office as a high priest in A. D. 1844, it is thereby proven that their doctrinal wheel has never had any hub. Since my circulars have come out, the Swedish Adventists have written more than ever about their foundation, the 2,300 days and the year 1844, in "Tidens Tecken" ("Signs of the Times",) their Swedish organ in America. When one ceases some one else is ready to begin.

Just now a copy of this paper, dated March 12, 1912, came in my hands. In this Henry Johnson has an article on the mediatorial work of Jesus. This is the way he commences, "When Jesus ascended to heaven in the first room, the holy place, in the heavenly sanctuary" etc.

Why does he say so? Because Mrs. White has seen it in her visions, and she never says a word that is not a wonderful light from the throne of God. Here we have the pope of the Adventists just as infallible as the one of the Catholic church. But the plain teaching of the Scripture is that Jesus entered in

once into the holy place, having obtained eternal redemption for us. (Heb. 9, 12; 6: 19-20.) Since this profound and original thinker had given the readers a sample of Mrs. White's unspeakable nonsense and perverted the truth, he becomes sentimental and exclaims, "O what depth of wisdom there is in God!" Exactly. But let us add, "O what depth of foolishness there is in Henry Johnson, who can believe in Mrs. White!"

If she has said so, it is right. No examination of her statements is necessary. She cannot make any mistakes for the simple reason that God never makes any mistakes, and she receives her wonderful light directly from God's throne.

Last spring an American preacher spoke for a whole hour in the Swedish Adventist school a little way from Chicago. During this long sermon he did not mention Christ a single time, but he found occasion to elevate Mrs. White to the position of the greatest prophet in the world. This is one of his assertions, "Moses, Isaiah, Ezekiel, Paul and others were great in their day. But since the beginning of the world God has not sent a message to mankind so rich and full of grace as that of Mrs. Ellen White."

A Swedish professor who dared to think for himself said to the graduating class the day after, "Beware to preach in this way when you come out among our people. It is almost a blasphemy. He does not do any favor to Mrs. White or the Adventists thereby."

I am deeply sorry for these deluded people who are so easily caught in the snares of this peculiar woman, who can lead them withersoever she wants.

Several years ago, when the Swedish Adventists bought their property in Chicago at 213 West Oak St., I was a member of the business committee. I figured out that it was impossible under the present circumstances to open bathrooms without losing money. But bathrooms were established. We

made appeals through the papers to the public, we begged privately from our friends. I was also one of the solicitors for funds. If I had then known what I know now about their work, I should not have done it. They elected me as one of the auditors. After the year was up, the congregation found that there was a loss of $300 on this enterprise, though the poor people had done all that they could. One woman out West had set a hen to get some chickens, the income from which was used for this purpose. What I will show with this, is that Mrs. White is the leader in everything they are doing, the greatest as well as the least, and what she dictates must be done.

In "Testimonies," Vol. III, page 492, Mrs. White says something like this, I have been shown that the highest tribunal God has on earth is the general conference (of the Seventh Day Adventists). He who opposes this opposes God's highest tribunal on earth.

When the S. D. A. have their general conference, and Mrs. White as their inspired prophetess is among them, then they have God's highest tribunal on earth. Has the pope in Rome ever claimed higher authority? Some of their ministers do really believe, that they are the grand jury of the Almighty and yet they cannot see how dangerously near they are to the Catholic pretentions, which they continually criticise for the very same reason.

All other churches and ministers are called Babylon's churches and Babylon's priests. What other denominations are doing has no value for them. When they appear in public they assume the air of deepest sanctity and humility and sincerity, while at heart they are cold, harsh, critical and conceited. But this is only a natural result of their system.

Some years ago a decree was published, it was stated, from Mrs. White, that a Seventh-day Adventist could not expect the

protection of God's angels, if he listened to other ministers. This I heard since I had left them. Some thought this went a little too far, so they have not obeyed the hard edict.

There is a partiality that is commendable. It is right to stand up for and defend a true doctrine, but that is not the same as despising and hating others, whom God evidently have blessed. A Baptist preacher left the church of which he had been a member for fourteen years and where he had received many spiritual blessings, in order to join the Seventh-day Adventists. When he later passed this church, where he had been preaching and praying for so many years he spit at her and called her a harlot. He is now professor in one of the Adventist schools, and if he still has the same spirit, it is easy to understand, what kind of Adventist preachers we can expect for the future. We have a right to demand common decency from those who are going to teach others. The Adventists need not say that these statements are fabrications of my own, because I can name both the preacher and the church, but that is of no importance here, as I am only after the system and not the persons. That this professor is as ignorant in the prophetical word as the people he has proved through his contributions to "Tidens Tecken."

SATAN TAKES PART IN THE ATONEMENT.

"It was seen, also, that while the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed." ("The Great Controversy", page 422.)

We have then two mediators who bear our sins: Christ and Satan. But if Mrs. White is right, how shall we then understand Isa. 53: 6, "The Lord hath laid upon him the iniquity of us all"? (See also 1 Pet. 2: 24.)

A little illustration will make this clear. A owes B one thousand dollars. A is poor and cannot pay the amount. B waives his claim and A is free from debt. Would it be right for B to go to one of A:s neighbors who partly was the cause of A:s poverty and indebtedness, who also was without means, and ask of him to demand of A that he should pay the thousand dollars. You say, that is wrong.

But such is the God of Mrs. White. She informs us that Jesus has borne our sins and suffered for them; but in spite of this Satan must suffer and be punished for our sins which are pardoned. Now it is not at all certain that Azasel means Satan. Some interpreters say that it simply means one who carries away and was the symbol of the total removal of sin. So the Lord does; he casts our sins in the depths of the sea and blots them out as a cloud.

MRS. WHITE IS A FALSE GUIDE.

In the year 1849 Mrs. White saw that Jesus rode in a cloudy chariot within the second veil 1844. Jesus had accordingly been there five years before Mrs. White saw how he was borne there and became our high priest.

The following was written 1849, "I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but very little longer. ("Early Writings", page 58.)

And again in 1849, "The time is so nearly fulfilled; what we have had several years to learn the new converts must acquire in a few months."

At this time she had seen that the time was so nearly fulfilled that the young converts had only a few months to learn what others had had several years to learn.

As she never writes anything that is not a wonderful light from Gods throne, a guidance for his people, and a greater sin

can hardly be committed than rejecting her testimony; then we have a right to demand that she shall speak the truth and not deliberately mislead us.

Who speaks the truth here? Am I unreasonable and is my position untenable, as the committee says? "He who has the truth is not blind."

When Adventists start meetings in a new place they have as a rule a series of subjects which they present in a line, the one after the other, leaving the burning topics to the last. If they cannot, as one pastor said, get their hearers in the trap, the game is considered lost.

Now, Adventists, I have succeded in getting all, prophetess and committee, in the trap, and there is no other way out than to admit, that your prophetess has prophecied falsely. We intend to go after you; here and before the living God we ask you, "What will you do about the prophetess now?"

Suppose for the sake of argument that a company is coming to Chicago and among the company is my aforesaid committee. They intend to visit a place outside of the city and wish to have a guide. I am familiar with the place they want to see; therefore they accept me as their guide and we begin our journey. Having gone five miles, one of the company asks me, how much is left of the way. I answer, "There is only a little bit left." It is absolutely necessary that we must have passed more than half of the way, before I am justified in giving such an answer. We travel sixty-three miles more and come to most desolate places. Many begin to suspect me as a false leader and they drop out, one after the other. One of the company who had left it or them, finds where the place is situated and comes back to them with a map, showing them in all friendliness that I have led them the wrong way. Would it then be reasonable to select a committee to defend my poor leadership and attack those who had sense enough to leave in

order to find out with certainty where the place was? That is precisely what the committee has done.

Mrs. White said in 1849, that the service of Christ in the heavenly sanctuary was nearly finished then, so the newly converted had only a few months' time remaining before Jesus was going to appear. Since she said that sixty-three years have passed away and they are yet here on earth in the most miserable darkness with their prophetess and her visions, but still they don't dare to examine their chart, although hundreds upon hundreds are leaving them on account of the many false assertions she has made.

You ought to be ashamed of yourselves before God and all the heavenly hosts and before all men because you dare to stand up and defend such a prophetess who is deceiving people in such a shameful manner. Sixty-three years are not a few months; the young converts have already had twelve times more time than she has allotted them, and you don't know how much more they get . Seven hundred and fifty months is not equivalent to a few months.

Will you not accept the truth yet? There will be a day when you will be compelled to do so. I do not wish that you should wait till God appears against you and uses his stronger arguments. But those who know the Adventists of the extreme type, fear that they will not yield before they are forced by irresistible means.

Proofs to sustain this view are many. About seven years ago, when we had tent meetings in Chicago, I was going to make a platform for the music-band. The pastor had already bought the lumber, the lumber was five blocks away from the place and the weather was extremely warm. Two of us were going to carry the lumber. I figured out that we had bought just twice as many boards as were needed. I told the pastor this three times. The third time he felt hurt and answered me

shortly, "Bring the lumber here, I know it is right." We carried only half the number of boards to our lot and built the platform according to his plan. Half the boards we did not need and received half of the money back from the lumber yard. Then he was compelled to admit that he was wrong. I don't mention this because he made a mistake in his calculations, but because he would not change his wrong opinions. He ought to have said the first time, "Let's figure again." But it is not only in religious questions these people consider themselves as the highest authority, Mrs. White's notions crop out also in everyday life.

WAS THE PLAN OF SALVATION LAID AFTER THE FALL?

Mrs. White says, "I was shown Adam and Eve, who were privileged to behold the beauty and loveliness of the garden of Eden, and were permitted to eat of all the trees in the garden except one. But the serpent tempted Eve, and she tempted her husband, and they both ate of the forbidden tree. They broke God's commandments and became sinners. The news spread through heaven, and every harp was hushed. I then saw Jesus approach the exceeding bright light wihch enshrouded the Father. The anxiety of the angels seemed to be intense while Jesus was communing with his Father. He told them he had been pleading with his Father, and had offered to give his life a ransom, to take the sentence of death upon himself, that through him man might find pardon. It was even a struggle with the God af heaven, whether to let guilty man perish, or to give his beloved Son to die for him. God suffered his beloved Son to die for man's transgression. Jesus went then and told the angels that he would stand between the wrath of his Father and guilty man. Then joy, inexpressible joy, filled heaven. And the heavenly host sang a song of praise and ador-

ation. They touched their harps and sang a note higher than they had done before." ("Early Writings", page 125, 126; 149-153.)

"The Kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race." ("The Great Controversy", page 347.)

Is there any foundation for such doctrines in the holy writ, or is she coming with a new light again from the throne of God? It is not only a new light, but it is contrary to the plain teaching of the word and common sense. The fall of man did not provoke any stir in heaven.

Paul, the apostle of Jesus Christ, says in Ephesians 1, 4, "God hath chosen us in him before the foundation of this world." And the apostle Peter writes in his first epistle 1: 20, that our salvation was foreordained before the foundation of the world.

If the Adventists did not believe that she was a greater prophet than Paul and Peter, they would not want to publish such books. Mrs. White is directly against these apostles of the Lord. Who is right? You will have to reject one of the two, either the words of Paul and Peter or those of your prophetess. "Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophecy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." (Jer. 23: 16.)

SUPERSTITION IN FIRST DEGREE.

Let us listen to Mrs. White once more. "While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail

storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." (Isa. 24: 4, 5.) (The Great Controversy, pages 589, 590.)

Is it not the height of ignorance when people in this enlightened age will publish books, in which the devil is blamed for all eveil that is done in the world? If the devil is to be blamed for all evil Mrs. White lays before his feet, then it seems as though he had taken supremacy over both God and man. The calamities by sea and by land he is the author of. He was accordingly in the cow that overturned the lantern which caused the great Chicago fire. He was, of course, in the electric wire and caused the fire in the Iroquois theatre some years ago, wherein more than six hundred people lost their lives. He is the origin of all conflagrations, arson included. Several buildings collapse here in Chicago every year; some while under construction. Trains collide daily when thousands lose their lives. The hospitals are full of patients. Diseases are prevalent in cities and in the country. Ships are wrecked by the hundreds and one hundred after the other of innocent human beings are called away through these calamities. The devil is doing all this. He placed the iceberg in the way of the Titanic, causing one of the most apalling disasters in modern times. He holds back the rain in India for long seasons, but allows China to be flooded causing death and destruction in

both countries. Earthquakes, cyclones, droughts etc. are beyond human control; but most accidents and calamities are caused by carelessness or dishonesty on the part of someone. Diseases are caused by the violation of the laws which the Creator has given us to obey. If she speaks the truth in the foregoing paragraph, she certainly has received a great and peculiar light from the throne. Mrs. White makes God a veritable weakling instead of one who has all power in heaven and on earth, who allows the devil to run his universe one millenium after the other. If God is unable to put a stop to his malicious government, the great world powers ought to do something to check him.

But my opinion is that even if all the military powers in the world called out their men and began to shoot in all directions, they would not hit him. When the housebuilder tries to cheat the owner and puts in inferior material and workmanship in the foundation, the house will fall, and the builder is the cause of the accident. Therefore we consider it right, that the court pronounces the sentence over him, and does not bother itself about the devil. The same reasoning can be applied to the guard who falls asleep at his post and forgets to put the switches right; he is the cause of the railroad collision that follows, but not the devil. Mrs. White understands seemingly just as much about the laws of nature as Nimrod and his people who were aiming to build a tower reaching toward heaven; if he had had only a little elementary knowledge in natural history he would never have thought of such foolishness. She finishes her article with a quotation from Isaiah, that these phenomena are punishments which God is going to send at last. Has God no power Himself to do this without sending his archenemy? Paul says he has power in the air (not *over* the air), and Mrs. White's arguments have about the same weight as the air; they are amazingly light and incoherent.

She continues, "As the crowning act in the great drama of deception, Satan himself will impersonate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation (1: 13-15). The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed." ("The Great Controversy", page 624.)

It is the great prophet of Adventism that predicts future events in this way. He who can believe all this has no need to pray with the disciples, "Increase our faith!" It is the wildest imaginations that a human being can have that she here presents to her church; but still there are people who believe in this a great deal more than in the Bible. An Adventist preacher, about sixty years old, told me not long ago that he believes in her more now than ever before. As soon as a person has faith in her as a prophetess he is uncapable to spread the light that Christ wishes to have spread in the world, but he becomes an adept in the art of circulating Mrs. White's perversions and to make proselytes for her imaginary truth.

MRS. WHITE'S VISIONS OF THE DELIVERANCE OF GOD'S PEOPLE.

"It is at midnight that God manifests his power for the deliverance of his people . . . Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other . . . The mountains shake like a reed in the wind, and ragged rocks are scattered on every side." ("The Great Controversy", page 636.)

"The sun came up, and the moon stood still . . . the sea boiled like a pot, and cast out stones upon the land." ("Early Writings", page 34.)

Then she sees the 144,000, who were changed and taken up in heaven. They had been without a mediator. These were the Seventh-day Adventists. In their mouths no lie had been found, because they are without a blemish. Neither had they been contaminated with women (other churches) etc.

Have we any support in the Scripture for such statements? The streams will cease to flow, the moon will stand still and the sea boil as a pot. Then it will be so hot that no human being can live here, not even the devil during the thousand years he—according to the Adventists—shall dwell here. Are the Adventists the 144,000 of the tribes of Israel? Have they never belonged to other churches? If no lie shall be found in their mouths, than we have to wait a long time, before we get 144,000 such Adventists. In the first place they will have to repudiate all of Mrs. White's prophecies and all superstructures that have been built upon them; but, alas! it will no doubt require a long period before they get grace enough to do that.

MRS. WHITE'S VISIONS OF THE REFORM DRESS.

Once upon a time she saw in a vision how the dress of the sisters ought to be so they should not have to follow the

fashions of the world. The reformdress should be nine inches from the ground, the lowest seam to be midway between the knees and the ground, then the pantaloons followed to the feet. When this model was ready she says,



"Those who have heard me on this question are responsible for the light they have received. I have done my duty. I have given my testimony. Those who have heard me must either accept or reject the light." ("Testimonies," Vol. I, page 523.)

This time the prophet ran up against a snag. The sisters rejected the light from the Lord (Mrs. White) and ran their own risk. Not one accepted her reformdress, a heavy blow to the great prophet.

When the sisters were obstinate and protested against the first reformdress, Mrs. White made the unchangeable Lord make an exception in this case and showed her another dress, which was supposedly more according to the taste of the sisters.

Once when I mentioned to an Adventist preacher that God seemed to change his views just as she wished, he answered, that Lot was ordered to flee to the mountains, but asked of the Lord permission to go to Zoar which was granted him.

The reformdress number two was longer, but pantaloons should still be worn, and the edict caused a great deal of trouble among them. The men refused to be seen in company with the sisters. The boys mocked and laughed at the women when they walked on the street. Some of them cried; and no wonder, I have seen people shed tears over smaller things than this.

The reformdress was after a while laid aside both by Mrs. White and her sisters.

But it goes without saying that this was a terrific blow to one who was used to being obeyed in everything, and at last it became a burden to her. On January 3, 1875, when she was in Battle Creek, Mich., it was shown to her that the great dissimilarity in dress was harmful to the congregation, and the reformdress had been a blessing if accepted. For no kind of dress could be better in the Sanitarium and should not have been rejected. ("Testimonies," Vol. IV, page 636.)

Since God had shown her this some simpleminded souls began to adopt the reformdress again which they formerly had rejected. They thought like this, "If she is a prophet it is better for us to obey, or we may be lost." And, of course, they were right—if she is a prophet.

The waves that had been quiet for awhile commenced to rage again. Let us now listen to Mrs. White's testimony, which she published to relieve them from the duty to wear the reformdress.

"Our sisters, whose mind is agitated again over this matter, namely the reformdress, should pray much and carefully guard every thought in this direction. The Lord has not ordered any specimen of human device to come in and stir up the minds of our people. No certain form has been given to me as a pattern for all to dress after. Plain clothes should be used." ("Review and Herald," Sep. 11, 1900, page 583.)

If the poor woman is so simpleminded then she is in a deplorable condition, or otherwise she is sly as a fox. God knows her. Here she has gone the most crooked ways to escape disgrace. She speaks untruthfully either the first time or the second.

We may be reasonably sure, that if the Lord had shown her the reformdress, the first one would do without any altera-

tions. It does not work well to fool with God in this way. But Mrs. White evidently does not take it so serious, as she laid aside the reformdress and was willing to take the consequences for disobeying this injunction from God's throne.

WHO IS, ACCORDING TO THE ADVENTISTS, THE SPIRIT OF PROPHECY?

If anyone should ask the Adventists, "What is the testimony of Jesus?" they would invariably answer, "That is the Spirit of prophecy." And let someone say, "Who is the spirit of prophecy?" and the answer immediately is, "That is the testimony of Jesus." This is true; but we receive no light upon the subject. They might just as well say, the doctor is the physician, and the physician is the doctor. But we want to know, what is the occupation of the doctor or physician? If you ask the Adventists in a meeting, "All those who believe that Mrs. White is the Spirit of prophecy please raise your hand," most of them would lift one hand, and some would raise both their hands. And again let us say, "All who believe that Mrs. White's nine large books are the testimony of Jesus to the congregation," they could be depended upon to do as before.

She has taken the holy book and surrounded it with the different testimonies to the churches. A greater sin could hardly be committed than to reject them. God speaks through them now. It is a divine light from God's throne.

Some six years ago, before I had left them, I was delegate to a conference that was held on the Southside in Chicago. Elder Moon had the subject Organization for discussion. He showed how Moses was the general of the Israelites, and that the whole multitude, or a part of them, turned to Moses when they were bewildered about what to do. Moses then turned to

the Lord, and the Lord gave his oracles to Moses who communicated them to the people. And what Moses was for Israel Mrs. White is for us. She receives a special revelation from God on all such questions, not understood by us, that we may be one in faith.

But unfortunately it is not true that they are one in faith. There is a great diversity of opinion even here. A pastor once asked a young graduate from their seminary, "How many Gods have we?" He said he was going to find out. He certainly is a first rate preacher in Mrs. White's sect, because he did not dare to have any independent opinion, but was ready to accept any theory that came from her.

The only doctrine where they are unified in faith is the prophetical, and this subject they do not understand, neither professors, pastors, nor people.

When someone is seeking information concerning a special subject they always recommend their bookshops, where they think all the treasures of knowledge and wisdom are available.

In their schools there are no question of examining doctrinal statements, but to read the books and thus be familiar with their theories. When such a person who cannot and dare not think comes out in the field, he is incapable of grasping anything but the miserable doggerel he has learned in school. Students from the seminary have come to me with questions regarding certain things in their theology, which do not harmonize with the Bible. Once I asked a student why he did not put such questions to the teacher. He answered, "It is no use, because if we do not believe just as he says we are considered incompetent to carry the message." It is only the prophet or some elder who has a right to bring any new light. Therefore, as long as an Adventist believes in Mrs. White he is shut out from all light. They are just as fettered and hidebound as the Catholics.

In case of discussion between two brethren regarding some biblical subject this question invariably arises, "What says the Spirit of prophecy" (Mrs. White)? What she says is right, whether it agrees with the Bible and science or not.

I was taken to a world with seven moons—and it is so.

There I met Enoch who was translated—and it is so.

Satan tempts people more now than formerly—and it is so.

Jesus was borne in a carriage into the holy place 1844—and it is so.

Her accompanying angel showed her, June 27, 1850, that the mediatorial work of Jesus was nearly fulfilled—and it is so.

In 1849 she wrote, Now the time is soon accomplished, so what we have learned in many years, the young converts must learn in a few months—and it is so.

In 1850, I saw there remained much to do for those who were so reluctant in receiving the message of the third angel, but there was little time left—and it is so.

The churches fell and become a Babylon in 1844, because they rejected the light from heaven—and it is so.

I saw that blind leaders worked upon the souls to make them as blind as they are themselves—and it is so.

Satan appeared before the throne of God trying to immitate the work of God—and it is so.

The multitude that prayed, "Father, give us thy Spirit," was upon earth, but was represented to me as being before the throne of God—and it is so.

I had never had the idea, that any individual really was in the new Jerusalem, nor that Satan was there. But did not John see the red dragon in heaven? Of course—and it is so.

I saw that it was the meaning of the Lord, that the sisters should wash the feet of the brethren—and it is so.

(But why don't the sisters do it then?)

God is willing to work in our meetings. But Satan said, "I will hinder their work," and his agents said, "Amen"—and it is so.

(I call the reader's attention to the fact, that this is the first time Satan's agents have said amen.)

The news that Adam and Eve had fallen in sin spread through heaven. The angels removed their crowns and hung up their harps—and it is so.

When the angels found out, that Jesus was willing to die for the fallen, they took their harps and sang a tone higher than they had done before—and it is so.

"Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when God said to his Son, "Let us make man in our image," Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy and hatred. He desired to receive the highest honors in heaven next to God. . . . .

"All heaven seemed in commotion. The angels were marshalled in companies, each division with a higher commanding angel at their head. Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to his Son. . . . .

"But the good and true angels prevailed, and Satan, with his followers, was driven from heaven.

"After Satan and those who fell with him were shut out of heaven, and he realized that he had forever lost all its

purity and glory, he repented and wished to be reinstated in heaven. He was willing to take his proper place, or any position that might be assigned him. But no; heaven must not be placed in jeopardy. . . . .

"When Satan became fully conscious that there was no possibility of his being brought again into favor with God, his malice and hatred began to be manifest. He consulted with his angels, and a plan was laid to still work against God's government. When Adam and Eve were placed in the beautiful garden, Satan was laying plans to destroy them. . . . .

"Holy angels often visited the garden, and gave instruction to Adam and Eve concerning their employment, and also taught them concerning the rebellion and fall of Satan, and cautioned them not to separate from each other in their employment, for they might be brought in contact with this fallen foe." ("Early Writings," pages 145, 146.)

This is the way in which Mrs. White lets her wonderful light shine, although she says that God has not sent her with any new light. In Rev. 12 we certainly read about a rebellion in heaven; but we have good reasons to doubt whether the angels were arranged as fighting armies. And when Satan with his angels returned weeping its seems to me as if God ought to have compassion on them, as he knew that Satan should seduce man to sin and cause such endless misery, as she says.

However beautiful her new light seems to her, I am prepared to show that it is only darkness, horrible error.

According to her article of the fall of Satan, this incident took place before Adam's and Eve's fall in Eden.

In Rev. 12:7 we read, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven" (vers 8).

Have we any reasonable ground in the Scripture for the belief that this occurred before the fall in Eden?

The Lord Jesus says, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spoke to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." (John 12:27-31.)

"Of judgment, because the prince of this world is judged." (John 16:11.)

"And he said unto them, I beheld Satan as lightning fall from heaven." (Luk. 10:18.)

When Satan was cast out a loud voice was heard from heaven saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." (Rev. 12:9, 10.)

If Satan was cast out before the fall, there was none to accuse before God. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:12.) If he was cast out before the fall he has had all the time—could he expect any more?

Let us once more examine Mrs. White's new light.

"I saw Satan, when he was an elevated angel. I have also seen him as he now is. His eyes are piercing and witness that he is sly and cunning. His form of body is large; but the flesh was hanging loose on his hands and face"—and, of course, it is so.

"The devil shall appear in different parts of the world in majesty as a great physician before Christ comes"—and it is so.

"A triumphant cry shall sound in the air when the devil comes, Christ is come! Christ is come!"—And it is so.

"The glory that encircles him surpasses all that mortal men have yet seen"—and it is so.

"The people fall down and worship the devil, while he raises his hands and blesses them"—and it is so.

"After Satan had tempted Jesus in the desert, the angels prepared food and gave him"—and it is so.

"I also saw that old Jerusalem never would be built up again—and it is so. (Jerusalem has been rebuilt, if you please.)

"There was no joy in heaven when Jesus was betrayed. The angels laid down their crowns and harps."

"The angels could not bear glittering crowns when Jesus had a crown of thorns.

Three times she saw the cross was laid upon Jesus and three times he fell to the ground.

A multitude of angels soared over the place where Jesus was crucified.

Before Jesus was nailed to the cross, the disciples carried away his mother, so as to be spared the agony of hearing the blows of the hammer when the nails were driven through his hands and feet.

I saw that as Jesus was rejected so was the message of the third angel rejected.

When Jesus came back to heaven all the heavenly trains passed into the city, afterwards the celestial multitude surrounded the majesty of Jesus and bowed before him in deep veneration and removed their glittering crowns and cast them before his feet.

It was shown to me that the remnant followed Jesus within the second veil into the most holy place.

I saw three steps, the first, second and third angel's message. My accompanying angel said, "Woe unto him who tries to oppose or touch this message!"

I saw that individuals approached our position and examined the foundation. Others stepped down, examined it and announced that it was falsely laid. But I saw, that almost the greatest number remained on the ground and exhorted them who had gone down to cease complaining, for God was the founder and they were fighting against him.

It is sad, indeed, when a person is so ignorant that he believes, that the God of all wisdom has laid the foundation for the prophetic message of the Adventists. Then she deserves our pity. He who wants to examine the foundation will need only a short time to find out, that it is false. Those who have a little sense come down from it, but those who are thoroughly converted to Mrs. White's errors will in all probability remain until their eyes will be opened some day. Warnings are of no avail.

I saw that as the Jews crucified Christ, so the churches have crucified the message of the third angel. I saw that God has sincere children in these fallen churches; but before the last plagues are poured out, both preachers and members will go out from the churches and receive the message with joy and place themselves among the remnant.

I saw, since the message of the second angel was announced that the churches were fallen, that they have become more and more depraved. Satan has taken full control over the churches as a body. The message that was given by the second angel, that Babylon was fallen, was repeated and to it was added the corruption which penetrated the churches since 1844."

She saw when the message of the third angel was concluded,

that God gave them the last rain as a refreshment. The great last warning was announced everywhere.

She saw angels hurrying back and forth in heaven. An angel with the inkwell at his side returns from the earth and reports to Jesus that his work was done and that the Saints were sealed.

Have you read anything like this in God's holy word? Jesus knows his own and is known by them; therefore it seems unnecessary to have an angel coming over here to put an ink-stamp upon God's people. The only seal the Bible knows anything about is the seal of God's Holy Spirit. Seek to get the blessing the Lord promises in his word. If you are going to wait for the angel Mrs. White saw coming to earth with an inkstand by his side, you will wait in vain.

It is recorded in the ninth chapter of Ezekiel that one of the six men who came from the higher gate and was clothed with linen that he had an inkhorn by his side and that the Lord said unto him, "Go through the midst of the city, through the midst of Jerusalem and get a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (Verse 4.) And the man clothed with linen, which had the inkhorn by his side, reported saying, "I have done as thou hast commanded me." (Verse 11.)

If Mrs. White had studied the contents she would not have made this applicable to the time when Jesus shall leave the holy place of heaven as she has done.

She has been thinking that this was going to take place then, and straightway she got a vision about it.

This vision deals with the inhabitants in the city of Jerusalem! Manasseh, the King of Judah, rebuilt the high places which his father Hezekiah had destroyed. (2 Kings 21:1-3.) Idolatry flourished in Judah and Jerusalem. The King of Judah, Josiah, was a good man. The people had burned incense

unto other Gods and provoked the Lord to anger. (2 Kings 22:17.) Josiah commanded them to bring out from the temple all the vessels that were made for Baal. And he put down the idolatrous priests whom the kings of Judah had ordained. (2 Kings 23.)

In the eighth chapter of Ezekiel we are told how the idolatrous abominations were most flagrant in Jerusalem. Seventy elders had each a censer in their hands and burned incense to the heathen deities.

When the prophet came to the inner court of the Lord's house he beheld "at the door of the temple of the Lord, between the porch and the altar, about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east." (Verse 16.) Jerusalem was destroyed and the people went into captivity. The aforementioned vision was applied to the people before the captivity, but it may also have a symbolical meaning and refer to future events.

In the seventh chapter of the Revelation mention is made of an angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Verses 2, 3.)

This picture should not be taken lightly. But it is not easy to say how it is going to be fulfilled. Yet, not even the Adventists believe that an angel is going to come and make a mark with ink upon the foreheads of the righteous. They believe that the Sabbath is the seal of God. We think it is better to adhere to the word of God. In Ephesians 1:13 it is stated, that those who had believed and received salvation "were sealed with that holy Spirit of promise," and in chapter four, verse

30, we read, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." 2 Chor. 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

THE WRITER IS GETTING TIRED OF MRS. WHITE'S ILLUSIONS.

The reader cannot wonder that I am tired to relate these numberless follies which the Adventist leader has sent out in the world. We could keep on till we had several books full of them. If you have followed me from the beginning, and noticed the various illusions which she is pleased to call heavenly visions, one tenth is sufficient to prove that she is not of a sane mind, as a reasonable person ought to be, but is sickly and deplorable in some way. Sometimes she has written with sense, but not when she has treated the subject of prophecy. No one should have followed her leadership or listened to her from the beginning. Now her superstitions and prevarications have fenced in nearly one hundred thousand souls, among them many sincere, though ignorant, children of God. Therefore we raise our voice against her errors and want to show them the truth, in order to persuade those who are honest to investigate the dark and mysterious net, in which they have been caught, that they may be able to get out in liberty again.

Not one Adventist out of ten has read Mrs. White's unfulfilled prophecies. I was among them about four years before I saw that there was something wrong about them. I never bothered myself with her prophecies and did not know that they played such important part, before I had been several years among them. They receive their members in a mysterious way. When members are received in their congregations, they ask if you believe in the Spirit of prophecy; but the candidate

does not know that they mean a woman, nor that her nine large books, called the testimonies, are going to be his guiding star henceforth. This alone is a huge deception. It may be that the practice varies among different leaders; but it is dishonest to come after a year and demand that people should believe in her. Why not enlighten the members about her position, before they enter their fold? It is easy to explain. A person who can think for himself would never join them. But after a while they begin to speak of their prophet and her "Testimonies" to the congregation, declaring that it is of great consequence not to believe in her as a prophet. Simpleminded people believe this and take a stand for a thing they do not understand.

They learn the Adventist dogmas by heart and talk as long as they are permitted, while the others accept their harangues. As long as they can proceed in this easygoing manner everything is pleasant. But if they are going to prove what they say they are speechless as the fishes in the sea. They read their books without understanding what they read; believe blindly without any foundation.

Has he nothing good to say about Mrs. White- they ask.

That is not the question under discussion now, but we are investigating her claims to be a prophet of the Lord, which she pretends to be. Where she is right she needs no defense.

For the sake of illustration let us suppose that you receive frequent calls by someone. From time to time he is telling you various stories. At last you commence to investigate whether his statements are reliable, and you find that they are fabrications of his own fancy, pure and simple. With his prevarications he has caused a great disturbance in the community and is summoned before the Court to answer for his conduct that has caused so much harm. The Court is trying to find out whether the man is guilty of lying or not. There

is no question of how many times he has spoken truthfully in his life, but whether he is guilty of the misdemeanor of which he is accused. The plaintiff has called two witnesses. They testify that the defendant has told falsehoods. The defendant has produced one hundred witnesses, who testify that they have heard the accused say many things which are true, but do not know anything about the present charges. The judge is not interested in how many times he has spoken the truth, but will judge the defendant guilty on the testimony of these two truthful witnesses.

A thief has entered your house and stolen a clock. A person saw when the thief came out of the house with the clock. The thief was arrested and put on trial for stealing. There was one witness who saw that he stole the clock. The Court returns a verdict of guilty on the strength of the testimony of one witness. The case is the same here. We have not been investigating, how many times Mrs. White has spoken the truth, but we have found that she has said untruthful things time and again. And we have a right to demand that a prophet should speak the truth. A "thus saith the Lord" is more valuable to us than ten thousand "thus saith Mrs. White."

The Seventh-day Adventists boast that they are the only true church of Christ, because they have this woman among them. All other churches are Babylon and fallen, which have not "the testimony" of Jesus, the Spirit of prophecy (Mrs. White) among them.

Elder G. J. Butler writes (in "Sions Väktare," Dec. 13, 1908): "We have many years rejoiced over the benefits we have in possessing the testimony of Jesus, the Spirit of prophecy among us. This precious privilege we have had from the beginning of the message to the present time— a privilege the church has not had since the days of the apostles." Mr. Butler calls Mrs. White a servant of the Lord.

WHAT THE BIBLE TEACHES OF THE TESTIMONY OF JESUS, THE SPIRIT OF PROPHECY.

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

We propose now to expound the same text as the Adventists use, "The spirit of Jesus is the spirit of prophecy." This reminds us of a thing we already have pointed out, The doctor is physician, and the physician is doctor. But what is the business of the doctor or physician?

The angel who appeared before John said that he had the testimony of Jesus, and that it was the spirit of prophecy or the spirit of the prophecies, not excluding any truth or prophecy from beginning to end.

Jesus is the center in all the prophecies from the beginning till now. He was the Word, the Light, the Way, the Truth and the Life.

Some testimonies from the Bible are in order here.

Jesus should arise from the stem of Jesse. (Isa. 11:1.) "I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. 23:5.) In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land." (Jer. 33:15.)

FULFILLED PROPHECIES.

The promise by the seed of Abraham: Gen. 18:18; 22:18. Fulfilled: Gal. 4:4.

To be born in Bethlehem: Mica 5:2: "Out of Bethlehem shall he come forth unto me."

Fulfilled: Matt. 2:1: "When Jesus was born in". . .

A prophet like unto Moses: Deut. 18:15-18.

Fulfilled: Acts 3:21-23.

Entered Jerusalem: Zech. 9:9: "Thy King". . .

Fulfilled: Matth. 21:5: "Behold, thy King cometh". . . .

Poor: Isa. 53:2, 3.

Fulfilled: Luke 9:58: "The foxes have holes". . . .

Rejected by his brethren: Ps. 69.

Fulfilled: John 1:11: "He came unto his own". . . .

Betrayed by a friend: Ps. 55:13-15.

Fulfilled John 13:18-21: Judas betrayed Jesus.

To be sold: Zech. 11:12: "So they weighed for my price thirty pieces of silver."

Filfilled: Matth. 26:15: "And they covenanted with him for thirty pieces of silver."

Smitten: Micah 5:1.

Fulfilled: Matth. 27:30: "And they spit upon him."

Hands and feet pierced: Ps. 22:17.

Fulfilled: John 20:25: "Except I shall see in his hands the print of the nails". . . .

Gall and vinegar to drink: Ps. 69:22.

Fulfilled: Matth. 27:34: "They gave him vinegar."

Parted his garments: Ps. 22:19.

Fulfilled: Luke 23:34: "And they parted his raiment."

Not one of his bones broken: Ps. 34:21.

Fulfilled: John 19:33: "They broke not his legs."

We do not doubt the resurrection and ascension of Jesus. Why should the remaining testimonies of his coming again be more doubtful, and why should we not believe that this glorious chapter of the prophecy also will be fulfilled some time?

Of the testimony of Jesus, the spirit of prophecy, there

remains to be fulfilled these two facts: the coming again of Jesus and the time when he shall sit on his father David's throne and execute judgment and righteousness in the land. When shall he execute judgment and righteousness in the land? Before, during, or after the thousand years? It cannot be before millennium. After the thousand years he shall give all to his Father—it cannot be then. This authority of Jesus must therefore be exercised during the thousand years. I will not take up this subject here, but have only made some suggestions. In Rev. 5:10 it is clearly stated that they shall reign on earth. When I read this verse in an open meeting I was three times called a liar by an Adventist, because Mrs. White has said different.

As we already have proved, the prophets of the Bible had the testimony of Jesus, and in the fulness of time he came himself, the true and faithful witness, the Lord Jesus Christ. All that he spoke was from the Father. The Pharisees objected that Jesus did not speak the truth (John 8:13), and they are the same today. What we expect of a witness is that he shall speak the truth; and we believe that Jesus spoke the truth straight from the shoulder to the Pharisees, and so do his followers as far as they understand.

God is the fountain of all truth, and when Jesus came with his testimony, he received it from the Father. "I have many things to say and judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him." (John 8:26.) Here is the testimony of God to the world through Jesus Christ.

"For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49.)

If the testimony of Jesus should continue, it was necessary that some should accept it. His disciples did so. "He that

hath received his testimony hath set to his seal that God is true." (John 3:33.)

The disciples believed that Jesus was the true light which should come into the world; therefore they received his testimony as God's own. Jesus said to them, "And ye also shall bear witness, because ye have been with me from the beginning." (John 15:27.)

Jesus had finished the work which God gave him to do. (John 17:4.) He promised his disciples to send them the Spirit of Truth, which proceeded from the Father; he should testify of Jesus. (John 15:26.) What a person testifies is his testimony, whether it is true or not.

Anyone who has read the Acts knows, how much Paul, the Apostle of Christ, had to suffer for the testimony of Jesus. He writes in his second epistle to Timothy (1:8-10) and asks him not to be ashamed of the testimony of our Lord for the sake of which he was a prisoner. It was this gospel that was foreordained in God's grace and mercy, before the world was made, but which now was made manifest through the revelation of Christ.

John gave his testimony in chapter 1:19, 20. But Jesus did not receive testimony from any man. (John 5:34.) "But I have a greater witness than that of John" (verse 36).

The disciples were going to be persecuted for their testimonies. (Mark 13:9.)

In 1 Cor. 2:1 Paul calls the word a testimony of God. "The testimony of Christ was confirmed in you." (1 Cor. 1:6.) When the apostles Peter and John stood before the great Council they bore testimony with great power of the resurrection of the Lord Jesus Christ.

"He that believeth on the Son of God hath witness in himself. . . . And this is the record that God hath given to us eternal life, and this life is in his Son." (1 John 5:10, 11.)

"The commandment of the Lord is pure, enlightening the eyes." (Ps. 19:8.) "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generations to come might know them, even the children which should be born; who should arise and declare them to their children." (Ps. 78: 5, 6.) "Quicken me after thy loving kindness: so shall I keep the testimony of thy mouth." (Ps. 119:88.) "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." (1 John 4:14.) "And he that saw it bear record, and his record is true: and he knoweth that he says true, that ye might believe." (John 19:35.)

The Revelation—John was commanded to write this book when he was on the isle of Patmos.

He was sent to this island under the reign of the Roman emperor Domitian, between 81 and 96 after Christ. He had "borne record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." (Rev. 1:2.) Therefore he was sent to this island, "for the word of God, and for the testimony of Jesus Christ" (verse 9). The island of Patmos is situated about eight miles from the coast of Asia Minor; it is an insignificant place, about one-twentieth the size of Chicago.

The souls that were seen under the altar had been "slain for the word of God, and for the testimony which they held" (6:9). "When the two witnesses shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them" (11:7). "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" (20:4).

"Ye are my witnesses," says Jesus. In a trial where several

witnesses are to testify, some know more, others less in the case. What is expected of all is that they shall testify to what they have heard and seen. The judge weighs the evidence of all the witnesses, before he renders his verdict. If false witnesses have testified, the judge has been misled and he pronounces the innocent guilty. It is gratifying to us to know, that none can deceive the Judge whom God has appointed to judge the world. False prophets, Jesus says, shall appear in the last days and seduce many. This proves that they do exist. If those who believe that they are called to be witnesses for Christ would study the word of Christ, before they go out witnessing, there would be no need of books like this.

The truth of God, revealed in the holy Scripture, is the testimony of Jesus. This was first revealed through the prophets, for the Spirit of Christ was in them. Then it was revealed in its fulness and glory when the Lord Jesus was in the earth and proclaimed the wonderful counsels of God to men. The disciples received the testimony of Jesus directly from him. Others have received the testimony from the disciples. In this way the testimony of Jesus has arisen and been continued to our times.

Jesus promised to send his holy Spirit, who should lead them to the truth and remind them of all that he had said. And this was enough. His Spirit leads according to the word; and he who is led by the Spirit does not come with unscriptural interpretations and speculations in great number as Mrs. White has done. Here are some samples, "The angels sang a tune higher when Jesus promised his heavenly Father, that he should die for sinful man."—"The plan of salvation was laid after the fall."—"Satan was before the throne of God, since he was once ejected."—"Satan ejected before the fall."—"Satan wept when he could not come back to heaven," etc., etc.

The testimony of Jesus or the Spirit of prophecy therefore

is, The eternal counsel of God to save mankind, revealed first through the prophets who were filled with the Spirit of Christ, afterwards through Christ, his apostles and all the believers.

According to the Adventist doctrine Jesus has not had any testimony to his church from the days of the apostles until Mrs. White appeared in the middle of the nineteenth century. We are, therefore, not permitted to count those who were slain and beheaded for the testimony of Jesus, who suffered martyrdom under the persecutions of the Roman Catholic church. They could not have been slain for the testimony of Jesus, as he had no testimony during that time(!). I will not advocate the theory with any degree of certainty, that the souls who John saw were those who died under these terrible persecutions. But we know from history that sixty to seventy-five million people suffered martyrdom during the dark ages for the testimony of Jesus. There were accordingly many millions who had the testimony of Jesus, whereas the Adventists say that Jesus did not have any testimony from the days of the apostles. How poor he was! The Lord Jesus had no testimony to the world for more than seventeen hundred years, till Mrs. White came with her superstitious notions; then they became "rich and need nothing and don't know, that they are wretched and miserable and poor and blind and naked: I counsel thee to buy of me gold tried in fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and annoint thine eyes with eyesalve, that thou mayest see." (Rev. 3:17, 18.)

The Adventists say, that they are the last congregation. Here the faithful and true witness has witnessed concerning them and shown them their real picture, and it is certainly nothing to boast of, as they are doing.

Adventists, if you had heeded the counsel, which the faithful and true witness has given you, and bought eyesalve to

annoint your eyes, you would long before this have seen, that Mrs. White is a false prophetess and that your prophetical doctrine is built on sand only. If you had loved the truth, you would not after sixty-eight years be in the thickest darkness and still persist in believeing that you are the only true church of God upon the earth. But when they don't love truth God shall send them great error, that they shall believe the lie. They have believed the lies of Mrs. White, and have therefore reached the condition in which they are. And it is so, because I know their system from beginning to end.

The measure which the Adventists lay upon all speakers is found in Isa. 8:20, "To the law and to the Testimony"; if they speak in harmony therewith, good and well, otherwise there is no light in them. Then they apply 3 John 10, 11, "Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." They know pretty well how to fit the things together.

We are going to use the same measure, because it is the measurement of God, only we know how to use it. The Adventists use it and measure every persons words according to Mrs. White's nine great books (called testimonies), and if anyone speaks according to her words, there is a great light in him. We measure the light of a believer according to the word of God (the Bible); if he does not speak in harmony with it, there is no light in him; and if he speaks in harmony with Mrs. White there is no light in him, and we do not welcome him.

Does not Mrs. White say much that is truthful in her Testimonies? Yes. But we do not want to follow a prophet who does not speak the whole truth. Eat a ten course dinner,

and mix poison in three or four of them, and you are a dead man. Mrs. White's doctrines contain a deadly poison for God's people. That is certain.

DO ALL GO OUT IN SIN WHO LEAVE THE ADVENTISTS?

If they believe not the Testimonies (Mrs. White's nine books), but leave the Adventists, they go out in sin again; everybody seems to believe it, because Mrs. White has said so. Here is another falsehood. When Jesus did not come in 1844, as they expected, a great number fell back in sin again, especially those, who had been the most zealous advocates of the doctrine. Are we to be converted to God or to the doctrine? If those people had known the only true God and whom he has sent, Jesus Christ, they had not gone back to the world again. But they were converted to Miller's false doctrine, and when that failed, their hope was gone. Oh! what difference it makes to be converted to God and not to a doctrine without God!

We agree with everything that is true, but we do not want to accept wrong doctrines. It is true that some who have left them on account of their false views have gone back to their troughs of sin. They were converted to the doctrine, as the case was in 1844, and seeing that this was wrong, they have nothing certain to hold fast. What is the difference between being a sinner inside or outside of the church? When inside he pretends to be something that he is not, and is in such a case a hypocrite; if he comes out of it, there is some hope that he will consider his condition; as long as he remains and they make him believe, that all is well, if he only believes "the present truth," he is absolutely deceived. When the Adventists are going to recite how badly those have turned out who have left them, they always mention some of the worst cases they know of, and they are held up as typical for all. But is this

right? There are people who have left them who are just as good and godly as any within their own communion; but I have never heard them say anything good about those. As long as a person lives a righteous life it is of small importance whether he is inside or outside of the church, no one can accuse him. Many godly people can be found among them, though they do not understand their doctrines, and there are many who believe the doctrine and Mrs. White; if they were to find out their mistakes, they would become bankrupts spiritually and many would be despondent on account of their mistakes as Miller's followers were in 1844, when Jesus did not come. Oh, that they were able to lay aside the straight-jacket and put on the robe of righteousness! But that is impossible, as long as they are attached to this erroneous system.

"MRS. WHITE HAS NOT PRETENDED TO BE PERFECT."

That is what the Committee said in their protest against me, in which they pointed me out as a person who was only endeavoring to find faults.

We all have our faults, and I am no exception from the rule. It means a great deal to be so perfect that we do not offend in a word, as James says. But no one needs to search long for mistakes, when he is reading Mrs. White's views on prophecy, because they contain hardly anything but errors.

Let us illustrate this point. A farmer who wishes to sow wheat in his field is anxious to get the best kind of seeds. He therefore picks out very carefully all other seeds that may be mixed in his wheat. But however careful he has been to select only good grains of wheat, he found that weeds came up with the wheat. But let us now suppose that the man did not understand the difference between seeds of wheat and those of weeds,

and put the seeds of weeds in his field. People commence to talk of the crop he is going to get. The owner still persists in believing that he is going to have a crop of wheat. An expert from an agricultural college is sent for to determine, whether it is wheat or weeds. Will the expert then have to investigate very long, before he finds the weeds, when the whole field is full of them? He asks the owner, "What have you sown here?" The owner answers, "This is first rate wheat." The expert asks him again, "Have you made a scientific study of farming?" He answers, "No, but I belong to a very ancient society, they have told me there that is the best kind of wheat; and they cannot be mistaken." The expert says to him, "You have sown weeds here that have a resemblance to wheat. You are deceived." At the same time he warns the man not to sell any seeds from his crop as wheat.

The man is indifferent to what the expert has said; and when he is ready he puts the seeds he has harvested in the market and sells it as pure wheat, because the members of his society have made him believe it is wheat. When he is selling his wheat another expert asks him, if he calls the seeds wheat. He answers, "Yes." The expert says, "You are mistaken. Come with me home, and I will freely show you the different kinds of seeds. You stand here deceiving people and may be arrested for dishonesty. You are selling seeds of weeds." Instead of investigating his seeds the weedman leaves the town and goes to another city to sell his wheat. Here he was arrested for dishonesty. The court asked him if he did not know what he was offering. "Yes, I have first rate wheat. Two experts have told me it is weeds, but I belong to a society sixty-nine years old, and the members have told me that this is the best kind of wheat and they cannot be mistaken."—"Have you graduated from any agricultural college?"—"No." The judge asks again, "Do you know that you are selling first

class wheat on account of the great confidence you have in your society?"—"Yes, I have confidence in the society, to which I belong."—"You sell the seeds as wheat because you think it is wheat; but you don't know it," says the judge. The man is put in jail, and the case is postponed for two weeks.

In the meantime some members of the society find that one of their number is arrested, because he has sold seeds of weeds which they believe is wheat. When the case is called thousands of the members of his society appear to defend him. All believe he is right; but nobody knows what wheat looks like—they have never investigated. The two experts are there, each bringing a box of wheat, and the judge understands what wheat looks like. The accused has also brought a box containing seeds from his field. The judge says, "All who have graduated from an agricultural school raise your hand." The judge and the two experts raise theirs. The accused has another opportunity to defend himself. He turns around to his thousand friends and says, "All of you who believe that I am right, please raise your hands." The whole audience raises its hands. The man feels safe when he has so many on his side. The trial begins. The two experts are first called to the witness stand and their testimonies agree, that "the best wheat" of our man is only weeds. The whole audience is now requested to swear that they shall testify to what they know, and nothing else. One after the other is summoned before the judge, and every one swears before God in heaven, that the accused has sold only wheat; but all admit that they do not understand it, but have believed it, because they had heard all the time that it was so. The many witnesses who had no actual knowledge could not help him with all the faith they had in the man and his goods. The judge says, "You have no excuse, as these experts warned you against selling your grain for wheat; for it is weeds, and they offered to teach you to discern

between the various kinds of seeds, so you should not go out and deceive your fellows. If you had been an honest man, you should have examined the seeds before coming to this town; but instead it has been shown that you have warned your society against these experts. You have called them falsifiers who have done the work of the devil, because they have hindered your society to sell their weeds which they imagined were good wheat. Why have you not investigated this matter?" asks the judge.

"Your honor! These experts have belonged to our society before and left us, and since they parted company with us they have never left us alone; hence we have thought they were possessed by the evil one in order to hinder us from selling our wheat."

The judge says, "It has been proved that these men have the facts in the case, and that your society is wrong, no matter how old it is and how many you are. These men have done their duty and warned people against your humbug. I will give you a chance to repent. Go with these experts and learn the difference between the various kinds of grain. When you have found out, that you have sold weeds instead of wheat, owing to your ignorance, pay back, if possible, what you have stolen and confess your fault. If you cannot restore what you have taken, ask for pardon. Then tell your society about it. If your society will not listen to your words it is your duty to warn people against such a society, and let the world know what kind of business they are conducting. If you are brought before me again, I will punish you to the full extent of the law."

In this manner the Seventh-day Adventists have peddled their weeds in their ignorance for sixty-nine years. But as they see how one after the other leaves them on account of their false doctrines, they ought to examine their theology. They

are without excuse before God. They can no longer shield themselves under "times of ignorance." When the Lord says that the plan of salvation was laid before the fall of our first parents, Mrs. White says it was laid after. If this error is pointed out, her defenders say, she did not mean it, probably the printer's mistake, or the fault of her secretary. You only look for mistakes, you are a critic. You are serving the devil, perverting the truth. You are fighting against the prophetess of the Lord, etc. These and similar accusations are hurled against those who point out their false prophecies.

If the Adventists sought the truth and wanted to walk in the truth, they should examine the points or the foundation, upon which their peculiar doctrines rest. If the foundation is false, then the whole superstructure is untenable. They ought to admit what is proved to be right and leave that which they cannot understand, till they get more light. That would be honest.

I have never been more blessed than in writing this book. I am sure I am doing the work the Lord wants me to do, though the Adventists say that I am opposing the prophetess of God and pervert the truth.

The Committee complained that Mrs. White cannot defend herself as I am attacking her in the Swedish language. But the Committee is not ignorant of the fact that my circulars have been translated to English and have been sent to Mrs. White. Besides these circulars I have once sent her a registered letter, reading as follows,

Chicago, May 29, 1912.

Mrs. Ellen G. White,
Sanitarium, Calif.

Dear Madam:—

Some years ago I belonged to the church of the Seventh-day Adventists, but having studied their doctrinal system together with the prophecies of Daniel I have found that they are in perfect darkness with reference to the prophecies. They have never had any prophetical message to the world; the foundation is laid on the sand, and as you are the chief cause of their spiritual darkness, the Lord has moved me by his Spirit to send you this letter that your blood will not be required at my hand. (Ez. 3:18-20.) After you have read the enclosed circular on Daniel's 8th chapter, it is easy for you to see that the 2,300 days in Daniel 8:14, which you say is the hub of the wheel in your message, could not commence before the latter part of Alexander's divided kingdom, between 176—30 B. C. and not 457 B. C. as the Adventists say. I know you are an elderly lady, but as long as you can think, it is easy for you to see, that the 2,300 days could not begin before the little horn. The little horn exercised great power and did not appear until after 175 B. C. (Dan. 8:23.)

When you have seen this, I ask you in God's name to retract in the paper this great error before you leave the world. This is probably the most serious and significant letter you ever have received.

With love for yourself and your misled people,

Aaron Nyman,

1050 Wellington Ave.

CHAPTER III.

Exhortation to Study the Prophecy

Private Letters to the Adventist Papers and to the Swedish Congreagtion of Seventh-day Adventists in Chicago, and Also to Private Individuals.

Without fear and trembling for what will be said against me by human lips—let them call me a liar, a rascal, a devil and Satan, and other epithets—I propose to show every honest seeker, Adventist or not, that the Seventh-day Adventists never have had any prophetic message to the world.

"Every plant which my heavenly Father hath not planted shall be rooted up." (Matth. 15:13.)

Is Mrs. White (who is still living) and her followers willing to follow her advice in the book "Gospel Worker," page 127, where she says, "If the pillars of our faith cannot endure investigation, it is time for us to find it out. Let us not be like the Pharisees."

We are now going to show that the pillars of the Adventists' faith will not endure a careful examination. Let us then see how many there are who follow her advice and step down from the false foundation. Our small space makes it impossible to go into details and refer to the history at every step, neither is it necessary. But we do promise that when the prophecy rests upon certain historical facts we will produce as many as have come to our knowledge.

THE PROPHECIES MUST BE STUDIED.

If the reader wishes to obtain real knowledge in the prophecies which are treated in this volume it is important that he

should study them carefully. Let it be understood from the beginning that he cannot peruse them hastily like any other book and get any real benefit. Read slowly and try to understand every sentence. Don't give it up until you understand it, if possible. Think it over again and again. Don't accept any statement, before you see it is correct, and especially those important points upon which the prophetic structure is built.

These prophecies are not built upon speculations and notions of various people, but upon historical facts, on Bible history and other scientific sources. When the reader has obtained complete knowledge of these facts he can meet the phalanx of Seventh-day Adventists and reveal their ignorance of the real meaning of the prophecy. There is no corner where they can seek shelter without taking to deception or refusal to acknowledge the truth. While reading this treatise use the diagrams at the same time. It will give you material aid to understand what you are reading.

Do not take for granted that your opinion always is correct. Examine what others have to say on the same subject, without reference to what school of thinkers he belongs. Lay aside all selfish motives and let the Spirit of truth be your only guide. Do not give up when you find out you are right; and remember that truth will gain victory at last. We will give the Adventists their due whenever they are right. But we will never make any concessions to their false interpretations of prophecy.

At the period in my life when I belonged to them I had no time for studies. My business was new and required all my attention. We had a long season of financial depression in the country, and the spare time I had was used for other studies. When I spoke publicly my subjects were of a general character, as the power of the Gospel, sanctification, peace, joy in the Lord and holy living. And if any denomination needs to hear a Gospel of liberty it is the Seventh-day Adventists. Sometimes

I also touched upon the prophecies. S. Mortenson asked me several times to speak on certain topics; but I answered I had no time for study. He said, "Read in our books." If I had been converted to the Adventist doctrine, swallowed their books, believed them without understanding their true meaning, thanked God for power to believe the full truth and that we are the only true church of Christ, which has the spirit of prophecy (Mrs. White) among us; then, of course, I had been a good man according to their way of reasoning. If I, in addition to all this, had believed in tithing and emphasized these two points in their system, tithing and Mrs. White, then I had been held in special esteem. But I have never believed in Mrs. White nor in tithing as binding for the New Testament dispensation, therefore they found that I was not suitable in the long run. S. Mortenson asked me a few times, if I wanted a local preacher's license; but I refused. Christ has called me to liberty, not to be shut up in an icebox and receive punishment for not being able to perspire. My Lord, what leadership! He who is used to live on good board outside of the prison walls has no desire to go inside to eat hard crusts, if he has his own way. My conscience did not allow me to remain with them any length of time. But I am grateful to God for the time I was permitted to spend among them as it gave me an insight in their erroneous teachings and has enabled me to enlighten those who wish light upon their doctrines.

When I left them I saw several things which were not as they ought to be; but I did not know that their whole structure was built upon quicksand.

Shortly after I read a pamphlet (30 pages) by J. Nyquist, entitled "The Mistake of Miller and the Adventists." When I reached the point in the book upon which their special doctrine rests and saw that it was false, my soul was so mightily stirred within me that I could not sleep for three nights. Be-

ginning from that time to study their prophecies seriously and carefully I found the one fault greater than the other, and that Nyquist had proved their errors. Do you think that I rejoiced in this discovery? Indeed not. The poor deluded people think they have an important message to the world. The message is built upon chronology, which they don't understand, but fumble in darkness. It became to me a matter of conscience to do what I could for them. First I made a diagram on the eighth chapter of Daniel, the very cornerstone of their message. The diagram was three feet long and one and one-half wide. Then I announced a meeting in my home to which several Adventists and adherents were invited. After this meeting some told me that my views were invincible, in perfect harmony which Biblical prophecy and science. I continuel my studies in the Bible and in history. My only object was to find the truth. It was no question of certain beliefs, but of wisdom. When Daniel asked God for assistance, the angel stood by his side and said to Daniel that he had come to teach him wisdom. We need wisdom from on high more than anything else to clearly understand the word of God. The problems were not very difficult. I found readily so gross mistakes in the Adventist books that one has reason to marvel at their blindness. I will come to the mistakes by and by.

A rumor was soon circulated among the Swedish Adventists that Nyman is trying to prove that they have not had any foundation for their prophetic message. Those who did not know me thought that I was an ignorant crank who dared to undertake such things. Others who knew me said that ignorance was not my greatest crime, but I had left the truth, and was under control of the devil.

Their preacher was going to discuss the eighth chapter of Daniel in two consecutive Sunday evenings. I went to the meeting and sat far back in the hall, 213 West Oak Street,

Chicago. The pastor asked us to step up farther, as there was plenty of room. Several of us moved up to the first row of chairs. We were not enemies, but looked upon one another as brothers, though some meant I had left the truth. The preacher commenced his old lesson which he knew by heart but did not understand. I and some others said it was not right. He asked us to wait till he had finished and then we could speak. "Then we won't be heard," said I. "There will be no time left to show your mistakes and the hearers have no desire for information."

At the close of the discourse I arose and turning to the congregation said some words to this effect, "Brethren and sisters! You do not understand your doctrine, it is false altogether. I am sorry for you that you should be so deceived." An elderly good brother then said to me, "Brother Nyman; have you not believed in former days as we?" I answered, "Yes, I believed then without knowledge, and therefore I was deceived."

The main point under discussion was the 2,300 days (Dan. 8: 14), which, according to their opinion should begin 457 B. C. I told them that if the preacher could prove the following Sunday night that the 2,300 days begin there, I would give to the congregation the sum of $500. Another brother who had also left them said that he was willing to give $1,000, if they could prove their statements. "Then you have $1,500 to receive next Sunday if you are able to prove it," I said and then the meeting adjourned.

If the preacher cannot prove that the 2,300 days in Dan. 8: 14 began in the year 457 B. C., he has lost. During the week I asked the minister to come and see me. I wanted to show him where the great mistake lies and if possible make him see how apparent it is that it requires very little exertion to see it. The pastor came to my home, but said nothing while I was

speaking. He could find no objection to my arguments, but asked me where I got my map. "I have made it myself," I answered. "It is like the one the Catholics have in their Bibles," he said. "If that is the case," I answered, "The Catholics are right." If a murderer says that seven eighths of fifty-six is forty-nine, and my own wife says it makes thirty-five, I must side with the murderer, because his calculation is correct. Catholic priests are undoubtedly better mathematicians than Adventist preachers, and if their calculations correspond with what I know to be right, I will give them credit where credit is due.

The next Sunday evening, shortly before the meeting was to begin, I asked him if he was to defend the old foolish doctrine. "I am just going to say what I believe regarding the matter," he answered. If he had been sure of his position he would have answered something like this, "I am going to show you, Brother Nyman, that you are mistaken, and the truth I am going to proclaim is built upon the firm foundation of the word of God and the testimony of history." But he had nothing to say against the clear exposition I had given.

The meeting began, and owing to the promise of $1,500 a few more people were out than the previous Sunday. The pastor commenced to explain the old Adventist heresy as before. "This is my position," he said; but to prove that the 2,300 days in Dan. 8: 14 began 457 B. C. is another thing. If the angel Gabriel had placed himself beside him and given him promise to stand next to Christ on the new earth, if he could prove this, all he could do, if he was honest, was to restate the views of the Adventists, but he could not prove if it was so or not. After he had finished his speech I asked if I was permitted to put a question. He answered a decided "no." "Then I turn to the congregation," I said, and ask if my request be granted." A member with a strong faith in Mrs.

White rose and said that there was no need of asking any questions, as they did not want any discussion. I sat down quietly and said nothing. Others began to stir. A man who never had attended their meetings before asked if their doctrine was so weak that it could not endure a question. This man looks decent and is asking politely. I told them to be quiet and assured them that the Lord takes care of his own truth. The members suggested that I rent a hall in which to preach my opinions.

A building contractor arose and added, "I will rent Belmont Hall for you, Nyman, if you want."

With a feeling of compassion for these poor deluded people I left the meeting and went home.

LETTERS TO THE SWEDISH SEVENTH DAY ADVENTIST CHURCH IN CHICAGO AND TO TWO OF THE DENOMINATION'S PAPERS.

My greatest desire has been and is yet to persuade the Adventists to study and find out how shamefully they have been deceived. I therefore wrote to Elder S. Mortenson, who is appointed by the conference to superintend the work of the Swedish Seventh-day Adventists in America, and told him that the foundation of their prophetic message is false. My copy of the letter is lost, but I remember that I told him he is the man who ought to investigate the foundation and then tell others it is unsafe. At the same time I asked him to study this subject with me without hurting each other's feelings. I left it to him to decide if, when and where to meet.

No answer.

Afterwards I sent a letter to the congregation, reading as follows,

Chicago, Ill., Nov. 18, 1910.

To the First Congregation of the Seventh Day Adventists in Chicago, Ill.

Peace of God, our Father, and our Lord Jesus Christ!

As you are deceived regarding your doctrine of the "Sanctuary" I will, upon invitation of your congregation, deliver an address on this subject and show you without a doubt where your mistake comes in.

The founder of the erroneous calculation, Wm. Miller, was often told that he was wrong; but no one pointed out to him where the mistake was.

Any question pertaining to the subject may be asked.

The congregation as well as individuals are at liberty to accept or reject the light, and you are responbile for the consequences at any event. Please answer.

In brotherly love and in the interest of the truth, I remain,

Yours sincerely,

Aaron Nyman,
1050 Wellington St.

No answer.

Then I sent a letter to "Review and Herald," the greatest organ of the Adventist body in America, published weekly in Tacoma Park, Washington, D. C., and one letter to the Swedish paper, published in College View, Nebraska. The letters were registered and read as follows,

Chicago, Feb. 18, 1911.

Editor "Tidens Tecken",
College View, Neb.

Please insert in your paper the following lines,

GIVEN AWAY!

To the first Adventist elder or member, man or woman, who can prove to me, that the 2,300 days in Dan. 8: 14 began

before the king who is signified by the little horn, which arose in the divided kingdom of Greece and toward the end of the kingdom, I will deed—thirty days after this is proved—a lot 32 feet wide and 125 feet deep with a two story house and barn upon it. The property or the value thereof shall be used for missionary purposes. It is valued at $5,000, and all incumbrance, I am going to pay myself. The address of this property is 1050 Wellington St., Chicago, Ill.

Yours truly,

Aaron Nyman.

A private letter to the editor to "Tidens Tecken" was enclosed:

Chicago, Feb. 18, 1911.

Dear Brother Vermelin:—

Grace and peace! A businessman who knows that his books are kept properly does not fear an examination. You trust of course, that your opinions in regard to the Sanctuary is correct, and as you know, the doctrine of the Adventists is chiefly built upon that question. I hope therefore that you kindly will insert the enclosed offer in your paper. Don't be a coward and back out now. The cowards will at last find themselves in among a bad lot and have a miserable end according to Rev. 21: 8.

You have an opportunity now to prove the foundation of your faith. Brother Vermelin! It is better to have the examination made now, before you go any further. Because if the foundation should be defective and the house will collapse, what a fall that would be! There has not been a single proof in your books or papers. Make an effort now to produce a real and valid argument, and you may rest assured that I am going to live up to my promise.

I have always read your articles in the paper when others

have been unread. I love and respect you as a brother in Christ. Yours sincerely,

Aaron Nyman.

Neither the two papers nor Vermelin were heard from. Another letter was sent to Mortenson:

Chicago, April 7, 1911.

Elder S. Mortenson,
Chicago.

I have commenced to analyze the doctrine of the Seventh-day Adventists, and it is astonishing to me that you have been able for so long time to make people believe that you have the whole truth. It is a pity that both yourself and your colleagues cannot see what a flood of error you send out in the world under the name of the present truth. But I pity the poor, ignorant members more, who suffer the greatest hardships under your erroneous teaching.

I have done my duty, led by God's Spirit, in speaking to those who are misled. I have, as you know, written to the congregation and offered to enlighten the people if they desire. I have also written to you and asked if you want to meet me to study the central point or the hub in your theological wheel. To the "Review and Herald" and to "Tidens Tecken" I have sent letters, holding forth a promise of a house on Wellington St., worth $5,000, to the first pastor or member who can prove that the 2,300 days in Dan. 8: 14 began before the power which is signified by the little horn, that commenced in the beginning of the divided kingdom of Greece and in the end of their kingdom. The remaining part of the mortgage I have promised to pay. No one has answered yet. And as you are in need of money for the school, you are hereby invited to show me, that the 2,300 days in Dan. 8: 14 began before the power which fixed the days; and when that is done, you will obtain

my house in behalf of the school, provided no one has been ahead of you. It is just as easy to prove that one can cut off a part from a piece of cloth 457 years B. C., that was woven 175 B. C. To cut off a slice from a piece of cloth nearly 300 years before it is woven is an impossibility, though I also believed it in my ignorance, before I had studied the subject.

I beg you in the name of Jesus to leave Mrs. White, and pray to God for the guidance of his Spirit and you will at last come out right. Your friend,

Aaron Nyman.

No answer to any of these communications.

THE UNTENABLE POSITION OF THE ADVENTISTS IS HELD UP TO THE PUBLIC.

I knew before, that the Adventists were not going to invite me to speak to them or answer my letters; but if I had not given them a chance to defend their doctrinal system, they would have accused me for writing a book against them without giving them an opportunity to defend themselves. I therefore announced a meeting to which the general public was invited.

The first announcement read as follows,

READ THIS!

The foundation for the message of the Seventh-day Adventists is false. *Only sand.*

This fact will be thoroughly proved with the Bible and history in the Free Mission Hall, 218-220 West Oak St.

Sunday, September 24, at 3 p. m. and Sunday, October 1, at 3 p. m.

A property, worth $5,000, 1050 Wellington St., will be offered, at the latter meeting, to the first person, who after three

months' preparation can prove before thinking people, that *Rome* is the power, spoken of in Dan. 8, 9 and 11 chapters, the pivotal point upon which the Adventists have built their message in sixty-seven years.

The Adventist preachers in this vicinity are invited to attend.

Brethren and Sisters of the Adventist persuasion! You are deceived by your leaders.

These meetings will be the most interesting held in Chicago.

Come one! Come all! Only come!

Come both times!

Take the Bible, paper and pencil with you. All are welcome. Especially Adventists! Free admission.

A lover of truth,

Aaron Nyman.

The hall was located on the second floor opposite the Institute of the Swedish Adventists. At that time there were two halls for rent under the Mission hall. On the inside of one of the windows I stretched a canvas, nine square feet, announcing the meetings in about the same wording as on the circular. The following night some one gave the window a heavy coat of white paint. When told about this I moved the canvas over to the other window and put up a sign with a promise of $25 to any one who could give me the name of the painter, but without avail. It is improbable though, that the Adventists had anything to do with this action. There were other circumstances connected with this affair, that have no bearing upon the question now before us. I will absolve the Adventists from the accusation of having obscured and colored the truth this time.

September 24 was a stormy day, and half an hour before beginning our meeting the rain fell in torrents. Still there

were about 200 people in attendance, mostly men. Some Adventists were present. The subject was Daniel's eighth chapter. The following Sunday I was to speak on the eleventh chapter.

A person came forward and promised to give away a banknote of $1,000 to any one who could show that Rome is alluded to in Dan. 11: 17—19.

This gave me an occasion to send out a new circular,

A BANKNOTE FOR $1,000.00.

has been placed in my hands to be given away next Sunday, October 1, at 3 p. m. in the Free Mission Hall, 218-220 W. Oak St., to the person who can prove that Rome is the power alluded to in Daniel's prophecy 11: 17—19.

If the Adventists cannot prove this their message is annihilated which they think they have had to the world sixty-seven years.

Then the property was promised as in the previous circular.

I appeal to the public and ask, if the Adventists have not had an ample opportunity to defend their theology.

The battle is the Lord's, though strenuous and hot. Come and judge who has the truth at this meeting!

Come one! Come all! Only come!

The Adventists doubly welcome.

One who fights for the truth,

Aaron Nyman.

The days between the first and second meeting I heard that some Adventists had spoken quite loud and accused me of telling some untruths about Mrs. White. The second Sunday I referred again to what was said and quoted from her own writings.

If they had been just and reasonable people, they would

have taken notes of what I said and tried to find out, whether it was true or not. How many of them know, what she has said? When they hear something about her, that does not suit their tastes, then they know that you are untruthful. She has made them believe, that they are the 144,000, who are going to follow the Lamb, whithersoever he goeth. They are also to receive the high commendation, spoken of in Rev. 14: 5, "And in their mouth was found no quite."

If Jesus were allowed to set them free, it should not take very long, before they were set free from Mrs. White's prophecies.

On October 1, we had a very pleasant meeting. We were seeking the truth without any beating around the bush, and we also found it. I held the banknote, and the money was in the State Bank of Chicago. As we approached 17, 18 and 19 verses, I held up the note and said that the one who can prove anything else will receive this note for $1,000. I sat down to give any one a chance to stand up and oppose my argumentation. No angel could have done it. So convincing were my reasons for the truth, and "the present truth" of the Adventists was found to be a series of falsehoods. There I pointed out how many prophetic branches there are which emanate from this stem, and that all their prophecies are false, bound to fall to the ground sooner or later.

When their preachers understand that the doctrine is untenable, they find it most convenient to stay away, at the same time warning their members to have anything to do with Satan. If they had a subject that could be defended they would be in evidence as grasshoppers. Satan means adversary, and shall a preacher have nothing to do with him, when he is attacking their doctrines? When the adversary happens to be on the side of truth, it is better to leave him alone, because it is hard to be kicking against the goads. When they stand re-

vealed before the unchangeable word of the Lord, then they don't want to have anything to do with Satan. But the day will come when these shepherds will have to deal with an adversary whom they dare not call Satan.

The foundation of their doctrine is found principally in the eighth chapter of Daniel. When I had studied it, I issued a circular, demolishing the views of the Adventists. No one has yet tried to prove that it was wrong, and no one can do it without showing his ignorance and blindness. True knowledge abides in all circumstances, when the creations of fancy fail.

The promise to give away the house to the first Adventist who can prove the truth of his doctrine was made from a pure motive, in order to prevail upon the members to study their system that they might discover at last, how they have been deceived. If I had had a million dollars, I should have put them at stake for the same purpose.

LETTER FROM S. MORTENSON CONCERNING A DEBATE.

After three month's delay a letter was finally received from S. Mortenson, 5942 Peoria St., Chicago, Ill. It read as follows:

Chicago, December 31, 1911.

Mr. Aaron Nyman,
Chicago, Ill.

Honored Countryman:

I have noticed through letters and announcements sent to me, that you desire a discussion and risk your whole property for the decision of the question.

The reasons why I have not before taken any notice of these offers are mainly twofold. First, I have been so over-

loaded with such work, that belongs to my responsible position, that I have had neither time nor strength to enter into any discussion, which taxes a man's whole strength, if it shall be carried on with success. Secondly, I have carefully studied the exposition of Dan. 8th chapter and Antiochus Epiphanes long before I made your acquaintance and have found it to be untenable, wherefore I have considered it worthy of little or no attention.

I do not think it is the best or proper way to promise house and property for the settlement of this question; but if you wish to have the matter settled in that manner, I am willing after such discussion to leave the decision of the question to a committee of seven persons, who are intelligent, well read in the Bible and history and who shall be present at the discussion.

Are you willing to select them in this way that you choose two, I choose two, these four to select the remaining three, of whom two shall be Swedish lawyers in Chicago, who have reputation for justice, who are absolutely impartial in the case and do not belong to any church, that there be no impediments to justice, and not to be hindered by religious prejudice.

Do you furthermore agree that the participants in the discussion shall have right to consult other translations of the Bible than the new one made by the Established Church, and that they have full right to use Hebrew and Greek dictionaries which throw more light upon the subject, explain passages in dispute and assist in getting closer at the full meaning of the original languages?

As there are no laws determining the value of oral promises, and a person accordingly can promise as much as he owns without any risk of losing it, I want to ask you, in order to let you show your sincerity in this matter, if you are willing to hand the deed to the aforementioned property, together

with a legally attested agreement concerning its use, to the Swedish Attorney, Oscar D. Olson, 30 N. La Salle St., Chicago, Ill., before the discussion takes place, and authorize him legally to transfer the property to me, if I, according to the verdict of the said committee, come out as victor in the discussion.

I think these conditions are sufficient to test the honesty of your proposal, and if you accept them, I will make plans for the discussion as soon as my time allows.

You have a week from the date of this letter to weigh the matter, and if I don't hear from you before that time I consider my conditions rejected.

Truly,

S. Mortenson.

Nyman's answer:

Chicago, January 5, 1912.

Bro. S. Mortenson,
Chicago.
Peace of God, our Father!

Your letter was received yesterday, the 4th, for which I am very grateful.

You say, "I do not think it is the best or proper way to promise house and property." I could not do anything better under the circumstances, but am willing to accept what is better.

The time set was three months, from October 1, 1911. But no matter, I stand behind my circular, in which I demand that you, according to your doctrine, prove that Rome fills the prophecy in Dan. 8th, 9th, and 11th chapters.

1. That Rome is the little horn in Dan. 8:9.

2. That the 2,300 days are as many years, and began 457 B. C., and closed 1844 A. D.

3. That Rome fills the prophecy in Dan. 11th chapter from the 14th verse.

We have, of course, right to use all materials in our discussion. I will not exclude any Bible translation.

With regard to the Hebrew or Greek lexicons, neither you nor I are competent enough to use them. But have you anyone who can put the right words in the right place? Are not the Bible and the history sufficient now as before? But use any materials which you believe will support the truth.

To refer the question to a committee is satisfactory to me, and also who are not members of any denomination.

To transfer my property, before the discussion, to a person I do not know, I don't want to do. My words in the circular are sufficient if you win. But if you are more interested in the house than in the facts, I am not. But if you have no confidence in my words, I am even willing to make this concession, so the opportunity for a discussion may not slip by.

Concerning the circulars and time and place for the meeting it may be necessary to have a personal interview, the sooner the better.

In brotherly love,
Aaron Nyman.

The answer from Mortenson:

Chicago, January 10, 1912.

Mr. Aaron Nyman,
Chicago, Ill.

Honored Countryman:—

Happy New Year! Your letter of the 5th instant is received with thanks. I have noticed its contents and will now answer the same.

Regarding the use of Hebrew and Greek dictionaries you will kindly let me say, that there are some, which in connec-

tion with a concordance give the words in the original text, put them in their right place and furnish a complete definition of the original word, and they are so arranged that even those who do not understand the original languages can use them advantageously. These helps are indispensible in examining critical questions, and their authority is higher and more reliable than that of philologues, who are not competent to prepare such helpful books. This is the only reason for asking that permission be given to use them.

You seem to insinuate that I am more interested in your house than in the fact in the matter. Why should I not take an interest in both, when you offer them so liberally?

I made no mention in my former letter of the $1000.00, which are offered in connection with Dan. 11th chapter; I understand that it is another party, who made this offer, and I want to settle the case with you first, afterwards I will see to the other.

Since it is you who are attacking us with another view than the one we hold of Dan. 8th, 9th, and 11th chapters, it is only fair that not only our view should be tested, but yours also. Therefore the subject for discussion ought to be formulated in this manner,

"Resolved, that the little horn, mentioned in Daniel's eighth chapter, is a symbol of the Syrian king Antiochus Epiphanes, who persecuted the Jews; that the 2,300 days (verse 14) are literal days and commenced 170 B. C., when Antiochus Epiphanes began the destruction of Jerusalem, and ended when Judas Maccabeus cleansed the sanctuary, and that the position of the Seventh-day Adventists, that the little horn symbolizes the Roman power and that the 2,300 days are symbolical, that they began 457 B. C., and ended 1844 A. D., is untenable.

Aaron Nyman, affirmative; S. Mortenson, negative."

It is only just that the strength or weakness of your position shall be of equal importance with ours in settling this dispute.

I notice what you say about trusting your words; but I have learned in the past, that you sometimes change your views quite rapidly, and when you now have both in open speech and in writing stated that you are willing to stake all your property, I consider it as common justice that you place it within the reach of the law. You need not fear to hand your deed over to Mr. Oscar Olson, as he is a reputable lawyer who handles many cases before the courts of our city. Your papers in his keeping are just as safe as in your own drawer; as they are only kept by him in escrow.

But if your property shall be transferred legally, it may be necessary, that you make out a real quit-claim deed which afterwards is given to him who wins in the discussion.

I am already invited to attend other meetings on January 21, but if we can agree to hold this discussion, I wish it could be arranged for January 21, at 3 P. M., and I will ask to be excused from the other meetings.

If you accept these propositions I suggest that we meet as soon as possible in the office of Oscar D. Olson, 30 La Salle St., Chicago, eleventh floor. Friday or Monday would be most convenient for me. When the papers are ready, we may select our committee to judge in the question, and there are several other things to see to, and we need time for it all. I am going away the latter part of the month, and, therefore, I want the discussion on January 21.

Hoping to hear from you at once, I wish your whole family a Happy New Year.

Yours truly,
S. Mortenson.

Nyman's answer:

Chicago, January 12, 1912.

Bro. S. Mortenson,
Chicago.

Your letter of the 10th inst. is received. Thanks! In the letter I see that you want to dictate all the conditions, that I shall submit the title of my property under the authority of the law next Monday, and that you are going to have the discussion January 21; but where? Then you propose that I speak first. Have you ever heard that the negative side speaks first? It is you who have the affirmative, the positive side, and I the negative, the opposing side. I cannot oppose a thing you never have asserted, or try to tear down a building that never was erected. Then you exclude the 11th chapter, why? If you did not know that it is impossible to go to the bottom with such a profound subject in so short a time you were excusable. But you know very well that two meetings have been required to prove that Dan. 8th chapter refers to Rome, and yet, after my many years in Chicago, I have not found a single member who understands these theories but they believe blindly without facts.

It is the word of the Lord we are going to study, I therefore renounce all crooked ways. It is I who have promised my house, worth $5,000.00. Therefore I have the right to propose the terms of the discussion, but not you. You are going to prove—according to my promise in the circulars—that Rome fills the prophecy in Dan. 8th, 9th, and 11th chapters. Then you are winning.

In order to have a discussion I submit now for the last time my just and reasonable requirements:

1. That the discussion be held in some large hall on the Northside or in Lake View, the public being invited;

2. That at least three meetings be held. One for each chapter of Daniel in dispute;

3. That you open every meeting with a discourse of one hour, and treat at the first meeting Dan. 8th, showing that Rome fills the prophecy there. Then I speak one hour, trying to refute your arguments and introduce such which seem to fit better. Afterwards you and I have ten minutes each for rebuttal.

4. At the second meeting you are to prove that the seventy weeks (Dan. 9:24-27) began 457 B. C. and ended 33 A. D.; that Christ is the anointed prince, referred to here, who was killed in the middle of the seventieth week. Time divided between us as before;

5. At the third meeting you are expected to prove that Rome fills the prophecy in Dan. 11th; that the Turk became king of the north and that the last verse refers to him when he is to leave Europe and go to Palestine. Time divided as before;

6. That about 2,000 circulars be printed for distribution on the Northside and in Lake View at least three weeks before the first meeting, these circulars containing information with regard to subjects, the place and the time of the discussion that every one who wishes to hear us shall have an opportunity;

7. That a collection be taken at each meeting to cover the expenses. If the collections are not large enough, the losing party is to pay the balance.

As soon as you accept these reasonable conditions as stated above, I am willing to hand the deed of my property to your lawyer to hold in escrow, until a committee of seven persons has decided that you have won in the discussion. I can do no better. A subject of so great import could not be treated properly at only one meeting, it would be "monkey-business,"

multiplied by 999. Let us take time and produce arguments so that the most ignorant can understand us. If you are planning for some journey, let us wait till you come back. If you have the whole truth, you have nothing to fear from me, and at the same time you can earn $1,250.00 per hour. What will you give me if I win? People would scorn you now, if you let such an opportunity slip by.

The $1000.00 were promised only for the meeting held October 1st. You should have watched your chances then. Be satisfied with the house this time. You may use any kind of helps to support your views. I await your answer before the 18th.

Yours truly,
Aaron Nyman.

Mortenson's answer:

Chicago, January 14, 1912.

Mr. Aaron Nyman,
Chicago, Ill.

Honored Countryman:—

Your letter of the 12th inst. was received last night, and I hurry to answer it immediately, hoping we can arrange for the discussion to be held Sunday, next, while I have time.

In the letter I see that you refuse to have your own views also examined, and you fail to notice that I refute your opinion as you deny ours. First you put yourself down as party of the negative side, and then you ask, if I ever heard, that the negative side opens the discussion. In this manner I understand you intend to twist the fact that you have begun the attack, and the assailant ought, according to custom, go as a hero in the front of battle and not be afraid to expose his armor for the weapons of the enemy from the very beginning.

You seem to take for granted, that I have limited the dis-

cussion to only one meeting, but you notice in my letter that I only mentioned the day; afterwards we can arrange for two or three meetings, as we see fit.

If I should accept your proposition and live up to it strictly, then I would have an hour to prove our position, but only ten minutes to demolish your views, for if that was undefined as it is in your letters I could not get at it, before you had spoken.

We are willing to submit our doctrine to careful scrutiny; but justice demands that yours should be scrutinized just as carefully, especially as you consider it so much better than ours. If you give an opportunity, I am going to show how well it fits in, and when both views are thoroughly examined, the discussion will be more interesting and decisive.

I do not deny your right to secure your house to your family, but I claim also the right to set up reasonable conditions if you want to have a discussion with me, according to which the truth will be put in its right light.

The offer you made late last fall anyone could make without running any risk, as the decision of the question in the absence of competent judges or other obligations practically was in your own hands.

If the other person does not dare to put the $1000.00 in escrow, we may arrange it so that the house serves the same purpose in the discussion of the 11th chapter also.

But if your views are to be examined as carefully as ours, they must be correctly stated in accordance with the examples I gave in my last letter, so we may have something tangible against which to direct our arguments.

I have spoken to several people, whom you have instructed according to your views and left them believing they have come over to your side; but they have openly told me, that they

believe your opinion is wrong, and that is what I desire to show at the discussion; but I want more than ten minutes to do that.

I am willing to have three meetings and include Dan. 11th chapter. I agree also to have the meetings in some large hall and meet the expenses according to your suggestion. But as the question is going to be decided by a committee and not by the large audience, I consider it better to hold the discussion in our hall, which probably will be open free of cost, then the collection could be used to pay for the advertising.

I wish to have the meetings next Sunday, one in the forenoon, one in the afternoon, and one in the evening; because I have time then.

You receive this letter early tomorrow, Monday, and if you accept these propositions and write me immediately, I will have your answer Tuesday morning. Tuesday afternoon we may meet at the office of Attorney Olson to arrange for the papers with regard to the property and in the evening we prepare the announcemnts to be printed on Wednesday. Then we have Thursday, Friday, and Saturday evening to advertize and select the committee. In this way the matter can be attended to speedily.

You need not fear to put your house in escrow. When you promised that, I wish naturally to show what I can do with it, if I get a proper chance. I have carefully examined your position and our own, and I have already the polished stones, by which I expect to win a decisive victory and get the house. And if I win I have a right to do with it as I please, and the probability is that I give it back to you as a present.

Hoping to hear from you by return mail, I am,

Respectfully,

S. Mortenson.

Nyman's answer:

Chicago, January 16, 1912.

Bro. S. Mortenson:—

May the Spirit of truth lead us. Your letter of the 14th inst. was received first today, Tuesday. You say that you notice I want to evade having my side of the controversy examined. How can you say that? I have published ten thousand circulars in the English and Swedish languages to show my position to the whole world, if possible.

I will now tell you, how I look upon this matter. The Adventists have for a long time tried to show, that Rome fills the prophecy in the eighth and eleventh chapters of Daniel. The ninth you have used more as a supplement to the eighth. Now, I wager my house, if you can prove before the public and seven judges, that this is a fact. If I shall open the discussion, I have to show first your doctrine and then produce my arguments against it. I cannot say one word the first hour against anything you have said, only refer to the doctrine from your books. If you stand behind the writings of the Adventists on this question it can be done. You can build a house upon the foundation, that looks good at present to a class of people which does not understand the foundation. I am going to prove that the very foundation is shaky. If I succeed, all that is built thereon crumbles to the ground.

Now I consider that according to the challenge in my circular you are to prove your position first, and if I cannot refute your arguments, you win. If I had promised in the circular to prove my position first, then it had been my duty to commence. I challenge you to prove your doctrine, and if I cannot refute your ideas, you have won. Suppose you could refute my arguments, that would not prove that your views are correct. If my side were ever so wrong, and you show this to the people, you were not entitled to the house because

of that. The circular demands that your doctrine is unshakeable; when you have done that I am going to show the opposite. If I do not succeed, everyone will see that you have gained the victory, and the house belongs to you. My family will get shelter and food in spite of the loss.

The only difference between us now is as to who shall commence the debate, and according to the provisions in my circular the burden of proof rests upon you first, before my promise is binding. The condition to prove goes before the promise to win. You have to prove first. That is my view of the matter.

I propose, therefore, that we select seven persons, you two, I two; these four choose three. We give them my circular and the letters passed between us, and accept their judgment as to who is going to begin. Since this is done I presume we can agree as to the other rules for the procedure. My first letter has something about that.

It is rumored from all quarters that many people wish to hear us both. There is no time for preparation till next Sunday. Tomorrow, Wednesday, I am called in as a witness before the Municipal Court. Besides, I have a cold at present so I dare hardly go out; but there is no fear on my part. Let me know if my proposition is acceptable.

Yours truly,
Aaron Nyman.

No answer from Mortenson to this letter.

Nyman writes again:

Chicago, January 29, 1912.

Bro. Mortenson,
Chicago.

As you have not answered my letter of the 16th inst., I wish to write you again. I do not exepct that you should take part in any discussion when your time is occupied. Neither

will you expect me to come when it is impossible. We ought to treat each others in a brotherly way and first agree upon, when and where the debate is to be held. To print circulars and invite people to a debate in your hall is impracticable, as it does not seat one-third of the people who want to listen. I want the debate to be announced three weeks ahead, so that people who are desirous of hearing us may know when it is coming off. When I received your last letter (on Tuesday) I had such a cold that I could not go out, but got so much better that I could attend the session of the court as a witness on Thursday and Friday, so you see there was not much time over.

If we are to have the meetings in your hall, 213 Oak St., there is no need of circulars, but only to announce the meeting to let them know who are earnestly interested. Now, I am more than willing to place my house in the hands of a lawyer, and I do not want you to give it back if you win. Instead you ought to give it to your school outside of the city. I mean what I say. I also agree to speak first, but then I wish to have four meetings, as we must take it slowly and easy. There is no objection to having the meetings in your hall, but we should not send out any announcements, as the hall is too small. In the meantime I want to have a definite answer, yes or no, if you wish to take part in a debate, so I know what to answer those who ask me.

If the pillars of our faith do not endure an investigation, it is about time that we should find out what is wrong; so says Mrs. White in her "Gospel Worker" (page 127), and you believe, of course, what she says. And what I want to show is, that your pillars do not stand for a careful examination.

Yours truly,

Aaron Nyman.

Mortenson's answer:

Worcester, Mass., March 18, 1913.

Mr. Aaron Nyman,
Chicago, Ill.

Honored Countryman:—

Your letter of January 29th is at hand and I have noticed what you say with reference to the discussion, that I proposed, as well as other things.

In regard to the future I cannot promise anything, for though I desire very much to demolish your arguments, I must mind my mork, for which I scarcely have enough time and strength.

If you had been a dangerous opponent, the situation would have been different; but as I find that your arguments and your propaganda on the whole are quite innocent, it matters very little. Yet, if my time and strength will allow me to meet you in a debate, I will notify you to that effect.

In case of debate or not, the press stands to my disposal, and there I can more effectively and before a larger audience refute your arguments and answer your denials that are of smaller importance.

It might be of some advantage to you to learn something of Canright's experience. He prophecied the destruction of the Seventh-day Adventists; but they have more than doubled, since he began to prophecy. You prophecy in the same direction as he. The Lord seemingly has punished him, for he has lost one eye and part of the cheek; his mouth is twisted to one side and his tongue is diseased. This was related to me by a bro. Hansen, who met him last summer. Perchance this is a punishment for all the hard words his lying mouth has spoken against the truth.

Your offer of the house I consider of no value, as I have later found out, that even if it was put in escrow, you could

not lose it; for if the matter were brought before court, it would be considered as gambling, and that is prohibited by law, as you probably know already.

You may be displeased that I call you a countryman and not brother; but it seems to me that your unbiblical methods give me reason to doubt the brotherhood that formerly existed between us.

Yours truly,
S. Mortenson.

Nyman's answer:

Chicago, April 17, 1912.

Bro. Mortenson:—

Oh, that God was permitted to lead you!

"The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts." (Prov. 17:3.)

Your letter of March 18th is received. You should not talk so much of your ability to smash my arguments against "the whole truth." Mortenson, come and show up my errors, and then you can write that you have done it. Come and do something, and others will talk about what you have done, and that is a greater honor for you. If you only dared to go against me, you certainly would find the time.

You don't consider me a dangerous opponent, but it is easy for you to break up my propaganda. So much the better for you and greater shame for me. You are welcome! You feel also safe because you have the press to show your position in this controversy; but when no one else is allowed to use the same press, it is of no aid to him who wants to find the truth. If you do not dare to have a debate with me, let me ask you, since my propaganda is so easy to dispose of, if you want to take up a brotherly discussion of your doctrines, based upon the 8th, 9th, and 11th chapters of Dan. in "Tidens Tecken"? I am willing to pay the paper a reasonable price, if

necessary. If the paper does not allow this, we think that you and the managers of the paper are like cowardly soldiers who shoot tallowprops in times of peace; but who hide behind barricades when there are real sharpshooters in sight.

You think it would be to my adwantage to learn something from Canright's experience. "He prophecied the destruction of the Seventh-day Adventists, but they have more than doubled since he began to prophecy. The Lord seemingly has punished him," etc. I am willing to learn from all who have the truth, but if Canright has lied I do not want to learn from him. You base your articles on prophecy and there is no truth in them, but I do not think that you lie intentionally, but you are blind, because you believe in Mrs. White's errors. You have gone so far as to say the angel Gabriel has symbolized Medo-Persia, Greece and Rome in Daniel's eighth chapter. It is impossible for you to show that Rome fills the prophecy there, and much less that the angel said Rome, as it is not written in Dan. 8.

Be honest and retract your error.

That the Adventists have doubled in number since Canright prophecied their destruction does not prove that their doctrines are correct, unless it first be proved that only the orthodox have success, then we will admit it.

The Catholics have had an increase in America alone of 4,038,812 in ten years, or 403,801 members a year. They have in three months increased more in this country than the Adventists have done in sixty-eight years in the whole world. Mortenson should cease his attacks upon them for error, if it is addition in membership that is to decide whether the doctrine is from God.

Regarding the house I beg to say, that it is not gambling to give away a thing. You have, of course, intended to scare me with the law. I prefer to give it through the gospel for

evangelical purposes as soon as you publicly refuted my propaganda on Daniel's 8th, 9th, and 11th chapters.

Show me, Mr. Mortenson, if I ever changed my mind when making such a promise. But when I see the word of God instead of error, then I change quickly, for I am converted to God and not to dry errors.

Take to your aid as many of your colleagues as you wish. Come and let us have a debate as before God to find the truth. When you have destroyed my propaganda, then you will get the house without any trouble for the school. This is the best I can do.

You think I am vexed with you, but that is not so; it is the doctrine I am after. You have both grit and gumption in you, if you only could get your eyes open with regard to your errors in the prophecy.

I am not in the least hurt, because you do not call me brother. You write so to others who have left "the truth." If God was allowed to open your eyes, it would soon be "brother" Nyman again. But it hurts my soul that you prefer to remain in this darkness.

Aaron Nyman.

No letter has since been received from Elder Mortenson.

We are now going to begin the study of the prophecies. But in order to make the reader understand them thoroughly it is important to call attention first to the foundation of the Adventists.

The foundation of their message is built upon prophetic time. If they can prove that their chronology is in harmony with the Bible, history and science, then they are right. There is no question here of what they have thought for many years, or what they think today; the question is whether their chron-

ology was based upon facts, then they have the same facts today, and at the same time I only show my great ignorance, as Elder Mortenson says.

THE REAL FOUNDATION OF THE PROPHETIC MESSAGE OF THE SEVENTH-DAY ADVENTISTS.

(Study Diagram No. 1.)

The foundation is found in Dan. 8:14, which reads as follows, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

This is the hub in the wheel, around which all their prophetic doctrines are centered. They admit it themselves, for Mrs. White has said so, and every Adventist knows it is so. There is no wonder then that they do all they possibly can to retain the hub, for who can drive with a wheel without a hub?

Wm. Miller was the founder of this interpretation. He thought that the 2,300 days were as many years. Now we read in Dan. 9:24, "Seventy weeks are determined upon thy people and upon thy holy city," etc. A week in Daniel's chronology is equal to seven years. Seventy weeks were seventy times seven, or 490 years. This is correct. In verse 25 the angel says, "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times."

Miller thought now, that this Messiah, or anointed prince, was Christ, who was to be cut off after the three score and two weeks (verse 26). Then the question arose, "Where shall the 490 years begin?" If the time shall fit in with the anointed one and he is Christ, then the time must be counted from the

seventh year of the Persian king Artaxerxes, which was B. C. 457.

If the commandment of the restoration of Jerusalem had gone forth then, it is clear that the seventy weeks should begin there. Furthermore, Miller believed that there was no other line from which to cut off time than the 2,300 days; he therefore commenced the two numbers—2,300 and 490—at the same year, B. C. 457 (see diagram). He took the number 2,300 as a line of time and the 490 years as a measure. First he cut off seven weeks (forty-nine years), then sixty-two weeks (434 years), together 483 years. When he began the 490 years in B. C. 457 and cut off sixty-nine weeks or 483 years, that brings us to the year A. D. 26. There still remains a week of seven years of the 490 years.

In verse twenty-seven the pronoun "he" occurs, meaning the same prince as in verse twenty-six. Miller thought this was Christ, who in his death upon the cross should in the midst of the seventieth week cause the sacrifice and the oblation to cease. Jesus preached three years and a half. Then the forty-nine years were brought to an end—A. D. 33. But there are still remaining 1810 years of the 2,300 days. These 1810 years bring us up to A. D. 1843. Notice here that our chronology begins with the birth of Jesus, not with his death. But the 1810 years are counted from A. D. 33. Therefore, if we are to get it right, we must add the thirty-three years to 1810; then we get 1843, counted from his birth.

The sanctuary was desolate during the 2,300 days, and after that time the sanctuary shall be restored again.

The 457 years B. C. and A. D. 1843 make 2,300 years. Miller thought that the earth was the sanctuary, which should be cleansed through fire, according to 2 Pet. 3:10, 12, and that this should take place at the second coming of Christ. Justice should be done to the sanctuary at the end of the 2,300

days. He was therefore compelled to fix the time of Christ's coming to A. D. 1843. One might be willing to agree with the misled Adventists and say, just think how well these things harmonize! And yet, it is all wrong.

The year 1843 passed by, but Jesus did not return. Miller had preached with great assurance, that he should come that year. Now he was compelled to admit, that his calculations were wrong.

The difficulty was easily disposed of for a little while. We read in a footnote of the Swedish edition of Mrs. White's book "Early Writings" (pages 323, 324), "It is easily seen, that they made a mistake in this calculation, as it required 457 complete years and 1843 complete years to make 2,300 years. But as a part of the year 457 already had passed, when the Jews did return to Jerusalem, the 2,300 years did not end before just as much of the year 1844 had gone by. The Jews did not go up to Jerusalem before the fifth month, and it is believed, that they did not begin to build the city before the seventh month (Jewish chronology) of the year B. C. 457. 2,300 years from the seventh month of 457 should take us to the seventh month of 1844. According to the Jewish chronology the year commenced March 21st. Seven months from that time will bring us to October. Therefore the 2,300 days ended in October, A. D. 1844." This view is still held by the Adventists.

"It is believed, that they did not begin to build the city before the seventh month." (See above.)

The seventy weeks shall be counted from the going forth of the commandment to restore and to build up Jerusalem, according to the angel Gabriel. We should then have a certain time and not assume a time, which cannot be proved, as the Adventists have done. When we are going to discuss the seventy weeks, we will show that no commandment went forth to restore Jerusalem in the year B. C. 457, according to Ezra

seventh chapter. We will then prove, that their assumption is a mistake, and upon this false assumption they have founded their interpretation of the prophecies. There is not one word in Ezra seventh chapter about a message to build up Jerusalem in the year B. C. 457.

The mistake the adventists have made in their interpretation rests upon the year B. C. 457. They are aiming to prove, that the 2,300 days in Dan.; 8:14 should begin there, and that the seventy weeks in Dan. 9:24 begin at the same time. This year is just as necessary for them as the wheels under a cart, if it is to be used. It is easy to prove, that these two periods did not begin B. C. 457, and that being done, it is proved that their interpretation is built upon sand. The arguments of the Adventists rest upon assumptions and assertions without a tenable proof, as we shall see later.

We ought to thank God for his mercy on our times of ignorance. But the Adventists are not so ignorant in arithmetic. If they only dared to study their doctrine, they would have found this error. But as I have said before: They dare not change what Mrs. White has revealed, as long as they persist in believing, that she is an inspired prophetess.

If it had been a difficult computation, as powers, Newton's binominal system, irrational and imaginary quantities, logarithms, etc., no one should wonder if they made miserable blunders. Calculations of such a nature require a long time of study and research, but here we deal only with the two first rules of arithmetic.

Three persons have told me, that an Adventist professor said at one of their meetings, that figures do lie sometimes, and proved it by saying that a figure is lying if it is put in a wrong place. They thought he was after me, because I had said that figures tell no lies. But it makes no difference. He is a poor professor of arithmetic. Their message is built upon

chronology, and we are going to show that he is unworthy of the title of professor, as far as chronology is concerned.

Does a figure lie when it gets in a wrong place? By no means. The figure has its value and it represents this value, wherever it is placed. It speaks the full truth and reveals the falsehood—that it has been misplaced. It is the figure that reveals the error, when it is put in the wrong place. If it is lying to reveal an error, then I do not wonder that they call me a liar, when I place their wrong figures in the place, where they ought to be.

The 22nd day of October, 1844, passed by as did 1843; but no Saviour came. Another mistake! Miller acknowledged his mistake and abandoned his views. Others took upon themselves to propagate his doctrine. "They said that the time was correct, but the action was mistaken," thereby meaning, that Jesus did come at that time, but in this way that he only changed his place from the holy place in the heavenly sanctuary to the most holy place, where he became our high priest, received a kingdom from his Father and had a marriage, as we have indicated in a previous chapter.

We are now going to prove by unchangeable facts from the Bible, history and science:

1. That the 2,300 days in Dan. 8:14 are ordinary solar days, namely six years, four months, and twenty days.

2. That they did not begin B. C. 457, and did not end A. D. 1844.

3. That the seventy weeks in Dan. 9:24 are years; but that they did not begin B. C. 457 and did not end A. D. 33.

4. That the anointed prince in Dan. 9:25 is not Christ.

5. That the anointed one who was killed after the sixty-ninth week was not Christ.

6. That one cannot cut anything off from the 2,300 days, as the Adventists have done and are still doing.

7. That the prince who in the midst of the seventieth week caused the sacrifice and oblation to cease is not Christ.

8. That the sanctuary which was destroyed during the 2,300 days was the same sanctuary to which justice should be done after the 2,300 days, and that this sanctuary was not in heaven but upon the earth.

9. That Jesus did not officiate in the holy place of the heavenly sanctuary from his ascension to 1844, and that he did not ride in a carriage within the veil and became then our high priest; but that he became our high priest when he ascended into heaven forty days after his resurrection.

10. That the time 2,300 days, even if this period had been years, did not begin October 21, B. C. 457, and did not end October 22, 1844.

The prophetic doctrine of the Adventists is like a chain with many links. Fasten the chain to the ceiling and put a weight at the other end. Whichever link is cut off, the chain will fall to the floor. So with their message. It hangs upon so many weak links that whenever one is shown to be false the whole doctrine falls to the ground.

CHAPTER IV.

The Eighth Chapter of Daniel's Book

The power, which in this chapter is signified by the little horn, which arose from the divided kingdom of Greece, is Rome, according to the Adventists; the 2,300 days are so many years, beginning B. C. 457, and ending A. D. 1844. We assert that the horn signified the Syrian king Antiochus Epiphanes, and that the days are six years, four months, and twenty days, beginning in the year B. C. 170, and ending B. C. 164.

We are now going to take up the study of the eighth chapter of Daniel, the real foundation of their message.

A man was building a very large brickhouse in a city not far from Chicago. When he had come to the second story, the building inspector came to see if the foundation was laid according to the regulations. He did not care how beautiful the house was on the outside. He went directly to the cellar to find out, if the foundation was solid enough to carry all the bricks that were going to be laid upon it, but he noticed that the foundation was too weak. He left the cellar, notified the workingmen and placed several placards on the house warning people not to enter. In the night the house fell.

So we are going to show that the foundation for the Adventist doctrine is weak, and that the house will fall sooner or later.

Let us now study impartially with a view of finding the truth. Read slowly and ponder what you are reading and you will find the truth.

In this chapter Daniel speaks of a vision which appeared to

him while he was by the river of Ulai. He first saw standing before the river, a ram having two horns, and the two horns were high. He saw the ram pushing westward, and northward and southward, and no beast could stand before him; nobody could deliver out of his hand, but he did according to his will, and became great (verses 2-4). The explanation of the angel comes in verse twenty, "The ram which thou sawest having two horns are the kings of Media and Persia."

The first thing Daniel saw in his vision was the time when Medo-Persia enlarged the kingdom westward, northward and southward.

Afterwards he saw a goat coming from the west; the goat had a notable horn between the eyes. And he came to the ram that had two horns, the one he had seen standing before the river, and ran against him in a great fury. The goat came close to the ram and, smiting the ram, broke his two horns, so there was no power in the ram to stand before him. Then he cast him down to the ground and stamped upon him; and there was none that could deliver the ram out of his hand (verses 5-7). The explanation of the angel is in verse twenty-one, "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." All historians agree that Alexander the Great was the first king of Greece, born at Pella, B. C. 356. He reigned twelve years and eight months.

The goat (Alexander) undertook many great things. And when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven (verse 8). He died at Babylon, B. C. 323.

The explanation of the angel.

"Four kingdoms shall stand up out of the nation, but not in his power" (not equal to him in power). (Verse 22.)

The division of Greece and the four rulers were:

Lysimachus, Thracia in Asia Minor, B. C. 301—281.

Cassander, Grecian Macedonia, B. C. 301—146.

Seleucus, Syria, B. C. 312—65.

Ptolemy, Egypt B. C. 323—30.

This division took place after the battle at Ipsus, B. C. 301. The Egyptian kingdom dates from 323, and the Syrian from B. C. 312.

"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" (verse 9).

Now comes the important question, who is the little horn, spoken of in the ninth verse?

The Seventh-day Adventists say it is a symbol of Rome, and we say it represents the Syrian king Antiochus IV Epiphanes. No one has to our knowledge proposed any third power. If it is Rome, then the qualifications of the prophecy must fit Rome. If it is Antiochus Epiphanes, the qualifications of the prophecy must correspond with his history.

If the Adventists cannot fit in Rome here, their message is, as far as the prophecy is concerned, of no value.

Where should the little horn come up? The kingdom of Alexander was divided into four kingdoms, and from one of them it was to go forth. (See the ninth verse.)

If Rome came out from one of the four kingdoms the prophecy is alluding to Rome. We say it did not. Rome was founded B. C. 753. Did Antiochus Epiphanes come up from one of the four? Yes. And here is the proof: Antiochus III the Great was born B. C. 238. He ascended the Syrian throne at the age of fifteen, in the year 223. He reigned thirty-six years, till B. C. 187. During this time his two sons were born, Seleucus IV and Antiochus Epiphanes. Antiochus III could hardly have two sons when he at the age of fifteen

became a king; then history would have made some mention of it. Antiochus Epiphanes came from one of the four; not so Rome. The first link in the Adventist chain did not hold.

An Adventist professor, Uriah Smith, has published a book of 608 pages, entitled "Daniel and the Revelation." It is doubtful whether any greater errors have been printed in a religious book. This book has become the whole truth of the Adventists. Very sad, indeed.

He says, "The little horn came out from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced in prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish league, B. C. 161. But seven years before this, that is, in B. C. 168, Rome had conquered Macedonia, and made that country part of its empire. Rome is therefore introduced into prophecy just as from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat." (Page 202.)

Is the reader satisfied with these thoughts? We are not. It is true that the Romans are not introduced in prophecy till they became connected with the Jews. But we reject the statement, that they became introduced in prophecy at this time, and that it appeared to the prophet as though a new horn came up B. C. 168. From one of the four horns a new horn came out. Notice, a new horn! Rome was no new horn! coming out from the Macedonian horn. Rome was 585 years old in the year 168. The little horn should come out from one of the four. One of the four was the father of the little horn. If Rome was the son, it is apparent, that it was 585

years old at the birth. The Macedonian horn will then be the father of the little horn; but the father came up after the battle at Ipsus, B. C. 301, and Rome came into existence B. C. 753. Thus the son was 452 years old at the birth of its father. It must have been a big boy!

If there is no difference between coming up among a people and coming into a people, this figure of speech could probably pass, but not now.

No one can become a president of the United States, unless he is born here, that is come up here. Immigrants have not come up in this country, but have come in here. White children do not come from colored parents, neither do colored children come from white parents; but they may come in as fosterchildren. In "Daniel and Revelation" Rome is symbolized by an horrible monster (page 148). On page 199 there is an illustration of the head of a goat. Rome comes up outside of the head and grows into the Macedonian horn, B. C. 168. Have you ever seen a horn coming up far and away from the head that produces it? The image of Rome is altogether against nature. A cow does not carry horns of a deer, nor does a deer carry horns of a cow. Wolves can sometimes get in among a flock of sheep, but never from them; just as little as monsters can come from goats. The link is weak here, their argument falls to pieces. Prophecy here corresponds in every detail with the history of Antiochus Epiphanes.

When should the little horn come up? The angel Gabriel answers, "In the latter time of their kingdom" (of the four kings). (Verse 23.) When did their kingdoms begin? After the death of Alexander. The kingdom of Egypt began B. C. 323, and Syria B. C. 312. The other two began after the battle of Ipsus, B. C. 301. When did these empires cease? Thrace in Asia Minor consolidated with the Macedonian horn B. C. 281. This horn became a Roman province B. C. 146.

The Syrian horn became a Roman province B. C. 65, and Egypt B. C. 30. The four kingdoms existed from B. C. 323 to B. C. 30. The end of their kingdoms cannot be counted before the latter half of their existence. If we count their power from B. C. 301, the coming of the little horn will occur in the first half of their power; therefore it is correct to count their origin from the death of Alexander, B. C. 323.

The four kingdoms originated B. C. 323 and lasted to B. C. 30, a period of 293 years. One half of 293 is 146½, say 147. Take 147 from 323 and we have half of their kingdom, which is the year B. C. 176. The latter time, or the end of their kingdom must be between B. C. 176 and 30. This is the time of the angel and is reliable. We have now found the time for the coming up of the little horn—the end or the latter half of their kingdoms, between B. C. 176 and 30.

IS THE LITTLE HORN A PERSON OR A KINGDOM?

Horns are used in the Bible to describe kings who have empires, power and influence. Not one of the these attributes is applicable on the little horn, that came forth from one of the four. The Adventists say it signifies Rome. If they cannot prove this, their message is lost.

We cling to the words of the angel, "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" (Verse 23). Remember the angel says "one" king—not a kingdom with many kings.

Since the angel has said in verse 23, that it is a king, he uses the pronoun "he" throughout. "His" power shall be mighty. "He" shall destroy wonderfully. "He" shall prosper. "He" shall destroy many. "He" shall stand up. "He" shall be broken without hand. The pronoun "he" is used nine

times in verses 24-27. Is it the kingdom that governs the king, or the king the kingdom? Is it the soldiers in the army who give the words of command, "Forward march! Attention!" or is it the opposite?

I am not an expert in grammar; but I know that the pronoun "he" is not used when speaking of a kingdom. We don't say America took "him" when we mean a kingdom. Instead of kingdom we use the neuter pronoun "it."

Their preachers ought to know better than to apply the pronoun "he" to the Roman empire in prophecy; but what would become of the whole truth and our prophet, if we should insert the pronoun "it" instead of "he?" The link would break, and the present truth would become the opposite to truth.

On page 204, having quoted verse 9, he says, "Rome meets all the specifications of prophecy. No other power does meet them."

"He shall destroy wonderfully" is made to correspond to the massacre in the year A. D. 70, when 1,100,000 Jews were killed and 97,000 taken captive. I heard with my own ears one of their professors make "the fierce king" apply to Titus, the Roman general, who caused the destruction of Jerusalem.

The word of God is superior to the word of men, even if they call themselves professors. Let us therefore go to the Bible and the history—see also diagram No. 1.

The words of the angel assist us in understanding the prophecy and in seeing, how beautifully it corresponds with history, when we are seeking the truth. There are three things in this verse, that we should note carefully.

1. The time—Between B. C. 176 and 30.

2. The transgressors are come to the full, the time of their transgressions was passed.

3. Then a king of fierce countenance should come. (*See diagram No.* 1.)

Who are the transgressors whose measure was full between B. C. 176 and 30, and who was the fierce king that arose then? Verse 12 says, that a host was given him against the daily sacrifice by reason of transgression and that their measure was full between 176 and 30.

"Rome meets the requirements of prophecy here," the Adventists say, "for the Romans came in contact with the Jews B. C. 161."

Had these "transgressors come to the full" at B. C. 161, God would hardly have delayed the punishment to the year A. D. 70, a period of 231 years. God had then held back his punishment till they were all dead. For even if we are to include those who lived the year B. C. 30, they would be 100 years old. If Titus is the fierce king who is filling the prophecy here, he must be born before B. C. 161. But this Titus was born December 30, the year A. D. 40, in Rome, and could not fill the requirements of this prophecy 201 years before he was born, even if we should take the last year of this period, B. C. 30, it is still forty years before his birth.

At the end of their kingdom, between 176 and 30, Antiochus Epiphanes came as a scourge over those Jews. This we are going to show to the full satisfaction of all, who desire to know the truth. Antiochus Epiphanes ascended the Syrian throne succeeding his brother, Seleucus IV, in the year 175 or 176.

HOW SHOULD THE LITTLE HORN GROW?

"It waxed exceeding great, toward the south, and toward the east, and toward the pleasant land" (verse 9). Did Rome grow in these directions since it came in contact with the Jews? No. (*See diagram No. 2.*)

They use a very large picture of a goathead at their meet-

ings, when they talk on this subject. The horn (Rome) comes from somewhere away from the head and connects with the Macedonian horn the year B. C. 168. It goes to Syria B. C. 65, Judea 63 and Egypt B. C. 30. Rome has grown as the picture shows but not in the same order and the way the prophecy says it was to grow. It should grow "toward the south, and toward the east, and toward the pleasant land" lastly. In the last edition of Smith's book, the horn is growing in the direction of Egypt first; but Rome grew towards Syria, towards the east, first.

But now they must follow the Bible, when they write on this subject. Uriah Smith says therefore in "Daniel and the Revelation" (page 203), "The little horn waxed great toward the south. Egypt was made a province of the Roman empire B. C. 30. Then toward the east. Rome conquered Syria B. C. 65, and made it a province. It waxed toward the pleasant land, which the Romans made a province B. C. 63."

Have you ever heard of a professor who handles the facts so carelessly? Their preachers are still just as blind after such an exegesis. It should grow toward the south first, it is said on page 203. Egypt became a Roman province the year B. C. 30. When Rome took Egypt at the year 30, and that was her first province; then we ask, How was it possible for Rome to go backward to Syria B. C. 65, when she had taken Egypt B. C. 30? It is just as impossible for Rome to go back 35 years from B. C. 30 to 65, as it is for a child that was born yesterday to go and lift the Titanic which went to the bottom some time ago. No one can go back a second in his career, much less thirty-five years.

When one of their professors had left them, he paid me a visit, and as I showed him this, he said he had never thought of how inconsistent it is. Their doctrine is altogether lifeless, if they state the facts, as they are in the Bible; but in going

around the truth in such a reckless manner, they have blinded the whole denomination on this point.

Are you willing, Adventists, to admit the truth here, or are you going to appoint a committee that is skillful in arithmetic in order to prove, that Rome could go back from B. C. 30 to 65. If you can not do that, admit first as last that your whole message falls upon this word alone from the angel.

We want all to see, how they are able to distort a very plain fact. Let us use an allegory so all may see the deception.

Suppose that the mayor of New Nork gives to his secretary three letters with distinct orders to go first to the mayor of Philadelphia, Penn. There you shall deliver the letter on the 12th. Afterwards you go to the mayor of Buffalo with a letter; there you must be the 14th. Then you go to the mayor of Boston the 16th and start for home afterwards. Carry this out to the letter and give me a written report of your journey. The secretary promises to attend to this order punctually. He begins his journey and goes first to Boston, delivering the letter on the 12th; then he goes to Buffalo the 14th and to Philadelphia the 16th. He was ordered to go to Philadelphia first. Therefore he says in his report that he was in Philadelphia the 16th, in Buffalo the 14th and in Boston the 12th. He has been in all three places, but the report is false, for he has not travelled as he said in the report. He has written opposite to the way he travelled. If he was in Philadelphia first and that was on the 16th, it is just as impossible for him to be in Buffalo the 14th, as it is for Rome, since she had taken Egypt in B. C. 30 to go back thirty-five years and take Syria B. C. 65.

It is not so easy to destroy the order of history. See your mistake in your book Dan. and Rev., page 203.

Rome did not grow as the prophecy indicated, and therefore Rome is not the power referred to here. Rome subdued

Egypt last; but the prophecy said, that the little horn was to grow toward the south, that is Egypt, first.

Diagram No. 2 is so plain, that any one can understand it.

A learned man once said, that this diagram is so simple, that the plainest washwoman can understand it, while it is a deadly poison to the message of the Adventists. Mrs. White's vision and her great light from God's throne are of no avail here.

A few years ago, when a professor led tent meetings in Chicago, the hearers were allowed to ask questions after he had finished. One evening I asked a question concerning Daniel's 11th chapter. He promised to answer my question the following evening; but I knew on beforehand, that I was not going to get any answer. If he had answered correctly, he had torn down his whole message. He said the following evening, that he was going to take up this subject later on. When he spoke on Dan. 8, I asked if I was permitted to put a question to him; I was not permitted. He had hung the picture with the goathead, where Rome took her provinces against the Biblical order. He was no hypocrite, or he would not have shown the picture. The question I wished to ask was this, "Did the prophet say, that the little horn shall grow toward the east, toward the south and toward the south?"

And he must have answered no. His crazy sermon, one of the most foolish I ever have heard, had fallen to the ground and the whole message to boot.

I visited him in his home, and we had a brotherly conversation for nearly an hour; and then he promised me to have a discussion on the subject, allowing me to take my friends with me and he could take his; we should thus get an opportunity to weigh each other's arguments. He promised to notify me in three or four weeks when the discussion should come off, but it is now, up to this writing, more than two

years ago and he has not kept his promise, though he has been reminded of it. Last year (1912) I heard him speak again, that time on Dan. 11. Afterwards I sent him a registered letter and asked, if he wanted to have a brotherly discussion on Dan. 11 before a certain day; but no answer was received.

In 1911 he mentioned, how an Adventist pastor had had a debate with another minister about a Biblical question. Give me a line from the Bible, he said to his opponent, that will settle the question. When the meeting was over, Mrs. Signe Johnson, 2035 Pensacola Ave., asked him to give only one line from the Bible, that Jesus went within the veil in the heavenly sanctuary in A. D. 1844. He said he was going to see her about it and repeated his promise three times, and though the tent was only two blocks from her home, he never came. If she had promised him some money for the work, he would not have failed to be on hand. A man that can break his promises so easily has no place in the pulpit. If I wanted to be personal, I could mention his name; but we are only after his wrong opinions.

We have shown that Antiochus Epiphanes came forth from one of the four horns, and that he made his appearance at the right time. Now we are going to prove, that he grew in the direction the prophecy states the horn was to grow. Syria was toward the north. Antiochus Epiphanes went first to Egypt, captured the whole land with the exception of Alexandria. Egypt was toward the south and fills the requirement of the prophecy. Antiochus Epiphanes was in Egypt three or four times; this we are going to prove thoroughly when we come to the chapter 11. I will only mention the leading facts here, (Josephus XII, chap. V). In 170 he made the Egyptian king Ptolemy VI (who was his nephew) a prisoner and brought Egypt to the verge of ruin. (Int. Cy. Vol. 2, p. 258.)

"A. Epiphanes gained several victories towards the south

and the east" (Rollin's history, Vol. XIX, page 369). He went toward the east. Parthia and Armenia lay toward the east. (McClintock & Strong's Cyclop., Vol. I, pages 271, 272). The Maccabees is the best history, according to our Bible interpreters, for the study of the maneuvers of A. Epiphanes. In 1 Macc. 3:13, 14 it says that he went to Persia (east), taxed the country and gathered the money together. He appointed Lysias prince over the whole kingdom. Lastly the little horn was to wax toward the pleasant land. And when the prophetess says so, then it is true.

A book of 264 pages, published by J. G. Matteson, under the beautiful title "The Prophecies of Jesus," handles these prophecies in a way that deserves censure. On page 396 we read, that the Catholics do not like to have this prophecy applied to them, and therefore they have applied it on the Syrian king Antiochus Epiphanes. This is not true. The angel Gabriel said that it should come forth between B. C. 176 and 30. If there had been any Catholics at the time of Antiochus Epiphanes, there had been some reason in the statement of Matteson. But now we know that the Catholic church arose quite a long time after Christ and did not exist between B. C. 176-30. The prophecy cannot be applied to Catholic Rome before it had come into existence. If there shall be any reference made to Rome at all, it must be to the pagan Rome.

S. Mortenson has used the same argument.

Suppose that Mortenson was to be arrested (1913) suspected of murder. The judge is asking Mortenson's accusers, when the crime was committed. About five hundred years ago, it is answered. Did Mortenson have to fix this crime on somebody who lived five hundred years ago to prove his innocence?

You tell lies about the Catholics when you say that they apply the little horn on Antiochus Epiphanes to free them-

selves. You who say it is right to keep the law, you discredit yourselves when you bring false witness against the Catholics. Lying ought not to be tolerated by those who have the whole truth.

He stands by the Catholics, they have often said. I stand by the truth, no matter where it comes from. If the Catholics have applied the little horn to Antiochus Epiphanes, they are right there, at least.

Matteson says, "He did not wax exceeding great in comparison with Persia and Greece."

"His power shall be mighty, but not by his own power," other translations say, "not to be compared with the former in might" (verse 24). Rome became mightier than any other empire.

It became a world power, and therefore Rome does not fill the requirements of the prophecy here.

On the same page Matteson says, that Antiochus Epiphanes did not make any conquests toward the south, and toward the east, and toward the pleasant land, for he did not enlarge his kingdom.

This is not true. All historians are united against this opinion.

He continues, "Antiochus did not enlarge his kingdom toward the south. He made several attacks in Egypt but was never able to become master of the land. Antiochus made an attack and harassed Jerusalem, but finally he was compelled to retire in digrace and leave the country" (ibid, pages 397, 398).

It is either the height of ignorance of historical facts or deceitfulness to publish such erroneous statements. I believe it is caused by ignorance. If Matteson was so ignorant in history, since one ought to have corrected his mistakes after so long time, but if they correct their mistakes they kill their

message, for it is built on suppositions, speculations and corrupted historical facts. How can ye be so blind Adventists!

When people have not studied history reading that book, they believe it is true; and if anyone who knows better should oppose them, they will not listen to reason, but go from house to house, from city to city and sell the book with the assurance that they are proclaiming the whole truth and that Jesus is the author of these big errors.

Is it not a shame to go straight against well known and proven facts, or in other words to falsify history? I think so!

It is reported of Matteson that he was so industrious to work for the Lord, that he died prematurely. Can it be said of one who is zealous for erroneous doctrines that he is working for God? Matteson was undoubtedly a well meaning man, but he worked for the propagation of the false interpretations of the Adventists which he believed were true. The best of them do the same thing to-day. Others see undoubtedly how shaky their system is, otherwise they would have accepted my offers to prove their doctrines; but you see it may mean bread and butter for them.

ANTIOCHUS' FIRST ATTACK ON JERUSALEM.

All historians say that he went there first in B. C. 170. In Maccabees 1: 21 it is recorded that he came there in 143d year of their chronology. The Syrian chronology is dated from B. C. 312. 143 from 312 leaves our year B. C. 169. There is only a difference of one year; such discrepancies occur often, depending upon the part of the year from which the calculation is made.

I have in my possession an ancient book, in which the author says he was the eyewitness of the deeds of Antiochus

Epiphanus at the time he was in Jerusalem, and that it was B. C. 170.

The ninth verse contains a description of the way the little horn was going to grow. In verses 10-12 we have a description of his deeds. Observe this carefully and keep in memory.

"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" (verse 10). The host is the people of God (Exod. 7: 4). The stars probably refer to the people of God who kept the law and lived according to its precepts. Some believe that they refer to the governing classes in the kingdom. Perhaps to both.

Jerusalem was left in the hands of the raging soldiery for three days. During those days 80,000 Jews were murdered, 40,000 were taken captive, and 40,000 women and children were sold. Some historians say that 80,000 were sold. This statement harmonizes with 2 Macc. 5: 14. It is heartrending to read of the horrors perpetrated in Jerusalem at this time. (And. hist., page 393; Rollins, Vol. 19, page 357; Josephus, Vol. 12, chap. 5: 2; Macc. chap. 5.)

The reader may look up the description in the books of Maccabees. But as the Apochrypha are left out of our Bible, we will mention some of their statements.

Among other abominations Antiochus committed sacrilege. He entered the sanctuary boldly, removed the golden altar, the candlestick and what belonged to it, the table of shew-bread, cups, bowls, the golden mortar, the veil, the crowns, the golden ornament on the temple and destroyed it all. He took silver and gold, costly vessels and hidden treasures, as many as he found, and brought them to his land. And he caused innocent blood to flow at the sanctuary. (1 Macc. 1.)

Yes, even against the prince of hosts he undertook great

things; he took from him the daily sacrifice and broke down his holy temple (verse 11).

Some time afterwards A. Epiphanes sent his general, Apollonius to Jerusalem with an army of 22,000 men to devastate the city. He intended to extirpate the inhabitants and fill the land with another people. Having studied history and the 8, 9, 11 and 12 chapters, we have found that Apollonius came to Jerusalem in 167. (1 Macc. 1: 57.) Canon Farrar of the Anglican church expresses the same opinion in his book on Daniel. The Antiquities by Josephus have it "in June, 167." When Apollonius came to Jerusalem, he asked permission to enter the city promising to cause no damage, but this was an artifice (1 Macc. 1: 31).

Having entered the city he was quiet until the Sabbath, when he commenced the carnage. There was a society of pious Jews called Essenes who served God in earnest. They required one year on probation before admitting any one to full membership. If a candidate was approved he had to submit to baptism by immersion, thereby indicating that he renounced all domination of sin and defilement and desired to live wholly for God. These Jews had a paragraph in their by-laws which forbade the lifting of a hand against an enemy on the Sabbath-day but rather die. This may have been the cause, why Apollonius deferred the attack till the Sabbath.

When the Sabbath came, he issued an order to kill every man who was found. Not a single man within his reach was saved; the city was covered with bodies of the dead and in the streets the blood was flowing in torrents. The women and children were sold as slaves. The morning and evening sacrifice was abolished. Not one of the worshippers of the true God dared to go to the temple for worship. Blood was shed in the very sanctuary which was polluted in every way. Afterwards a part of the city was plundered and burnt, and upon

the ruins of David's castle they built a fortress which was strengthened by strong walls and towers. Then he set up his idol Jupiter Capitolinus, the Grecian Zeus. (Rollins hist., Vol. 19, pages 360, 361; Josephus, Vol. 2, chap. 7).

The sanctuary was desolate, the holy days became days of sorrow; the Sabbath nothing but wailing and all their glory was passed. Not satisfied to bring sacrifices to his idol, he built altars and temples, instituted idolatry, offered the flesh of swine and other unclean animals and forbade circumcision. Those who did not heed the commandments of Antiochus were killed. He also ordered them to announce in all the cities of Judah, that every man should burn incense and offer sacrifice in his home. All were to have the same service. The Sabbath was abolished. The books of the divine law were burnt, and all those who had in their possession the books of the covenant should be killed. The women, who let circumcise their male children were put to death and the children were hanged. (1 Macc., chapter 1.)

Who is the Prince of princes? In "Daniel and the Revelation" U. Smith says on page 202, "The Prince of princes here means, beyond controversy, Jesus Christ. But Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy can not, therefore, apply to him."

Let us not forget the time, when the malicious king should appear: *at the end of their kingdom*, between B. C. 176 and 30. It was he who should take away from the Prince of princes his daily sacrifice at this time. We ask then the Adventists to give us a correct answer to the question, how any power could take away from Jesus his daily sacrifice before Jesus was born.

Rome came in contact with the Jews B. C. 161. They could not take away from Jesus his daily sacrifice then. Moreover, we have never read anywhere that Jesus had any daily sacrifice when he was here. "Titus fills this prophecy," some

of their most learned men have said.

Titus was born December 30, in the year A. D. 40. How could he cause the daily sacrifice of Jesus to cease 161 years before Jesus was born and 201 years before he himself was born? When Titus captured Jerusalem A. D. 70, Jesus had been with his Father thirty-six years. The sacrificial system was brought to an end thirty-six years before by Jesus himself. This power should also destroy his holy place. Had Jesus any sanctuary that was overthrown between B. C. 176 and 30? I have asked openly in meetings, if any one knew, whether Jesus had any sanctuary or any sacrifice during his life on earth; but no one has been able to show this to me, neither could he have any on earth before he was born.

"It easy to prove that the little horn is Rome," U. Smith says. "This little horn must be understood to symbolize Rome in its entire history, including its two phases, pagan and papal," he says on page 203.

The views of Uriah Smith have become the whole truth of the Adventists, but they don't prove anything. Opinions and notions are no evidence.

The Lord of hosts is God himself, according to Jer. 15: 16. And in Amos 6 and 7 chap. the God of hosts is mentioned in five places. God is also called Prince of princes (Dan. 8: 11). God had a daily sacrifice in the sanctuary in Jerusalem. And thou shalt say unto them, "This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even."
(Numbers 28: 3, 4.)

Here is now the Prince of princes who had both a sanctuary and daily sacrifice in Jerusalem. These were taken from God, when Apollonius, the general of Antiochus came to the

city in B. C. 167. The sanctuary was destroyed, the altar cast down, and the sacrifice put away for three and one-half years.

What was the cause of this punishment meted out to the Jews? Transgression of God's law. (Verse 10.)

When the transgressors were come to the full, the Jews were punished, and in the latter time of their kingdom, between B. C. 176 and 30, the transgressors (the Jews) had filled the measure. (Verse 23.)

The reader will easily see that this has no reference whatever to papal Rome which came up long after the death of Christ. The transgressors in this prophecy had come to the full measure of sin before the time of Christ. Those who suffered martyrdom by Catholic Rome did not live in transgressions. They were put to death, because they professed the name of Jesus and refused to accept the heresies of Rome.

S. Mortenson has in "Signs of the Time" (Tidens Tecken) for January 28, 1913, made us understand, that the prophecy cannot apply to Antiochus Epiphanes, as his persecutions of the Jews were insignificant against those of Rome, only 40,000 against 55 millions. "All this fills in a remarkable degree the prophecy of Daniel 8: 10-12 and verses 23-25, where the same power is likened to a king of fierce countenance."

Mortenson and his colleagues seem to have lost their power of seeing and thinking when writing of the prophecies. The word of God in Dan. 8 chapter shows plainly, that the people were punished for their transgressions, and the evil king came over them as a scourge executing the judgment; that this king appeared in the latter time of the divided kingdom of Alexander (verse 23) between B. C. 176 and 30.

How will Mortenson prove, that the many millions of martyrs who were put to death by the Catholic Rome lived in transgressions, as the scripture says, and that these martyrs had filled their measure of sin in the latter part of the divided

kingdom, according to the statement of the angel Gabriel? Who does not know that the martyrs under the church of Rome were not killed because of their transgressions, and that this church was organized several hundred years after Christ, not in the latter part of the divided kingdom of Greece?

Mortenson may, if he so desires, select the most competent committee with Mrs. White as chairman and they are still unable to extricate him from the trap into which he has fallen. He has a large company and understands the truth, but some of those who have "left the truth" have also found the way out from the trap. But if S. Mortenson does not bid farewell to Mrs. White as a prophetess and asks God for light to see the way out, he will remain in error and keep others in the same bondage.

If Mortenson had taken my friendly advice that we should as friends study the subject together, it had been better for him. I was no dangerous opponent. It was so easy for him to smash my propaganda (?).

Catholic Rome is a religious power and has not yet had a king. Political powers have kings, not so the religious. Furthermore, a religious power is never signified in the scripture by a horn.

The last straw an Adventist has, when he cannot defend his position in regard to the eighth chapter of Daniel, is to say that the horn was waxing exceeding great (vers 9), but that does not apply to Antiochus. Please notice, it does not say that he was to grow exceeding great in himself, but that he waxed exceeding great toward the south, and toward the east, and toward the pleasant land. The best translations render the meaning in verse 24 like this, "And his power shall be mighty, but not as great as the former in strength."

As the Catholic Rome has never had a king, the Adventists must apply this verse to the empire Rome. But it says in

verse 24, that this king should not equal the former in power, that is Greece. If the king referred to is Rome, their chain breaks again because Rome became more powerful than Greece ever was. This is one of the reasons why Mortenson rejects the later and more reliable translations. In our authorized version it is recorded (Rev. 1: 10), that John was in the spirit on the Lord's day, Sunday. If Mortenson was to have a debate with any one concerning what day is the Lord's day, he would use any translation that supported his particular view in this respect and prove that the authorized version contained a serious mistake. An Adventist said lately to me, that the new translations ought to be burned; not that the word of God deserves this kind of treatment, he added, but the translation was erroneous, because it did not give any support to "the present truth."

Any one who is not totally blind will immediately see that Rome, neither the papal or pagan, does not fill the requirements of this prophecy, because of the following facts,

1. Rome did not arise from any of the four horns of the divided Kingdom of Greece, which the angel said should be the case. Antiochus Epiphanes came from one of them, the Syrian.

2. Rome did not grow in the directions indicated by the angel. A. Epiphanes grew in those directions.

3. What was the cause of the punishment spoken of in verses 22 and 23? The transgressions of the Jews were full.

4. When did the Romans get any power to take away the daily sacrifice and cast down the place of the sanctuary between B. C. 176 and 30 for the transgressions of the Jews. Rome never did this; but it corresponds exactly with the history of A. Epiphanes. He actually cast down the sanctuary at Jerusalem and took away from God the daily sacrifice in B. C. 167 for a time of three years and a half.

5. If Jesus is the prince of the host (Dan. 8: 11), Rome should take away from him his daily sacrifice and cast down his sanctuary long before the birth of Jesus. This is impossible. Rome did not even do it after his birth. Jesus had neither sanctuary nor sacrifice while he was on the earth. He abolished by his death the sacrificial system, so Rome had no hand in that.

6. Had the people who were killed by the Roman hierarchy lived in transgressions, so the prophecy applies to them? No. The measure of their transgressions was full between B. C. 176 and 30, at a time when papal Rome did not exist. A person or a power cannot do anything, before it has commenced to exist.

7. This power was not to be as great as the former. Was not the power of Rome superior to that of Greece? Yes, Rome exceeded Greece by far in worldwide influence.

8. Has papal Rome ever had a fierce king? No.

The death knell is given to the prophetic interpretation of the Adventists by the angel himself, when he says, that the little horn should come up in the latter time of the divided kingdom of Greece and that it should be a fierce king.

The only thing in this speech which does apply to papal Rome is the latter part of the 12th verse, it is stated he shall "cast down the truth to the ground." But as that should be done between B. C. 176 and 30, this requirement is not fulfilled, for the Catholic Rome was not yet in existence.

One has only to read the books of the Maccabees to find that Antiochus is the right man clothed with power, who casts down the truth to the ground and prospered in his undertakings.

It is clear from the context that it was owing to their sins that Antiochus got the power to destroy them. Also from Macc. 2: 17, 18.

The acts of the king who is referred to in verses 10-12 did not begin before 175 or 176 and could not go beyond the year B. C. 30, according to the words of the angel. The fierce king is the only actor in the deeds recorded in these three verses. These facts are a deadly poison to their whole message (*See diagram No.* 1.)

Have we heard anything of the 2,300 days yet? No. His deeds are the cause that they are mentioned at all and are therefore coming first.

We read in the 13th verse, "*Then* I heard one saint speaking, and another saint said to 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?"

It was the transgression of the Jews which caused the desolation among them. See verse 14, "*And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed.*"

The writer ventures to make this positive assertion, The little horn, whom the angel calls a king of fierce countenance, is the one who performs the deeds thereby giving a reasonable cause for the question, how long they were to continue and to the answer, two thousand three hundred days. The king is before his actions; the actions before the question; the question before the answer 2,300 days.

AN UNANSWERABLE ARGUMENT.

Neither the power (the king), nor his deeds, the question and the answer can be before B. C. 176, the time appointed by the angel. Is he not blind who cannot see this?

The Seventh Day Adventists say, that the 2,300 days are so many years which began B. C. 457 and ended A. D. 1844.

If they cannot prove this, their whole message falls flat and everything built thereon.

We are now going to show, how utterly weak this foundation is.

I have in my possession a book written in Jerusalem, when Antiochus was there, and also another containing the chronology of Daniel. Both these books and the revised translations are in harmony with Daniel's prophecy. A week is seven years. A week of evening and mornings is a calendar week of seven days. A day stands for a year. A day of evening and morning is a common solar day of twenty-four hours. A time = a year of 360 days. This was their chronology and not as the Adventists and Russell have twisted the prophetic time. "Let us study the context," they say, "We must accept the chronology of the ancients, when we are discussing the question of time." But we cannot change their way of calculating time to suit our own fancy.

In the fourth chapter of Daniel mention is made of the Council of the Most High with regard to the Babylonian king, Nebuchadnezzar that he should dwell among the beasts of the field and eat grass as oxen. He remained in this condition for seven years. If prophetic time is meant in one place it is so in all the other. Then a day of this time is equal to one year, therefore the king was insane seven times 360 days or 2,520 years. Pastor Russell takes this time as a symbol of the humiliation of the Jews, beginning B. C. 606, when they were brought into captivity, and 2,520 years added to this date carry us forward to 1914, when he says the times of the heathen are completed. In Dan. 4: 26 it is recorded, that the king at the end of twelve months walked in the palace of the kingdom. Why not say that this is prophetic time? Daniel in three whole weeks was mourning. He ate no pleasant bread; neither came meat nor wine in his mouth, neither did he anoint himself with

oil, till the three whole weeks were fulfilled (Dan. 10: 3, 4). Why not insist that this is prophetic time? Three weeks = twenty-one years. Daniel is getting rather lean in that time. "The prince of the kingdom of Persia withstood me one and twenty days." (Verse 13.) If these translators should have it according to their interpretation it ought to read three weeks of evenings and mornings. Twenty-one days of evenings and mornings. But when people don't understand their chronology they have let it remain as easy as it is. Look up Dan. 9: 24, "Seventy weeks are determined (cut off) upon thy people and upon thy holy city." The chronology in Daniel is the following: a week = 7 days. Seventy weeks times seven = 490 years. 2,300 days of evenings and mornings are just as many solar days. That equals six years, four months, and twenty days. In Trenton, New Jersey, I saw a very old Bible and it says 2,300 days, according to evenings and mornings. It agrees with the revised versions. The Jews began the new day in the evening.

Some translations have caused the Adventists and Russellites to commit this blunder by giving the word day (instead of evening and morning), and a day means a year. But I have quotations from earliest sources corresponding with the latest versions, and if the prophecy is studied in this light we find a perfect harmony all around; and it is a pleasure to find the truth and give it to others.

To assist the reader in getting a clear conception of the important point, upon which the Adventists have founded their message, let us use an illustration to throw a stronger light upon the question.

ILLUSTRATION TO DAN. 8: 23.

Let us suppose that a person had a vision in A. D. 1580. He saw in this vision civil wars, riots and famine in a land.

When he awakes an angel stands by his side and says to him, "O son of man, the land in this vision is America. At the end of the administration of a president, whose name is Washburn, when the labor unions have reached their zenith, a malicious and fierce man of great wealth shall come who shall make every effort to overthrow the labor unions. This malicious man shall arise at the end of the administration of the president." We have then to wait for the president by that name and the end of his administration, before we can expect the malicious rich man who intends to overthrow the labor unions. In the year 2002 Washburn is elected president. We cannot look for the malicious capitalist before the first half of Washburn's administration has passed. Between 2004 and 2006 the man comes; through his great influence and cunning he causes a great financial panic and distress throughout the land, resulting in lock-outs and scarcity of work. The man who had the vision asks the angel, "How long shall be the vision of the bank failures, the closing of the factories, the labor disturbances and the famine in the land?" The angel answers, "Two hundred and fifty days, then shall America reach her natural condition again."

SEE DIAGRAM NO. 3.

Here arises a very grave question, the answer of which will either smash my arguments to pieces or annihilate the Adventist interpretation of Daniel's prophecy. One of the two is inevitable. This is the question, "Are the 250 days of famine and misery going to begin before or after the appearance of the malicious man of affairs?" We assert positively that the 250 days of misery are a direct consequence of the transactions of that man; he is the cause of the panic. The Adventists say that the 250 days of famine begin in 1708, or

296 years before the man appears on the stage. If this is correct, my propaganda is false, as Mr. Mortenson says.

The Adventists insist that Rome is the power which came in contact with the Jews B. C. 161 and that the 2,300 evenings and mornings in Dan. 8: 14 are so many years and that Jesus was to enter the heavenly sanctuary at the end of these years.

Suppose that they are right. Rome is the power which came in contact with the Jews B. C. 161, that the 2,300 evenings and mornings are years. Then it is Rome which did perform the deeds in verses 10-12, thereby causing the 2,300 days to be mentioned. But then Rome cannot have come in contact with the Jews in B. C. 457, or 296 years before it commenced to exist, just as the riots of 250 days, caused by the transactions of the malicious man, should have commenced in 1708, or 296 years before the appearing of the man who caused them.

If Rome is the power and the 2,300 days are years, at the end of which Jesus was going to enter the heavenly sanctuary, they cannot begin their 2,300 days before B. C. 161. They must begin at 161, subtract the 161 years of Old Testament time from 2,300, then we get 2,139 years left. It is 1914 now, take 1914 from 2,139 and we have a balance of 225 years left, if Rome is the power and the 2,300 days are years.

Now they count their years from B. C. 457, but insist that Rome is the power in question and count from B. C. 161. If we subtract 161 from 457 we get the deeds of Rome 296 years before Rome came in contact with the Jews. It is just as easy to prove that a child is 296 years old when the parents are born. And one might just as well try to prove that they cut a part off from a web in 457, that was woven in B. C. 161. They cut from it 296 years before it was woven. And this is the main pillar for their message to the world.

The foundation of their doctrine which is that the 2,300

days are years, beginning B. C. 457 and ending A. D. 1844, is hereby proved to be false. The proofs are not based on beliefs, visions or dreams, but on the words of the angel Gabriel and upon scientific calculations, which no power under the heavens can tear asunder. And you Adventist preachers ought to stand in the pillory before your ignorant people and be ashamed of yourselves, because you cannot see that the deeds of a man cannot precede the man himself and let a superstitious woman lead you. Ask God to anoint your eyes, before it is too late. That would be pleasing in God's eyes; but to expel preachers and warn against all those, who, owing to the unsound doctrines, cannot co-operate with you, is to employ the same tactics as the pharisees did in the times of Christ. It is an abomination in God's eyes.

Mrs. White saw Jesus riding in a carriage within the veil in 1844, at the end of the 2,300 years. But if Rome is the power and the 2,300 evenings and mornings are years, then Mrs. White will have to wait yet 225 years according to your own doctrine, if your calculations were correct. And Jesus and his doctrine will be a dishonor for himself.

That the 2,300 days could not begin before the appearance of the little horn, whether the horn is Rome or Antiochus Epiphanes, I saw immediately after reading Nyquist's book. After this discovery I could not sleep in three nights, or three days. Many Adventists have read that book; but they cannot see anything but error in it, though it contains truth enough to open their eyes if they had any desire for the truth.

This is the question I intended to ask their pastor, if I had not been refused the privilege both by him and his congregation, "Was Rome in any contact with the Medo-Persian empire in B. C. 457, 296 years before it in any way became connected with the people of God and did it take away from the

Prince of princes his daily sacrifice and cast down the sanctuary and the host?

Can you see, Adventists, that this question takes the very life out of your message? You wonder, I suppose, how long God is going to let me live, who tries to tear to pieces the irrefutable arguments you have. In 1885 I was married and the following year my eldest daughter was born. She could have been born before we had our wedding, but not 279 years before her father. If Rome is the power they claim, it is the father of the 2,300 days of evenings and mornings; but as the father appears first B. C. 161, the 2,300 days cannot begin before that time. Will you agree to this, Adventists?

When should the sanctuary be cleansed? After the 2,300 days.

Was it not the same sanctuary that was cast down under the 2,300 days which should be cleansed after those days? It seems so from the context. In "Daniel and Prophecy" it is stated on page 204, "And the place of his sanctuary, or worship, the City of Rome, was cast down."

It was the sanctuary of the Prince of princes that was cast down and not a heathen city. The same sanctuary, which was cast down in the beginning should be cleansed at the end of the 2,300 days. If Rome is the sanctuary what cleansing took place in Rome 1844? Let the Adventists answer. Their general answer is, He did not mean it should be so understood. It must be a mistake in the proofreading. But no, this is no typographical error, it is one of the sad mistakes of the author.

The 2,300 days are a certain time during the power of the little horn. If the power is Rome and the days are years, it is up to the Adventists to show what fierce king lived in the Roman empire from B. C. 161, who was to be 2,300 years old; as there is no change spoken of. That king has yet 225 years to live.

They try to show, that the 2,300 days began before the king who took away from the Prince of princes his daily sacrifice etc. Then the question would have been, "How long shall be the vision of the ram with the two horns, the goat with the big horn between his eyes, etc.?" But the question is this, "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?" This time does not precede the fierce king who did these things to the sacrifice, the sanctuary and the host. I hope some elder will see it; otherwise there may be some old woman who can.

What power was it that grew even to the host of heaven and stamped upon them? The little horn, a fierce king. What power was it that magnified himself even to the prince of host and took away from him the daily sacrifice? The same king. What power was it that cast down the place of the sanctuary? The same king. Who was it that cast the truth to the ground by reason of transgression? The little horn, the same king.

Notice here that this is all included in the question. We see, therefore, that the 2,300 days are a certain time under the reign of the fierce king. If it had not been *one* but several kings, there would be room for a variety of opinions.

In a careful study of Dan. 8, when one adheres to the prediction of the angel, one cannot find a single reference to or symbol of Rome; but every statement in the prophecy is applicable to Antiochus Epiphanes both with reference to time and place.

After 2,300 days the sanctuary should be cleansed. Judas Maccabeus took Jerusalem and built a new altar. The first sacrifice was offered December 25, B. C. 164 (1 Macc. 4: 52.) The sanctuary was then established and cleansed from the previous desecration. Countaing backward from December

25, 164, to the same date 170 is six years. From December 25, 170, to August 25 of the same year are four months. From August 25 to August 5 are twenty days. The Adventists say that this time is too short; but we can show that there are still seven months and five days left of the year 170.

Judas with the remnant of Israel decided to hold an eight days' celebration every year from December 25. They gave to this celebration the name of "The Festival of the New Altar," which was observed with great joy and thanksgiving. (1 Macc. 4: 52-61.) This festival Jesus refers to in John 10: 22, "And it was at Jerusalem the feast of the dedication, and it was winter."

There remains another item of importance in the 25th verse, "but he shall be broken without hand." The Adventists are trying to prove that Rome, the least, shall be crushed at the second coming of Christ. He (Rome?) was broken at the second coming of Christ (!) between B. C. 176 and 30. Antiochus Epiphanes fits in admirably here. While he was in Ekbatana, a city in Media, he received word that Judas Maccabeus had defeated his army in Palestine, cast out his idol, torn down his altar and restored the old worship. This news caused him to rage. In anger he betook himself to Jerusalem, with the intention of making this place a burialground for the whole Jewish nation, as he said. He had scarcely pronounced these horrible words, before he was stricken with excruciating pains; but still he was breathing hatred and murder against the Jews till his disease became so severe that he had to be carried on a stretcher. His flesh rotted away, the odor of his wounds became finally so obnoxious that he was a burden for his whole army.

At last when all hope of relief was gone he regretted that he, a mortal being, had considered himself equal with God. His death was hideous, in a strange land B. C. 164. (And. hist.,

page 294; Rollins, Vol. 19, page 266; Jos. Vol. 12, chapter 9; 2 Macc. chapter 9.)

Also Dan. 8: 25, "he shall be broken without hand," tells the history. He who cannot see the daylight, when the sun is shining from a clear sky, is blind; and he who cannot see, in studying Dan. 8, that Antiochus Epiphanes' life and history fill all the requirements in this chapter, is totally blind. It is impossible to get a single paragraph in the whole chapter to apply to the history of Rome.

Our Saviour said, that a blind cannot lead a blind; and that is true. But now the blind are displeased, because they cannot lead those who see.

We believe the words of Jesus.

Antiochus Epiphanes fills the requirements in the eighth chapter, and when we come to the eleventh it will be clearer still.

I have sent several questions to the paper of the Swedish Seventh-day Adventists, "Tidens Tecken" (Signs of the Time) in College View, Neb. In order to secure an answer I had them sent through a friend in Minneapolis, so the editor should not suspect they were from me when he saw the post-stamp "Chicago" on the envelope; then they would probably not be answered. The editor answered some, but the most important received no answer.

One of them was, "What was the object with the 2,300 days in Dan. 8: 14?

Answer, It is a certain time which God has set for his people.

Is this correct? No.

It was a certain time of punishment that God had decided over the Jewish nation, whose transgressors had filled their measure of sin between B. C. 176 and 30, while, at the same time, it was a certain time under the reign of the little horn,

a fierce king. This is the explanation of the angel Gabriel; but what is he in comparison with Mrs. White, who saw when Jesus rode within the second veil in a carriage the year 1844?

We will now touch upon another important question in the eighth chapter of Daniel, which is dumbfounding the Adventists as it is destructive to their system. No excuses here, please.

When the angel Gabriel was asked to make Daniel understand the vision, he said that the vision had reference to the time of the end (verse 17). "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." (Verse 19.) "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." (Verse 26.)

When the vision belongs to the time of the end, it is important to know, when the time of the end is, if we are to understand the vision. The whole vision refers to the time of the end. The vision concerning the evenings and mornings was a certain period, the latter part of the vision, the angel therefore makes mention of that last. (Verse 26.)

There is a difference of about 2,336 years in the exposition of the Adventists and my own as to the beginning of the time of the end. We have therefore a large field for research.

They say that the time of the end began in A. D. 1798, and ended in 1844. In "Daniel and Revelation," pages 343 and 344 we read, "This application of prophecy calls for a conflict to spring up between Egypt and France, and Turkey and France, in 1798, which year, as we have seen, marked *the beginning of the time of the end.* "We have already produced some evidence that the time of the end commenced in 1798."

"The book was closed and sealed up till that time. Many

shall study it, and knowledge shall be great." (Daniel and Rev., pages 343, 344.)

"The time of the end was the time during which the Spirit of God was to break the seal."

"Forty-six years before, in the year 1798, the time of the end commenced, the book was opened, many studied, knowledge was great."

Here is another link in the chain; if it does break, their message is buried in the grave, the right place for such nonsense.

We hold the opinion that the time of the end began with Medo-Persia between B. C. 538 and 525. Daniel had this vision B. C. 538. In the end of the kingdom of Greece the little horn was to appear, afterwards the 2,300 evenings and mornings. This time began between B. C. 176 and 30, as we have seen before. 176 from 538 leaves us 362 years; it was a long time in the future, but the beginning of the vision was not here; it was the last part of the vision.

Let us illustrate. Suppose that the reader has a vision. In the vision you see a naval battle, where twenty-five ships are sunk, afterwards you see a battle on land. The white flag is hoisted, one of the armies lays down the arms. At last you see a king being crowned. An angel tells you that this vision has reference to the time of the of France as a republic. You write down your vision and after some time the events take place exactly as you had seen them in the vision. The first thing you saw was the battle at sea, the last was the coronation of the king. Then the vision fills the time from the first battle to the king's coronation, but does not extend beyond the time of the coronation. It may be a long while before it is fulfilled; but the book says definitely what was going to take place in the vision.

When the vision is being fulfilled, and that pertains to the

time of the end of France as a republic, then must the time of the end of France as a republic be when the vision is fulfilled.

As Gabriel said to Daniel, that the vision pertains to the time of the end, then the time of the end is the time, when the vision is being fulfilled, and the time of the end begins where the vision begins. What prophet can refute this?

What was it Daniel first saw in his vision? A ram with two horns standing before the river. And the ram was pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand. He did according to his will, and he became great. (Dan. 8: 3, 4.) The angel said that the ram was a symbol of Medo-Persia.

The first thing Daniel saw in his vision was Medo-Persia, when it was enlarging its empire in the directions the ram was pushing ahead, before it began warfare against Greece. The vision pertains to the time of the end. Then Medo-Persia belongs to the time of the end. The vision began with Medo-Persia about B. C. 538 and not in A. D. 1798. But if the Adventists can prove that Medo-Persia existed A. D. 1798, as Daniel saw in the vision, then I will have no more to say.

The next thing he saw in his vision was a goat that came from the west. He approached the ram with the two horns and ran against him in the fury of his power, smiting the ram and breaking his two horns, and there was none that could deliver the ram out of his hand. (Verses 6, 7.) "The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." (Verse 21.) Who was the first king of Grecia? Everybody knows it was Alexander the Great.

The war of Alexander against Medo-Persia is in the vision, the vision is the time of the end. Then the time of the end

is where Alexander is who was the cause of the war. The time of the end begins in 1798, according to the Adventists. Then we have a right to demand the proof for the assertion that Alexander had a war with Medo-Persia after A. D. 1798; for he was in the vision and "the time of the end shall be the vision." Alexander died at Babylon B. C. 323. He was in the beginning of the time of the end, but had been in his grave 2,121 years when their time of the end commenced.

Has the reader ever seen such a miserable "present truth"? That is the way it looks when people try to believe without knowledge. They thought that the vision applied to the second coming of Christ A. D. 1844, when it applied to the Jews, whose transgressors had filled their measure of sin at the end of the four kingdoms, between B. C. 176 and 30.

A person needs no learning to see how blind these poor people are. Medo-Persia, Greece, the division of Greece, the little horn and all belong to the time of the end. If the time of the end was in 1798, then these things must occur after A. D. 1798. But Alexander seized Persia by the battle of Arbela, B. C. 331. The Medo-Persian empire had lost its power 2,129 years before 1798, and the ram was first in the vision and he belonged to the time of the end. Then we feel quite certain that the time of the end began in the Medo-Persian empire and the theories of the Adventists are proved to be false.

The vision was in the time of the end and contained the following facts:

1. Medo-Persia, when it was enlarging its domains.
2. The king of Greece seizes Medo-Persia.
3. The death of Alexander.
4. Greece divided into four parts.
5. A little horn arises from one of the four.
6. This little horn came up at the end of their kingdoms,

when the transgressors, the Jews, had filled their measure of sin, between B. C. 176 and 30.

7. This horn the angel says is a fierce and malicious king. Only one.

8. The little horn was to grow southward, eastward, and toward the pleasant land, Palestine.

9. What destruction this horn was to cause is seen in verses 10-12.

10. A question how long this period of destruction was to last.

11. The answer two thousand three hundred evenings and mornings, which according to the accepted chronology of Daniel's book is so many solar days, equivalent to six years, four months and twenty days.

12. Antiochus came to Jerusalem in B. C. 170 and died in 164, probably in February, B. C. 163. The sanctuary was cleansed in 164 when sacrifice and divine service were restored.

13. He should increase in power but not attain the same greatness as the previous conqueror.

14. He should be destroyed without hand, i. e. not suffer a violent death.

Owing to the fact that the 2,300 days that came up after the fierce king already had begun, they are first mentioned in the tenth paragraph.

The Adventists let the time of the end begin in 1798 and close in 1844, covering a period of forty-six years. We cannot begin to apply the time of the end in the Medo-Persian kingdom, before the ram commenced to push in various directions, thereby symbolizing the kingdoms Medo-Persia seized gradually before the war with Alexander, but the vision occupies 215 years, from 538 to the death of Alexander 323. Then we have to add half the time of the divided kingdom of Alexander. His divided empire lasted from B. C. 323 to 30.

a period of 293 years. One-half of this is 147 years. We have then 215 years of Medo-Persian supremacy (538 to 323) plus 147, making 362 years, and so we have come to the middle of the kingdoms of the four princes after Alexander. The little horn should come up at the end of these kingdoms. 362 from 538 brings us down to B. C. 176. Rome came in contact with the Jews B. C. 161. 161 from 176 is fifteen years, which added to 362 makes 377 years. The vision has already taken up a period of 377 years, if Rome is the little horn and began in Medo-Persia B. C. 538, and the Adventists have only a period of forty-six years, from A. D. 1798 to 1844. Better you give up.

All that Daniel saw in his vision was fulfilled between 538 and 164, when the sanctuary was cleansed. Will you admit, Adventists, that the vision began in the Medo-Persian empire and that your theory is false?

Anyone who has studied these doctrines carefully and cannot see that Antiochus Epiphanes fills the requirements of this prophecy is mentally deficient and is incapable of sane reasoning.

WHAT FOLLOWS IF THE NUMBERS B. C. 457 AND A. D. 1844 ARE FOUND TO BE WRONG?

Every Seventh-day Adventist knows that if these two years are found to be incorrect "the present truth" is doomed.

Suppose that the 2,300 days began in B. C. 457 and ended A. D. 1844, and that the sanctuary should be cleansed at the latter time. This happened when Jesus changed his place from the holy to the most holy place. Is there any foundation in the Bible for such a view? No. It is merely speculations outside of the Bible and human reason. If this is true, Jesus was in the holy place, since he arose to heaven in A. D. 34 to 1844,

a period of 1810 years. During this long period he officiated as a priest. Their 2,300 years began in 457. What sanctuary was cast down B. C. 457? That was the year when Ezra received his order to go to Jerusalem to beautify the temple and restore the divine worship. No sanctuary was cast down.

But then it is stated that Titus fills the requirements of the prophecy, for he destroyed the temple in the year A. D. 70.

Was there any sanctuary and sacrificial system at that time?

In Dan. 8:11 we read, that the little horn deprived the Prince of princes of his daily sacrifice, and the place of his sanctuary was cast down. This sanctuary should be cleansed after the 2,300 days. This was in 1844 according to the Adventists. But was it the heavenly sanctuary which was cast down by the little horn in 457? Titus destroyed the temple in A. D. 70. If he is filling the prophecy, the Adventists will have to count the 2,300 plus 70 which makes 2,370 years. Let us then subtract 1914 years and there remain yet 456 years, before Jesus is going to change his place in the heavenly sanctuary, if Titus fills the requirements of Dan. 8:11.

It is certainly a shame for a denomination to adhere to doctrines they do not understand, but follow blindly, led by the fantacies of a woman.

The consequence of this doctrine, that Jesus was priest till 1844, will be a disturbance of the whole plan of redemption, and the Epistle to the Hebrews will contain erroneous statements.

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 10:12.)

If Christ shall remain for 1810 years in the holy place, then God must also remain in the holy place for 1810 years, as Jesus is going to be on his right hand.

When Jesus died on the cross he said, "It is finished." The veil in the temple was rent in twain, man had through the

mediatorial death of Christ obtained access to the most holy place. Why should Christ now begin to officiate in the outer sanctuary? The Adventists have removed the atonement from the cross to 1844.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12.)

He has entered once for all—not once in A. D. 34 and another time in 1844.

When did Jesus obtain eternal redemption? When he died on the cross. Thus sins of mankind were paid for on the cross. When the last sacrificial lamb was slain and had offered himself once for all, the sacrifices and the office of the priesthood in the first sanctuary were at an end. That Jesus was in the holy place in 1810 years is an unscriptural invention of Mrs. White.

"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." (Heb. 8:1.)

The author of the Epistle to the Hebrews believed in his time, that they had an high priest, not a priest in the holy place till 1844, and then becoming a high priest that year. Such representations are not found in the Bible, but only in the imagination of Mrs. White, because she thought that the end of the world was at hand, as the angel had said that the vision pertained to the time of the end. The throne of the Majesty in heaven was therefore, according to their doctrine, in the holy place until 1844.

We are exhorted to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16.)

Where was the throne of grace in the earthly sanctuary? In the holiest of all. If the earthly is a symbol of the heavenly, no prayer was answered during the time Jesus officiated in the

holy place; for they go to the throne of grace, and there is none to answer them. We are going to pray to God, someone says, and not to Jesus, therefore the prayers ascended to God who was in the holy of holies. God then becomes a hight priest in the holy of holies, but God calls Jesus an high priest in Heb. 5:10. We have therefore two high priests.

The author of the Hebrews wrote in his day, "We have an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. 6:19, 20.)

The Adventists cannot read these verses as they are written in the Bible, because they would then destroy their "present truth." In order to make them harmonize with their views they will have to read them in this way, "We Adventists have an anchor of the soul, which we think is sure and steadfast and which entered that which was outside of the veil from A. D. 34 to 1844. But after 1844 it entereth into that within the veil, for then our high priest rode into the holy of holies in a carriage. Thus saith Mrs. White. She is our prophetess and absolutely reliable in everything she says." If they change Heb. 6:19, 20 to read in this way it will fit their doctrines perfectly; but then the Bible must be set aside.

The transfer of Jesus from the holy to the holy of holies is as necessary for their message as two legs are for a racer.

The Epistle of the Hebrews is to the Adventists as light as a bird compared to an elephant. The fancies of Mrs. White must be retained, even if the Bible must be distorted.

CLOSING WORDS TO DANIEL'S EIGHTH CHAPTER.

Every reader who has used his brain when he has read the various expositions of the prophecy in the eighth chapter has found that the difference between us is depending upon one

single question—are the 2,300 days before or after the little horn? If they are before, then the Adventists are right, and I have displayed my inability to think and reason. But if the little horn is before the 2,300 days, then we have proved the blindness of the Adventists, while at the same time their prophetic message has been found to be the greatest error the world has received from a fanatical people. One of us is on the wrong road. It is just as impossible for them to prove that the 2,300 days began before the little horn, as it is to prove that Cain was 296 years old when God breathed into Adam's nostrils the breath of life. The 2,300 days were mentioned because of the deeds of the little horn, and as his deeds were not done before B. C. 176, the 2,300 days cannot commence before this year. There is no hiding place anywhere for the Adevntists.

THE ADVENTISTS' UNTENABLE EXPOSITION OF DANIEL'S NINTH CHAPTER.

The last verse of Daniel's eighth chapter reads, "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

Now they say that Daniel did not get an explanation of the vision in the eighth chapter, but it is given in the ninth. Here is cornerstone number two which is added to number one, which was ignorance. It was only Daniel who saw the vision since he became sick. Afterwards he rose up and attended to his duties, but he was astonished at the vision. It is not said that Daniel did not understand the vision, but "none understood it." Is it meant that no one understood the vision or the reason why he got sick so suddenly? Gabriel was commanded to explain the vision to Daniel. He was prostrated upon the

ground in a fainting spell. The angel called him and began his explanation from verse twenty to twenty-five. The last part of the vision is the 2,300 days, the dramatic point in the history of the Jews when their measure of sin was full. They begin with the vision of the daily sacrifice, of the sanctuary and of the host being trodden under foot (verse 13). The only thing that was of especial value to Daniel in the vision was the 2,300 days during the time his people were being punished; therefore the angel adds in the twenty-sixth verse, "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." Daniel had this vision in B. C. 538, and it was fulfilled between B. C. 170 and 164. It was a period of 374 years, a long time for Daniel. Since the angel had raised up Daniel, when he lay with his face toward the earth, it does not say that he was sick before he received the explanation of this vision.

The angel was commanded to explain the vision to Daniel, and if he had been sick before the vision was explained we may rest assured that the angel had strengthened him and not come back with his business only half finished. It had been disappointing to the angel to return and have to relate, that Daniel was so sick that he (the angel) could not explain the vision of the 2,300 evenings and mornings to him.

It is unfortunate for the Adventists to say that Daniel received an explanation of the vision in the ninth chapter. One may read the ninth chapter ever so often, but one cannot find a word there indicating that Daniel asked for an explanation of the vision in the eighth chapter, or that any explanation was given. This position is wrong.

Daniel found by reading the prophet Jeremiah's twenty-fifth chapter, that the Babylonian captivity should have a duration of seventy years. Two years left. That was the

reason he turned to God in prayer. The prayer may be read from the fourth to the nineteenth verses. And then tell me in which verse it is said that Daniel asked for an explanation of the vision of the evenings and the mornings in the eighth chapter. When Daniel was praying, the angel Gabriel came to him and said, that when Daniel commenced his prayer a commandment was given and the angel had come to give him understanding. The angel did not say that Daniel should believe blindly without understanding. We let the Adventists do that.

How did Daniel commence his prayer? Adventist preachers go so far as to say that he prayed for an explanation of the vision concerning the evenings and mornings; but that is not true. Did he ask for an explanation of the vision concerning the evenings and mornings in the eighth chapter, when he had had one before? No. He is asking with a humble spirit for three things, viz., that God should have mercy on the people, Jerusalem and the devastated sanctuary (verses 16-18). If Daniel now had received an interpretation of the vision, and according to the Adventists it is that Jesus entered the holy of holies in the heavenly sanctuary in 1844, though Daniel had the vision in B. C. 538, then he had to wait two thousand three hundred and eighty-two years before he received an answer to his prayer. Was this a proper answer to Daniel's prayer that the Lord should have compassion on the city which was devastated and on the temple and on the sanctuary that was cast down? It seems to us that Daniel ought to be more interested in these things than in the Adventist fable of Jesus changing his place in 1844. It is hardly probable that God would play such a miserable joke on his devout servant Daniel.

We could wish to continue the study of Daniel's ninth chapter, but after we have considered the eleventh, we shall be more prepared to understand the ninth. We shall sub-

sequently take up the seventy weeks as a special subject. Let it suffice here to point out a few paragraphs to show how the Adventists display their ignorance concerning the time.

We will admit, for the sake of argument, that their contention, that Daniel did not receive an explanation concerning the days, is correct; will that help them out in their dilemma? Not in the least.

"Seventy weeks are determined upon thy people and upon thy holy city" (verse 24).

Now they say that there is no other line upon which to determine or cut off time than the 2,300 days. But we state with absolute certainty that there is only one line upon which to cut off time. As soon as they try to cut off time from any other line, they cut the head off from their theory.

There is only one clock that determines time. This clock is the revolution of the earth around the sun. The earth rotates around its axis in twenty-four hours, and revolves around the sun in one year. We say that the sun rises and the sun sets. We must set our clocks after the sunrise and the sunset or after the noonhour. There is no other way of determining time, prophetic or otherwise. There is no other line upon which time can be determined or cut off than the ordinary time that arises from this cause.

Adventists, you must confess that you have committed a great mistake in your calculations. All true science is in harmony with God himself. This evidence against their contentions is enough to knock their system out of commission. When the reader hears them saying that there is no other line from which to cut off the seventy weeks than the 2,300 days, tell them it is not true. There is no other line than the general line of time.

Is it the weight that you are weighing, or are you weighing with the weight? You answer that it is the weight, with

which one is weighing. Correct! You buy a pound of coffee. The salesman puts the beans in a bag, places the bag on one of the scales and the pound weight on the other. The weight is heavier and turns the scales to that side. The clerk then takes a file and files off enough from the pound weight till the scales balance evenly. Is he doing right now? No. It is the weight that determines, how much coffee there is in the bag and must not be changed, he must add more beans till he has an equal amount on both sides.

Is it the measure that is to be measured, or do you not measure with it? You use the measure to determine the size of something. Correct! You have no more right to cut off from the measure than to file anything from the weight. You use the measure for measuring and it must not be tampered with.

We ask now, if the 2,300 days are to be measured or if they are a measure with which to measure? They are a certain measure and it is immaterial whether they represent days or years, they must not be cut off.

The seventy weeks are another measure. The Adventists say that there is no other line from which to cut off the 490 years than the 2,300 days. But they are a certain measure, and you cannot take anything from a measure, because you have them for a standard of measuring. As soon as they change fixed measures they get in trouble.

It requires no learning to see that this is right. If a person goes to a drygoods store to buy a piece of cloth of a certain length, should the salesman lay the yardstick on the cloth and then cut off a piece of the yardstick? No. He cuts off the cloth. He must not diminish his yardstick.

The Adventists commence the 2,300 days in B. C. 457, and use this period as a new time line; afterwards they take the 490 years as a measure and cut off this measure from the

2,300 days. But you say, "Do they not cut off the same amount from the general time also?" You say in your books and sermons that there is no other line to cut off from than the 2,300 days. Science condemns this, even if you do not understand it.

Do not forget that your message is built upon chronology, and you can just as little go around the laws of mathematics and astronomy as you can go around the multiplication table, when you are going to multiply two numbers.

That they have been guilty of propagating such nonsense for seventy years under the name of the "whole truth" is sufficient to show that they are blind.

Both of these propositions, to measure time on any other line than the astronomical, and cut off a certain measure, are damaging to their implicated system, which they dare not submit to a careful investigation. When the angel came to Daniel, he said he was come to give him understanding. But when the young men come to their schools, they must believe blindly these stupid doctrines without understanding. It would be better to tie all deceitful doctrines to a millstone and sink them in the depth of the sea. All thinking men will say, amen.

Is there not a single preacher or professor in the whole denomination who knows that time cannot be cut off except from the general time line, and that you cannot cut anything off from a definite measure?

When they get into such narrow straits as these they generally quote this passage, "The natural man receiveth not the things of the Spirit; for they are foolishness unto him," etc.

A person has no need of spiritual intuition to understand the plainest rules in arithmetic. Atheists are just as capable of understanding these things as the most spiritual child of God.

Next time you are going to preach, my brother Adventist pastor, do not forget that the weight is to weigh with and the

measure to measure with. And you have no right to cut off the measure. In questions of time there is no line to measure time on but the general time line which arises from the movement of the earth around the sun.

Their message is crumbling to dust without a single reference to the Bible or to history.

Suppose again, that one of their preachers who is thoroughly converted to Mrs. White and her errors, received a visit from the angel Gabriel. The preacher says, "There is no other line from which to cut off the 490 years except the prophetic period, the 2,300 days." The angel should say, "You cannot cut off anything from a certain measure, it is against science, both in heaven and on earth. "Who are you?" the preacher would say. "I am Gabriel from heaven." Their papers would soon contain a warning against Gabriel who does not believe "the present truth."

Our own lifetime is cut off from the general time line. Abraham Lincoln was born in 1809 and died in 1865. It is impossible to cut any part off from his life and say that he first lived the fifty and then a long time afterwards he lived the remaining six. No, we cannot cut off anything from a certain measure. I warn you, preachers, since you are acquainted with these facts, to discontinue the preaching of your erroneous doctrine. It is far better to let the old heresy perish, for it will be torn up with its roots when all things are tested in fire. Let us wait now and see on what side the truth lies, in your doctrine, or in the arguments here brought forth.

True knowledge of God and real piety will always win out. The day will certainly come, when the Adventists will be independent enough to hold the spoon themselves, and not need anybody else to feed them. My bitter enemies may yet become my friends.

CHAPTER V.

The Eleventh Chapter of Daniel's Book

This chapter deals with the wars between the kings in the South (Egypt) and the kings in the North (Syria). The little horn in Dan. 8:14 is the same king spoken of in chapter 11:21 to the end of the chapter. The Adventists may well be sorry for their blindness in explaining the prophecy.

The eighth and eleventh chapters of Daniel refer to the same things. It is only a different method in dealing with the problem. The eleventh chapter is quite easy to explain. The angel Gabriel opens the history for us with the same clearness as if we were to study the history of the United States from its first president, George Washington, and then follow president after president without losing the historical order and the successive dates. If you know the history of the United States, there is no difficulty in teaching others; even a ten years old child will understand you. Daniel's eleventh chapter is just as plain when you know the history. And it is no credit to the Adventists and Russellites that they have made such astounding blunders. There is no excuse for these errors in a subject that offers so small difficulties.

But when a person is fighting for his own party interests, truth is pushed aside and error takes the place in order to make all ends meet. If they had been led by the Spirit of truth, who leads to the truth, they had not made such astounding mistakes. It is Rome that must be made to fit in here. If Rome does not meet the requirements here, their system has lost its foundation. We are going to prove now that it is just

as impossible to get Rome to fill the prophecy in the eleventh chapter as it was in the eighth. If Rome is the little horn in Daniel's eighth chapter, then Rome must fill the prophecy in the eleventh chapter. If Antiochus Epiphanes is the power in the eighth chapter he is the same power in the eleventh. That the latter statement is correct we are now undertaking to prove.

The second verse says that three kings shall come up in Persia, and the fourth shall be far richer than they all; by his strength of his riches he shall stir up against the realm of Grecia. All historians agree that the fourth king is Xerxes I, and it is so. But between Cyrus and Xerxes are three kings. Here is the order: Cyrus, from 538 to 529; Cambyses, from 529 to 522; Smerdis, from 522 to 521; Darius Hystaspes, from 521 to 485; Xerxes, from 485 to B. C. 464.

"Smerdis, the younger son of Cyrus, was put to death secretly by the order of his brother Cambyses who was jealous of him. The governor of the palace having a brother of striking resemblance of the murdered prince, set him up as the true Smerdis, and on the death of Cambyses had him proclaimed king. Some of the Persian nobles soon suspected the cheat, and were certain of it when they found that the false Smerdis had no ears. Seven nobles then entered the palace and killed the pretender after he had reigned seven months."

Prophecy therefore does not take any notice of him.

Xerxes had a fighting army of nearly 2,500,000 men, when he went against Greece, and 4,207 ships of different kinds. While marching through the provinces his army was increased by both men and women till it numbered more than 6,000,000. Seven days and seven nights were required to cross the bridge over the Hellespont.

In verses three and four we are told, that a mighty king was to arise who should rule with great dominion and do according to his will. But as soon as he has come up, his king-

dom shall be broken and be divided, but not between any descendants of his. Here we find the same story as in the eighth chapter. The angel showed us there that the king was Alexander the Great, and that his empire was divided in four kingdoms, so it is unnecessary to repeat it here.

Study now diagram No. 4 and you will find, that the prophecy harmonizes with history in the eleventh chapter.

The prophecy leaves out the two and begins with (verse 5) the king of the south, and then the king of the north to the end of the chapter. The king of the south (Egypt) was Ptolemy I Soter, 323—285.

The king of the north (Syria) was Seleucus I, 312—280.

In verse six it is stated that the kings were going to join together; for the kings daughter of the south should come to the king of the north to make an agreement.

Ptolemy II of Egypt and Antiochus II of Syria engaged in a bitter war. Antiochus desired peace, because he had troubles from the east. The two kings made peace on the condition that Antiochus should divorce his wife Laodice and marry Berenice, the daughter of Ptolemy. This was done and his children were disinherited. "But she shall not retain the power of the arm; neither shall he stand nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times." (Verse 6.) Ptolemy II died B. C. 247. Antiochus recalled then his former wife Laodice with her children. Laodice felt so humiliated by this conduct toward her, that she poisoned her husband Antiochus II, and Berenice and her son.

Verses seven and eight make mention of Bernice's brother Ptolemy III. He raised a large army and invaded Syria to avenge the death of his sister. His success was great (verse 8). He brought with him as spoils of war $34,400,000 in silver and a great quantity of gold and 2,500 pieces of statuary,

which Cambyses had taken in Egypt, B. C. 525. Ptolemy III reigned between B. C. 247 and 222. Afterwards he left the king of the north in peace for some years. "So the king of the north shall come into his kingdom, and shall return into his own land" (verse 9).

NOTE.—The English Bible reads, "The king of the south," which evidently is an error in the translation.

Seleucus II of Syria gathered a large fleet and set out for Egypt, but the navy was destroyed by a storm and he himself had a narrow escape. He reigned from B. C. 246 to 226.

"But his two sons shall be stirred up and shall assemble a multitude of great forces" (verse 10). The two sons of Seleucus II were Seleucus III and Antiochus III (the Great). Seleucus III ascended the throne of his father B. C. 226 and reigned only three years till 223. Antiochus III helped him in the battle. In verse eleven reference is made to Ptolemy IV, 222—205. He should come forth in anger and fight against the king of the north, and the latter should raise a great army, but his forces should be given into the hands of the king of the south.

Antiochus III the Great, ascended the Syrian throne B. C. 223. It was he who had the war with Ptolemy IV of Egypt. Antiochus was defeated and his army fell into the hands of the enemy as the prophecy had foretold.

Ptolemy IV, proud of his success, as is indicated in the twelfth verse, did not act in a manner becoming a king. He wanted to enter the holy of holies of the temple in Jerusalem. The Jews prevented him, and he left, enraged against the Jews, taking a cruel revenge upon their countrymen in Alexandria, where he put to death between forty and fifty thousand Jews. He commenced his reign by murdering his mother Bernice, his brother Magas, his uncle Lysimachus, and ended the carnage with the murder of his own wife Arsione.

Verse thirteen, "The king of the north shall return and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches." This king is Antiochus III the Great.

The Adventists are right from the beginning of the chapter as far as the thirteenth verse. In the fourteenth they begin their misrepresentations in order to get Rome to fill the requirements of prophecy.

"And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall" (v. 14).

Ptolemy IV, who died in B. C. 205, had a son who was born in 210, therefore five years old when he ascended the throne B. C. 205—181.

The first enemies who attacked the young king were the king of the north, Antiochus III, Philip of Macedonia, also the traitors Agathodes and Scopas, "robbers of thy own people."

In " Daniel and Revelation" Uriah Smith says on page 290, "A new power is now introduced—'the robbers of thy people'. . . . Henceforth the name of Rome stands upon the historic page."

This war was after B. C. 205 and Rome arose B. C. 753. Rome had accordingly been upon the historic page 548 years.

Gabriel spoke to Daniel and said that robbers of thy own people shall exalt themselves. Then the question presents itself, "Was it the Jews or the Romans who were Daniel's people?" We know it was the Jews. It was apostate Jews who supported the cause of the king of Egypt. The prophecy says, "They shall fall." When Antiochus III got possession of the land, he drove out or put to death all who sided with the Egyptian king.

Antiochus of Syria and Philip of Macedonia now deter-

mined to bring Egypt under their dominion. The Romans came to the assistance of the young king. In this way we may find a slight occasion to speak of the Romans here, but Rome never came in as the king of the north, nor the south, as we will see.

A certain general by the name of Scopas, a native of Rome, but now in the service of Egypt, was permitted to return to his country where he gathered an army and proceeded against Antiochus. At the head of this army he penetrated into Palestine and Cœlo-Syria, laying the whole country under the sovereignty of Egypt. Antiochus III and general Scopas met in battle; Scopas was defeated and fled to Sidon, where he was surrounded by Antiochus, who built entrenchments around the city. Three of the most efficient generals of Egypt with selected troops were sent to assist their brave general and his people, but they had, as Daniel says in verse fifteen, "no strength to withstand." The city was suffering from famine and Scopas at last was forced to capitulate. Starved and half naked the troops were permitted to leave the city. The Adventists are correct in their interpretation of this passage, but they commence their mistakes in the sixteenth verse and do not know what they are speaking about in the remaining twenty-nine verses. The foundation here is false, and their leaders ought to know better.

Verse 16, "But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed."

Here we have the pronoun "he" four times and "him" twice in one verse. The Adventists say it has reference to Rome, but the laws of grammar forbid us to use "he" about a kingdom. If it is Rome, we wish to know who is "he" that is mentioned in the verse.

In "Daniel and Revelation" we read the following on page 292, "Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman empire, when Pompey, B. C. 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province."

Here U. Smith makes a tremendous leap over nineteen Syrian kings (see diagram No. 4) and speaks of Antiochus at the same time as the Roman conquest of Syria, B. C. 65. What part had Antiochus in this? He died B. C. 187, 122 years before Syria fell into the hands of the Romans.

In the seventeenth verse the pronoun "he" occurs again, and Smith explains, that "he" who gave away his daughter is an Egyptian king, Ptolemy XI Auletes, who ascended the throne of Egypt B. C. 80, and died in the year B. C. 51.

Accordingly it was "he," Auletes, in verse 16, who went against Antiochus III. This is the necessary consequence, if Auletes is to fill the prophecy in the seventeenth verse. This is impossible to prove. Antiochus died in B. C. 187 and Auletes, who became king in Egypt B. C. 80, could not go against him with the strength of his whole kingdom one hundred seven years before he became a king. Ptolemy XI was not yet born. How will you now twist the plain facts, Adventists?

Verse 17, "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him."

The Adventists say, that he who shall advance with the strength of his whole kingdom was Ptolemy XI Auletes, who

reigned between B. C. 80—51; and that he gave his daughter to Julius Caesar, the Roman general. Then this question is pertinent, "Was there any war between Caesar and Auletes?" History says no; Auletes had no war with Cæsar. Did Auletes give his daughter to Caesar? No.

Auletes had made a provision in his will that his eldest son and his daughter, Cleopatra, should reign jointly, and when they became old marry together. Because they were young, they were placed under guardianship of the Romans. The Roman general Pompey was appointed as their guardian.

War having not long after broken out between Pompey and Cæsar. Pompey, having been defeated, fled into Egypt, and Cæsar immediately followed him thither; but before his arrival Pompey was basely murdered by Ptolemy XII, and Egypt was in a commotion from internal disturbances, Ptolemy and Cleopatra having become hostile to each other. Cæsar therefore assumed the guardianship, which had been given to Pompey, an action which so enraged the Egyptians that they took up arms against Cæsar. He landed at Alexandria his small force, 800 horsemen and an army of 3,200, stating he was acting in conformity to the will of Ptolemy, who had placed his children under the guardianship of the Roman senate. Cæsar now decreed that Ptolemy and Cleopatra should disband their armies and appear before him to have their case settled.

The matter was finally brought before him, and advocates appointed to plead for their respective parties. Cleopatra, one of the most beautiful women of history, was born B. C. 69, and it was now B. C. 48.

Believing that beauty would prevail more upon her judge than any advocate she made use of the following strategem: To reach his presence undetected she laid herself to her full length in a bundle of clothes, tied with a strap, and had a

servant to carry herself to the Roman general, saying that the bundle contained a present for him. Opening this bundle Cæsar saw before him the beautiful Cleopatra who at this time was twenty-one years old. Cæsar made her his concubine and had with her a son called Cæsarion.

Cæsar decreed that Auletes XII and Cleopatra should occupy the throne jointly. The ministers of state and the people who were opposed to her restoration feared for the result of the decree, and began to excite hostility against Cæsar. An army of 20,000 men was raised to drive Cæsar from Alexandria. A severe battle followed, and Cæsar sent for more troops. The final battle was fought near the river Nile where Cæsar won an easy victory. Ptolemy tried to escape but was drowned in the Nile.

Cleopatra had a younger brother, born B. C. 59. The battle was fought in 48; he was then eleven years old. Ptolemy XIII was married to his sister Cleopatra and raised to the Egyptian throne. He was a reigning consort to B. C. 43, only five years, and was murdered at her instigation in his sixteenth year.

Can the reader believe that the prophecy in the seventeenth verse applies to Ptolemy XI Auletes and Cæsar, as the Adventists claim?

Did Auletes go against Cæsar with the whole strength of his kingdom? No. Auletes had been dead three years before Cæsar came to Alexandria. Did Auletes make peace with Cæsar? No. There was no need of any, as there had been no war between them. Did Auletes give his daughter Cleopatra to Cæsar to confirm the treaty? No. Cleopatra gave herself to Cæsar to gain her point in the dispute with her brother in B. C. 48, but the father had then been dead three years. Here the Adventists have committed such an astonishing blunder as to say that a dead king goes against another

with the full strength of his kingdom, makes peace and gives his daughter in marriage to his adversary, etc. On this dead king their message goes to pieces, and when the right man comes in here, their message is thoroughly overthrown. A message cannot have any poorer foundation than a dead king, and yet they say it is built on Christ.

In verses 16, 17, 18, and 19 the author uses the pronoun "he." If it is Auletes in one verse it refers to him in the others, as no other person to whom "he" can refer is introduced. In the eighteenth verse Prof. U. Smith has put in Cæsar as an antecedent to the pronoun. No one, not even a professor, has any right to take such liberty. But the Adventists are satisfied, that he who is a professor cannot make any mistakes. Having put in Cæsar as the antecedent for the following pronoun in verses 18 and 19, and Augustus Cæsar in the twentieth verse, they have been able to read Rome into the eleventh chapter of this book.

We will now enter the correct persons in these verses, even if the correct interpretation should kill the doctrine of the Adventists. We have no sympathy with their erroneous views, but we feel for the poor people whom they have deluded.

There is no change of the king in the north from verse 15 to 20. We therefore ask the reader to go back 126 yars, from B. C. 65 to 191. (See diagram No. 4.) After Antiochus III had allowed Scopas to leave Sidon and return home, he conquers Cœlo-Syria and Palestine, and is well received in Jerusalem. All power is apparently in his hands, as the sixteenth verse indicates. Antiochus was intent upon raising Syria to its former glory. In order not to be harassed by Egypt while exploring Asia Minor, he made a treaty with the young tributary Egyptian king Ptolemy V and gave him one of his daughters, Cleopatra I, in matrimony. As they were too young to marry, Antiochus promised to return to them Cœlo-

Syria and Palestine as a wedding gift when they were married. In the year 193, when Ptolemy V was seventeen years old, he was married to Cleopatra, the eldest daughter of Antiochus, and the latter also returned Cœlo-Syria and Palestine according to his promise. When Ptolemy was prepared to go to war with Syria he was poisoned by his subjects.

Antiochus III is the king who fills all the requirements of the prophecy in verse 17. He was proceeding with the strength of his whole kingdom, made peace with the Egyptian king Ptolemy V and gave him one of his daughters in matrimony. Thereafter he was to turn his face to the isles and take many; but a prince shall make an end of his reproaches and let them turn upon himself (verse 18).

Antiochus sent an army under the command of his two sons to Sardis, while he himself sailed to the Aegian Sea, taking many islands as Rhodes, Samos, Eubea, Colopon, etc.

There are historians who say, that Antiochus did not keep his promise; but when Antiochus Epiphanes became king of Syria he reconquered Cœlo-Syria and Palestine from Ptolemy VI, which proves that these provinces were in the hands of the Egyptians.

He had first a battle with a Roman consul, Glabrio, at Thermopylæ. Antiochus was defeated. "His daughter shall not stand on his side," the prophet says.

It was intended that Cleopatra should act as his spy at the Egyptian court, but now she followed the Roman ambassador and congratulated the Romans upon their victory over her father at Thermopylæ. This was B. C. 191.

A year later he had another battle with a Roman consul, L. Scipio, at the mountain Sipylus in Asia Minor. Scipio gave him much good advice while they were negotiating the peace treaty; but Antiochus was, as the prophecy states, scornful, and his reproach was turned upon himself. When peace

could not be obtained, they took up arms, and Antiochus was defeated with a loss of 50,000 men. He now made peace with Scipio, and was compelled to pay $15,915,000 and give twenty men as hostages who were brought to Rome. Among them was his youngest son Antiochus, afterwards known in history under the surname Epiphanes (the glorious). (Rollin, Vol. 19, page 330; And. Hist., page 375; Int. Cy., Vol. I, page 530.)

"Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found" (v. 19).

This indemnity should be paid in installments of $881,000 annually. Antiochus III knew it was no easy matter to raise this amount. He should turn his face toward his own land, but he was to stumble and fall. He tried to rob the temple of Belus in Elymais (Susiana), a province of Persia. The priests received him kindly, but the people killed both him and his soldiers. (And. Hist., page 292; Rollins, Vol. 19, page 328; 2 Macc. 1:13-16; Int. Cy., Vol. I, page 30.)

From the thirteenth to the twentieth verse it is Antiochus the Great who fills the prophecy in every respect.

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle" (verse 20).

As the adventists have no other ground for their interpretation, their case is weak in every instance.

Augustus Cæsar succeeded Julius Cæsar as imperator of the Roman forces, and he was indeed a raiser of taxes, they say, because he gave out an edict that the whole world should be taxed at the time of the birth of Christ. If they only can get the name of Jesus in, people think it is true.

It does not say in this verse, that he who took possession of the throne was a taxgatherer himself, but that he should send one.

Adventists, you should not try to prove anything from the 17th verse, before you have proved, that Auletes did the works spoken of in verses 16, 17, 18 and 19, after he was dead. On the throne of Antiochus III was elevated his eldest son, Seleucus IV, B. C. 187, and he reigned to B. C. 175. (Int. Cy., Vol. XIII, page 327.)

He is called one who "raises taxes." His whole time was occupied in raising the money his father had pledged himself to pay to the Romans.

Heliodorus is the taxgatherer who was sent by the king to Jerusalém to take the money that was in the temple. But God performed a miracle, so they did not get the money. (Read 2 Macc., chapter 3.) The king should be destroyed, but not in anger, nor in battle, according to Daniel. Heliodorus poisoned his king in order to get possession of the kingdom.

"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries" (verse 21).

This verse they apply to Tiberius Cæsar.

Was not the honor of the kingdom given to him? Did he come peaceably, and did he obtain the kingdom by flatteries?

Uriah Smith quotes the following from the Encyclopedia Americana, "Tiberius Cæsar behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit triumph. After the defeat of Varus and his legions he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire; which, however, with characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate."

"Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition." ("Daniel and Revelation," page 302.)

Now we ask, did Tiberius come in peaceably? Did he obtain the kingdom by flattery? Tiberius was born B. C. 42 and was at this time (A. D. 14) fifty-six years old. He did not desire to assume so great responsibility, therefore he declined the throne; but repeatedly solicited by the servile senate, he accepted the kingdom without opposition.

But the Adventists have no difficulty in pressing him into this verse, which states, that he should come peaceably, and succeed to the sovereignty of the kingdom without opposition. Tiberius obtained the kingdom by flatteries, they say, when the senate begged him and flattered him, before he accepted their offer. But this is the way people reason, who have certain side interests to defend.

The vile person in Dan. 11:21 is the same person, who is represented in the eighth chapter by the little horn and is called by the angel Gabriel (in the 23rd verse), a fierce king.

In the place of Seleucus IV shall stand up a vile man, who shall come in peaceably, and obtain the kingdom by flatteries.

Who obtained his place? His brother Antiochus Epiphanes. He was a vile man. He gave to himself the name Epiphanes which means brilliant, glorious. He ought sooner to be called Epimanes, which means foolish or furious, a name that, according to Rollin, was given him by many. Epiphanes had been in Rome as a hostage since 190 and this was 175, therefore in fifteen years. He ran away from Rome and came altogether unexpectedly to Syria. The kingdom was not intended for him, neither through right of birth or by choice; for Seleucus had a son who was heir apparent.

Heliodorus who had murdered Seleucus was at the head

of a strong faction. Another party worked for Ptolemy VI, who advanced his claims on account of his mother. Eumeus, the king of Pergamus, and his brother Attalus, put Antiochus Epiphanes on the throne. He pushed aside three aspirants to the throne.

"And with the arms of a flood shall they be overflown from before him, and shall be broken: yea, also the prince of the covenant" (verse 22).

What armies overpowered the armies of Tiberius, but were flooded by him (Tiberius) and broken? And who is the prince that was crushed by Tiberius? The fact that Tiberius lived licentiously and became a contemptible regent does not fill the qualifications of the prophecy. There were no armies which pressed him hardly and were repulsed or broken up by him. He was suffocated under the pillows in his own bed. And "the prince of the covenant unquestionably refers to Jesus Christ," says U. Smith.

What covenant had Christ with Tiberius? One searches Daniel's ninth chapter in order to prove something like this at the death of Christ; but they have not yet understood the seventy weeks. That is the reason they make such blunders in all directions.

"And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people" (verse 23).

When did Tiberius have a covenant or a league with Christ; and when did he go against Christ with a small people?

The Egyptian king Ptolemy VI and Heliodorus had decreed to take possession of the Syrian throne. So they came with overflowing armies against Antiochus Epiphanes, but he got the king of Pergamus, Eumeus, and his brother Attalus on his side. With the assistance of their armies he overpowered Ptolemy and Heliodorus and their plans were defeated. And

the prince with whom he had a covenant or to whom he was related was Ptolemy VI. Syria and Egypt were in league with each other, since Antiochus the Great had given his daughter in matrimony to Ptolemy V. Ptolemy VI was Cleopatra's son. Antiochus Epiphanes was his uncle, therefore related to him. But Tiberius was in no wise related to Christ.

Our foundation is sure, and therefore it is easy to build. The Adventists build upon a dead king, and they cannot make a stone to fit in their building. Won't you look a little more closely, Adventists?

Antiochus Epiphanes made war first with Ptolemy VI owing to a dispute concerning Cœlo-Syria. This territory was, as we have seen, a wedding gift to Ptolemy V when he was married to Cleopatra in B. C. 193. According to the laws of nature he should have treated his nephew in a different manner; but he was hardened to natural feelings. Rollin says, that, though he had decided to go to war, he simulated friendship toward the king of Egypt. The coronation of the king took place in Memphis. Pretending that he had nothing but friendly feelings for him, he sent his general Apollonius with a retinue to attend the ceremonies. Shortly afterward, he marched to Egypt, under pretext to defend his nephew, with a small army compared to the one he was gathering. A battle was fought at Pelucium where Antiochus won the victory. Listen to the words of the prophet, "He shall enter peaceably even upon the fattest places of the province" (verse 24).

And also that he should work deceitfully, which is a correct description of his actions.

The king of Egypt had no time to prepare for war. Antiochus made an invasion of the country and "became strong with a small people."

"He did things which his fathers had not done. He gave

away too much and gave the soldiers larger wages than any one had done before him." (Macc. 3:30.)

Antiochus remained in Tyre over the winter. There he made up his plans against the fortified places and prepared for a fresh attack. As soon as the weather permitted he advanced both on land and sea. The king of Egypt had also raised a large army; "but he shall not stand" (verse 25). Antiochus gained a great victory, and penetrated to the very heart of the country.

He could have put every enemy to death, but instead he rode up and down among his soldiers exhorting them to save the people.

Through this action he won the hearts of the Egyptians, so that large numbers came and paid him homage. This contributed in no small degree to the overthrow of the Egyptian king and gave the enemies an opportunity to "overflow" the country.

The battle occurred in B. C. 170. The king of Egypt was made a prisoner and his country ruined. (Int. Cy., Vol. 12, page 258.)

It would be too tedious a process to show all the aberrations of the Adventists in the eleventh chapter of Daniel, and at the same time, useless. But we will give them some attention in our study.

Uriah Smith says in "Daniel and Revelation" (page 306), "Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, B .C. 161."

They teach that the seventy weeks ended in A. D. 34. Afterwards the prophet goes back through a period of time to B. C. 161. Such an explanation to suit their own views!

Let us illustrate. You live in Chicago and take the train for New York. When the conductor has taken you to Buffalo, he returns to Detroit, Mich., and goes back on the road the same way.

By jumping back like this they succeed in making certain people fill the prophecy time and again. Julius Cæsar fills verse 20 and Tiberius Cæsar verse 21. The twenty-second verse is referring to Tiberius. Then he was killed by suffocation. Smith applies verse 23 to him, that he was the one who acted deceitfully and went against Christ with a small number. In verse 24 they have no one to put in the place, but say Rome, when "he" is the pronoun in that verse.

In verse 25 Smith goes back to B. C. 161 again. The death of Augustus, Smith sees mentioned in the twentieth verse; but he gets him alive again in the twenty-fifth verse, which is made to refer to the war between Antonius and Augustus. This battle was fought B. C. 31. On page 312 Smith says, "From B. C. 31, a prophetic time, or 360 years, would bring us to A. D. 330. And it becomes a noteworthy fact that the seat of the empire was removed from Rome to Constantinople by Constantine the Great in that very year."

According to this interpretation, we have now proceeded in our study to 330 A. D.; but so he makes verses 26, 27 and 28 refer to Antonius, Augustus and Cleopatra, who lived before Christ. Have you ever seen such a study before?

This power should device plans against the holy covenant. "The holy covenant," says Smith on page 315, "is *doubtless* the covenant which God has maintained with his people"; and on page 318, "The covenant, that is the Holy Scriptures, the books of the covenant."

Which is it now? It is neither.

"Yea, they that feed on the portion of his meat shall destroy him" (verse 26). Antiochus with his people remained some

time in Egypt and the both kings ate at the same table seemingly in perfect harmony. But the Lord says, "That both these kings' hearts shall be to do mischief, and they shall speak lies at one table," etc. (verse 27).

"Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land" (verse 28).

Antiochus, seeing that he was in possession took with him all that he wished, thereby enriching himself and the soldiers.

"And Antiochus took the fortified cities of Egypt and took from there many riches." (1 Macc. 1:20.)

While he was in Egypt a false rumor had been circulated in Palestine that he was dead. This vexed him a great deal. On his way home he paid a visit to Jerusalem and what he did there has already been stated. "And he shall do exploits, and return to his own land." From Jerusalem he returned to Syria.

"At the time appointed he shall return, and come home toward the south; but it shall not be as the former, or as the latter" (verse 29).

When the Egyptians saw that Ptolemy VI was entirely in the hands of Antiochus and that he ruled that land as he pleased, they gave him up as lost. Therefore they put his younger brother Ptolemy Fyscon upon the throne. When Antiochus was aware of this he prepared himself for a third attack against Egypt in order to reinstate Ptolemy VI on the throne.

He conquered the Alexandrians in a sea-battle near Pelusium. Then he marched against Alexandria in order to besiege the city, for it had not yet fallen into his hands. Here he met with powerful resistance and thought it would be easier to gain his object by inciting both the brothers to an internal war when he could conquer both. But the brothers made peace

with each other, and prepared for a new attack by Antiochus which they anticipated. Antiochus aware of this plan decided to go against them with all his forces. He sent his navy to Cyprus in order to protect his possessions on the island. He placed himself at the head of a great army intent upon conquering all Egypt. He subdued the whole country wherever he went and penetrated as far as Memphis. This was "at the time of the end," mentioned in verse 40, a fact only hinted at in the twenty-ninth verse. Afterwards he went to Alexandria to besiege the city. Ships from Chittim shall come against him, the prophet says in verse 30. Ptolemy Fyscon and his sister Cleopatra sent ambassadors to Rome asking for help against Antiochus. And as he was ready to besiege Alexandria, the Roman messengers arrived in Macedonian ships. Macedonia is called Chittim. (See 1 Macc. 8:5.)

They met Antiochus nearly one mile from Alexandria. Pompilius handed him the decree of the senate. Having perused the document hastily he promised soon to give them his answer. But Pompilius drew a circle around him in the sand saying, "Give the senate a definite answer before you step out of this circle." Astonished at such a determined answer he promised to comply with the dictum of the senate. The prophet had said it "should not be as the former time." He should be grieved and direct his indignation against the holy covenant. And having returned he should have intelligence with them that forsake the holy covenant. (Verse 30.)

Adventist preachers make much ado when they tell that Pompilius made a circle around Antiochus that Rome is the stronger and fills the prophecy. But if they only made the slightest use of their brains they would see without difficulty that it is the king in the south and the king in the north who fill the requirements here, and that Antiochus was the king in the north and Ptolemy the king in the south at this time.

Rome could not be the king in the south now, for Rome did not occupy Egypt before B. C. 30. We are not at the close of the prophecy yet, we have arrived to the thirty-first verse, and the chapter consists of forty-five verses.

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (verse 31). When the Egyptian crown was twisted out of his hand, he went home to Syria, but sent an army of 22,000 men under general Apollonius with order to destroy Jerusalem. In our study of Daniel's eighth chapter we have shown how this was done.

The historians are not agreed as to what year Apollonius was in Jerusalem. They say 167, 168 and 169. By careful comparisons we have come to the conclusion that the words of the angel correspond perfectly with June, 167, which opinion is held by such an authority as Dr. Farrar. It is also proved that Antiochus died in B. C. 164 or in the second month of 163.

It seems to be reasonably sure that he visited Jerusalem the first time in 170, because he took possession of Egypt that year and marched from there to Jerusalem. He should take away the daily sacrifice in the middle of the seventieth week. This week is seven years. And therefore we can readily explain the prophecy of the seventy weeks when we are going to take up that study and Daniel's twelfth chapter. The year 167 corresponds exactly with the time given by the angel, and he knew better than anyone else what he was speaking about.

In verses 31-35 there is a record of the last persecution of Antiochus against the Jews, which was lasting to the time of the end, a certain time, when the prophecy had been fulfilled. The vision was sealed, or in other words at an end, it did not go any farther.

When Antiochus came to Antiock he issued an edict that all nations under his domain should lay aside the religions of their fathers, with their ceremonies, and worship his god. This decree was in first hand directed against the Jews, whose religion and nationality he had decided to eradicate from the earth. He therefore sent out representatives to all parts of the kingdom in order to carry out this command and teach them how his god was to be worshiped. The heathens received the new order of things without objection. The Samaritans sent him a petition in which they declared they were not Jews and desired to have an image of the Roman god, Jupiter, set up on their mountain Garizim. They were graciously received, their wish granted, and an order given that they should not be molested in any way.

Not only the Samaritans fell away from the true God, but also many Jews forgot Jehovah, partly to escape persecution, partly for material gain, as well as for many other reasons. (See verse 32. Rollin, Vol. 19, page 361; Josephus, Vol. 12, chap. 5:1; 1 Macc. 2:16.)

"But the people that do know their God shall be strong, and do exploits" (verse 32).

Both history and the Maccabees show that there were some in Israel at this time who adhered to God and lived according to his word. Among those was the priest Mattathias, who lived on the mountain Modin, and his five sons, as many others, who rather sacrificed their lives than break the precepts of Jehovah.

"And they that understand among the people shall instruct many; yet, they shall fall by the sword, and by flame, by captivity, and by spoil, many days" (verse 33).

The best explanations of this verse is found in the books of the Maccabees. (See 2 Macc. 6:18-31, and chapter 7.) In this chapter we find how a mother with her seven sons were

murdered. The king tried to compel the eldest boy to eat pork, which was forbidden by Jehovah; but the boy said he would rather die. The king was enraged and ordered that pans and kettles should be put over the fire. These kettles he had brought with him from Persia, a proof that he had grown southward, eastward and toward the pleasant land. First he cut out the boy's tongue, afterwards he severed his hands and feet. The mother and the six brothers were witnesses to this cruel deed. In this condition he was dragged to the fire to be boiled in the kettle. All the other sons were killed in the same manner, and at last the poor mother was put to death. It seems to me she would have died from witnessing her seven sons being killed, one after the other.

"Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries" (verse 34).

We read of this persecution in 1 Macc. chap. 2. A small victory was won by Mattathias and his friends. They gathered a large flock of pious people; many backsliders joined them; but several of them were slain by the zealous Jews. They marched through the land of Israel breaking down the altars of the heathens, circumcised the boys, and defended themselves bravely against their enemies and the king.

"And some of them of understanding shall fall" (verse 35).

Both leaders and teachers, among those the priests, suffered martyrdom in the persecution of the king. A cleansing was needed among the Jews at this time. The transgressors had reached their limit, their day of judgment had come and punishment was imminent. What the Lord had predicted was fulfilled at the appointed time.

The prophet having described the persecution of the Jews in verses 30-35, returns to the description of what the king should do personally in verses 36-39. This was literally done

by Antiochus. "And the king shall do according to his will." Antiochus always acted according to his own will, except when he by circumstances was compelled to submit to the will of others. "He shall exalt himself, and magnify himself above every god." He called himself god (Theos). When a ruler goes so far as to forbid anyone at the penalty of death to worship any other god than the one he determines, he has raised himself up against the true God. (And. Hist., page 239; Josephus, Vol. 12, chap. 5; 1 Macc. 1:43-67.) In the books of the Maccabees he is called the impious, the blasphemer. "He shall prosper till the indignation be accomplished: for that that is determined shall be done" (verse 36). When the transgressors had been punished, the sanctuary restored, and Antiochus dead, that was determined to be done. This is the whole truth.

"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any gods: for he shall magnify himself above all" (verse 37).

Concerning these gods people have had wrong notions. Olympius (an adjective modifying the great almighty deity Zeus of the Greeks) was one of the gods of his fathers. And Tammuz Adonis was a Syrian goddess. None of these he should regard. "But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold," etc. (verse 38). This deity was Jupiter Capitolinus whom he had imported from Rome and placed in a temple in Antioch and bedecked it with gold, and silver, and with precious stones, and pleasant things, as it was foretold in the thirty-eighth verse.

"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain" (verse 39).

Trusting in this imported idol, he thought he could do what he pleased.

Those who acknowledged his god he placed in authority over others; and it was not only the backslidden Jews who accepted his god, but also the prominent men in his kingdom. He gave them provinces over which they ruled with almost unlimited power.

From verses 30 to 39 the deeds of Antiochus are described, since he had been compelled by the Romans to leave Egypt in peace.

We have already paid attention to the fortieth verse, but the prophet gives a brief review before he introduces the last deeds and death of the king of the north .

In the thirty-ninth verse mention is made of the king in the north. The king of the south is introduced in the following verse, "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

It has already been pointed out when the time of the end commenced; but as the vision of the time is the foundation of the Adventists' doctrine, we will turn our attention to the subject again in order to prove, how easily this can be explained if one adheres strictly to the word of God .

In "Daniel and Revelation" the Adventist author many times referred to in this connection, applies this verse to "a conflict that had sprung up between Egypt and France and Turkey and France in 1798, which year, as we have seen, marked the beginning of the time of the end." (Page 343.)

It is inconceivable how a man who has the title of professor before his name can arrive at such conclusions.

Medo-Persia became a great power about B. C. 538 when

Belshazzar had his nightly feast and the invisible hand wrote on the wall. He was killed the same night. (Dan. 5:30.) Darius of Media succeeded him on the throne. (Dan. 5:31.)

It is worthy of notice that, according to history, Belshazzar was never king in Babylonia. Nabonadius was the last king of Babylon, Belshazzar was his son and appointed co-regent by his father. While Cyrus made an attack on Babylon, Nabonadius was locked in Borsippa. Belshazzar ruled at that time as a king, but had not the title of king, as long as his father lived. We read in the book of Daniel, "In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions" (chap. 7:1). In the third year of the same king he had a vision (chap. 8:1). King Belshazzar made a great feast to a thousand of his lords and princes and wives and his concubines (chap. 5:1, 2).

Nabonadius was king between B. C. 555—538. Belshazzar had this impious feast in 538, when Daniel had received the explanation of the seventy weeks.

As Belshazzar never was king over Babylon and no one can say when his father made him his co-regent, it is impossible to state when Daniel had these visions. Uriah Smith says that Belshazzar ascended the throne in 555, but that was his father. The administration of the father has been mixed up with that of his son.

We have consulted several historians on this point and find that they all agree in the opinion that Nabonadius was the last king of Babylon and had taken his son as a co-regent. In McClintock and Strong's Cyclopædia, which has only the biblical chronology, we read under the article Belshazzar, "In 1854 Sir Henry Rawlinson deciphered the inscriptions of some cylinders found in the ruins of Urn-Kir (the ancient Ur of the Chaldees). From these inscriptions it appears that the eldest son of Nabonnedus (Barosus calls him Nabonadius) was called

Bel-shar-ezar, and admitted by his father to a share in the government." It is impossible to prove by these testimonies that he was king in Babylon, though it is possible that he had the title and for some time exercised royal power, while his father was surrounded by the troops of Cyrus in Borsippa.

There is another matter that requires a more thorough examination in Dan. 5:31, "And Darius, the Median, took the kingdom, being about threescore and two years old. This statement does not hold good before historical research which proves that Cyrus captured the Babylonian empire. Even U. Smith admits this on page 63, but on page 128 he states, that Darius was king in Babylon between 538 and 536. This is the same as saying that Cyrus took the Babylonian kingdom and afterwards put Darius up on the throne. Cyrus was king in Babylon to his death, and the historians are agreed that it was Cyrus, who captured Babylon. (See Int. Cy., Vol. II, page 86.)

Cyrus subdued Media in B. C. 558. Persia was now the leading power. That Cyrus took Babylonia is apparent from various sources. Nabonadius, the last king of Babylon, fled to Borsippa, where he was shut in for three months, but then he gave himself up to Cyrus who treated him well. Cyrus' general Gobryas took Babylon and killed Belshazzar at the night of the great feast. Three months later Cyrus arrived at the city. Darius is a Persian name, and some have made the suggestion that Gobryas may possibly have ruled as a governor under that name, as 538 to 536 is too short a time for the rule of any of the kings known to history by the name of Darius. Darius I was not crowned king before 521, seventeen years later. Darius the Median is unknown to the historians.

In the aforementioned book, in which these things were written down, almost under the eyes of Antiochus Epiphanes,

when he began his evil deeds in Jerusalem, it is stated that the book of Daniel was written 158 years after the death of Alexander the Great in the year B. C. 323.

The book should according to this statement have been written B. C. 165.

If Daniel had written the book himself he would in all probability have known the chronology. This is reason enough that he has not written the book that bears his name.

As far as we can judge from the book Daniel has made notes of his dreams and visions. The editor of the work as we now have it has added certain expressions, as for instance: "So this Daniel prospered in the reign of Darius." (6:28.) "And over these three presidents, of whom Daniel was first." (6:2.) "Then commanded Belshazzar, and they clothed Daniel with scarlet." (5:29.) "Now when Daniel knew." (6:10.) "In the first year of Belshazzar, king of Babylon, Daniel had a dream." (7:1.) In his own narratives Daniel uses the expression, "I saw."

The book is just as valuable, even if some other author has collected the manuscripts and published them. It is only the chronology that is misleading.

In "The Signs of the Time" of Nov. 10, 1912, S. Mortenson writes something of the 2,300 days again. He says, "The first year of Darius is the same as the third of Belshazzar and the same as the vision in chapter eighth was given, namely B. C. 538."

Speaking of the rebuilding of Jerusalem he says, "The next commandment was given by Artaxerxes who gave the order in writing commanding him to see it that it was obeyed. He went to Jerusalem and arrived there in the fifth month of the seventh year of the king's reign. (See Ezra 7th and 8th chapters.) This was in B. C. 457. The seventy weeks are the first part of the 2,300 days."

Is it exacting too much when we ask Mr. Mortenson to show us in what verse of Ezra 7th and 8th chapters Ezra received the commandment to build up Jerusalem in B. C. 457, or that anything to that effect was done at that time? It is just as impossible as to show that the 2,300 days begin there. Either Mr. Mortenson or the angel Gabriel is mistaken here. The angel says that they shall begin at the end of the kingdom of Grecia. Between B. C. 176—30. (See diagram No. 1.) Mortenson says that they begin in B. C. 457. After I had left "the present truth" and read an outline of Nyquist, I saw immediately that the deeds of a person cannot commence B. C. 457 when the person did not exist before B. C. 176. But though he has read my circular on Daniel's eighth chapter, he cannot see anything but the old falsehood, and yet he is the highest authority among the Swedish Adventists in America. If Mr. Mortenson had studied the matter from the Bible and the history instead of assuming U. Smith's book to be the whole truth, he would not need to stand as a misleader here also (and a great one too).

While speaking about chronological errors I wish to say that it is impossible for me to find in Ezra's fourth chapter any accusation from Artaxerxes against the Jews compelling them to desist from the work. They wrote to king Artaxerxes in Persia that the Jews who came from him were building up the city, etc. Artaxerxes then sent an answer which was read before the people, afterwards they were hindered by force and power. So the work ceased unto the second year of the reign of Darius (I), B. C. 519.

This accusation against them was issued B. C. 534 and Artaxerxes became king in 464, just seventy years later. This is the greatest mistake I have found in the chronology. One historian believes Xerxes is the one referred to, who was the father of Artaxerxes. But Xerxes took possession of the

throne B. C. 485, or forty-nine years after 534. Cyrus was at that time king of Persia.

Now they say that I do not believe the Bible when I point out this inconsistency in the chronology. Can you, dear reader, believe that Artaxerxes who became king B. C. 464, could be a contemporary with Cyrus and issue a decree to build up the city seventy years before? I can only say that you make a very poor use of your brain. The Bible ought before all other books endure criticism, and when a mistake has crept in there, one ought not to be more afraid to point out such a mistake than if it had been found in any other book. Let a fair and just criticism point out all errors till we finally get it correct.

I am more than grateful if I can get reliable information concerning these things, no matter whence they come.

Medo-Persia existed till B. C. 331, when the king of Grecia, Alexander the Great, took possession of this land.

What a person thinks or does in this world must take place somewhere between his birth and his death. What Medo-Persia did must occur between B. C. 558 and 331. Cyrus took Media in 558 and from that year the time of Medo-Persia is counted, though the vision is counted from the capture of Babylon, B. C. 538.

The first thing Daniel saw in the vision was a ram which had two horns. (Dan. 8:3.) "The ram which thou sawest having two horns are the kings of Media and Persia" (verse 20). This is the explanation of the angel. The angel said to Daniel that what he saw in the vision had reference to the time of the end. (Verses 17-19.) The fulfillment of the vision began in the Medo-Persian empire; then the time of the end begins there and not 2,300 years after Medo-Persia had ceased to be a kingdom.

A person has seen in a vision 300 years before the time of

Abraham Lincoln that the negro slaves were going to receive their liberty. Our angel had said that the vision referred to the abolition of slavery in America, and that a president by the name of Lincoln was to set them free. If the vision was to be at the time of the end, then the time for the abolition of the slavery must be while Lincoln lived, and not 2,000 years after he was dead.

The same application is made in the eighth chapter of Daniel. But the vision shall be at the time of the end in Medo-Persia and not in A. D. 1798, more than two thousand years after the Medo-Persian empire had ceased to exist.

If they would look a little closer, they would find out that there is no question of the time of the end for the world, but the time of the end for a number of sinful Jews whose transgressions had come to the full in the divided kingdom of Greece. (Dan. 8:23.)

Those who are not blind will see immediately that the time of the end began when the vision was commencing to be fulfilled, and that it was in the Medo-Persian kingdom. Then they want to know what year it began. We cannot show anything above what the angel reveals. That is enough.

Daniel saw how the ram was pushing westward, and northward, and southward; so that no beasts might stand before him. That was the first thing he saw in the vision. Then the vision commenced when Medo-Persia extended her kingdom in these directions. She began with Babylon, Lydia, Asia Minor, etc. Cambyses, the son of Cyrus, was a bloodthirsty tyrant. He reigned between 529 and 522 and subdued Tyre, Cyprus, and lastly Egypt which was in the south. (Int. Cy., Vol. II, page 534.)

The vision began, therefore, before Cambyses took possession of Egypt which was B. C. 525, but cannot go further back than to 538. The difference between these two numbers

is thirteen years. Under thirteen years the ram was pushing in different directions, as Daniel tells us. The time of the end began, therefore, in the Medo-Persian empire between 538 and 525. This is the explanation given by the angel Gabriel. Which one is more reliable: the angel or the Adventists?

There were ten kings from Cambyses till Medo-Persia is taken by Alexander the Great. The time was 191 years, from B. C. 522 to 331.

Darius III Codomannus was the last of the Persian kings. He became king B. C. 336. In the spring of 334 he had his first battle with Alexander by the river Granicus. Another at Issus in Cilicia in November, 333. The third and last battle was fought in October, 331, at Arbela. Alexander then crushed both horns of the ram. Daniel saw this in a vision; the vision was sealed till the time of the end. This part of the vision, when Alexander took Medo-Persia, was not sealed after it had been fulfilled. No. It is not necessary to be a philosopher to see that the time of the end is where Alexander is, and that it commenced in Medo-Persia when she extended her kingdom in the directions the ram was pushing. And it was over two hundred years before she was overthrown by Alexander.

All that Daniel saw in the vision is mentioned under this term: "The time of the end." This time was passed when the whole vision had been fulfilled. The last part of the vision was the 2,300 days. (Dan. 8:14.) We have clearly shown in Dan. 8 when Alexander died. His kingdom was divided in four parts. From one of them should come up a little horn (a fierce king), and that this horn (king) was Antiochus Epiphanes. The same power (king) is also called the king in the north in the eleventh chapter. And from verse 21 to the end of the chapter there is no change of kings, neither in the north (Syria), nor in the south (Egypt). The former king

is Antiochus Epiphanes, the latter is Ptolemy VI who was the nephew of Antiochus.

If the Adventists had studied these things in the light of the Bible and history instead of blindly believing in Uriah Smith's false expositions, they never would have come in such a darkness and error. In the fortieth verse Napoleon Bonaparte is made king in the north; then France is the kingdom in the north instead of Syria, which is in harmony with the explanation of the angel and is proved to be true according to the map. One may move the king and the people from one kingdom to another, but to move the country itself does not work so easily. Adventists! Do you not see, how poorly your views correspond with the real facts?

If Napoleon was the king in the north in verse 40, then he is the same king all through that chapter, because the pronoun is the same. Verse 41 says, "He (Napoleon) shall enter." Verse 42, "He (Napoleon) shall stretch forth." Verse 43, "He (Napoleon) shall have power." Verse 44, "But tidings out of the east and out of the north shall trouble him (Napoleon): therefore shall he (Napoleon) go forth with great fury." Verse 45, "And he (Napoleon) shall plant tabernacles." —Pastor Russell has at least retained the same person to the end of the chapter.

Take your Bible and read from the fortieth verse to the end of the chapter, and see if there is any change of the king in the north in those verses, when the same pronoun is repeated in them all. How professor Uriah Smith could be so ignorant of the laws of the English language, that he first lets the pronoun "he" refer to Rome, then got Napoleon to be the king in the north, and so let the pronoun "he," referring to Napoleon, represent Turkey, surpasses my understanding. In this way Turkey is supposed to represent the king in the north in the forty-fifth verse. This verse speaks of the same king

who is mentioned in the fortieth verse, whom the Adventists say is Napoleon. "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." This shall be the fate of the Turk shortly before the second coming of Christ, the Adventists say, when they in their zeal interpret the prophecies they do not understand.

Uriah Smith says in his exposition of Dan. 11th chapter, "Time will soon determine this matter; and it may be but a few months," etc.

In "Daniel and Revelation" we have the exposition of Smith concerning these prophecies. The edition I have was published 1887, twenty-five years ago. The forty-fifth verse they believe applies to the Turk when he is going to be driven out of Europe and go to Jerusalem. That this verse was fulfilled B. C. 164-3, 2,051 years before Smith's book was published, is now to be proved.

As there was no change of kings, neither in Syria nor Egypt, from the twenty-first verse to the end of the chapter, we are satisfied with the explanation of the Bible and history, and having in this manner found the truth, we are content.

The king of the south (Ptolemy VI, the nephew of Antiochus) shall push at him, the king of the north (Antiochus his uncle). "The king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over. And he shall enter also into the glorious land, and many countries shall be overthrown, but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon." (Verses 40, 41.) Does Antiochus fill the requirements of the prophecy here? If an Adventist were to answer, he would say, "No, it refers to Rome," though it is as impossible for him to prove that Rome

is the king in the north as to take down the sky. In verses 30-35 is shown, how this prophecy was fulfilled when Antiochus had his wars with Egypt and took possession of the land. He had now Persia, Syria, Phoenicia, Palestine and Armenia. The tribes that were free, living on the borderline of Palestine, were as bitter enemies to the Jews as he was himself. That may have been a reason why he did not attack them.

Antiochus took with him great riches from Egypt. The second time he was there he enriched both himself and the soldiers. In 1 Macc. 1:20 we read, "And Antiochus captured the forts in Egypt and took away with him many things." He did the same in Jerusalem. From the temple he took 1800 centner silver with him to Antioch. (2 Macc. 5:21.)

Verses 44 and 45, "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him."

Antiochus Epiphanes was in Ekbatana, the capital city of Media. Judas Maccabeus had made an insurrection against him and gained victory upon victory. Finally his treasury was depleted so he could not pay his soldiers; then he traveled around in the provinces to plunder the temples and found great riches. Now he was sure he could rout the Jews and gathered large armies. "Then he was shocked," Rollin says, by rumors from the east (Persia) and from the north (Armenia). In the north Artaxias, the king of Armenia, had made a revolt against him, and Persia in the east had ceased to pay the yearly tribute. Antiochus now found himself in a dangerous dilemma. He divided his army in two parts: one he left to his general Lysias, with order to go and destroy the Jewish forces, while he placed himself at the head of the

other army going against Armenia. He defeated Artaxias and when Armenia was brought to subjection, he turned his attention to Persia. Lysias had planned to the best of his ability to kill the Jews according to the command of the king; but it was not easily done. Lysias was defeated time and again by Judas Maccabeus.

When these rumors were reported to the king he set out for Palestine to let the Jews feel the heavy hand of his anger.

The prophet says, "Therefore he shall go forth with great fury to destroy, and utterly to make away many" (verse 44).

When he had come to Babylon, he received fresh news that Lysias had lost his case, the Jews taken Jerusalem, thrown out his idol (the abomination of destruction), cleansed the temple, rebuilt the altar and restored the temple service with its various sacrifices. This news added to his fury. He ordered his driver to urge his horses as much as possible that he might reach Jerusalem sooner to make it a burial ground of the Jewish nation. But he had hardly uttered these words before he was seized by a dangerous disease. His death is referred to in the eighth chapter, and how he was carried at last on a stretcher. His flesh rotted and fell off piecemeal. His body stank, and he became a nuisance to the whole army. Forsaken by God, and detested by his soldiers and others, he breathed his last; and there was none to help him.

He should plant the tabernacles of his palace between the seas in the glorious holy mountain. When now Antiochus Epiphanes, who evidently is the person spoken of in the 21st verse, is called the king in the north, and no other name is introduced to which the pronoun "he" may refer, it is impossible to apply the 45th verse to anyone else.

He started his journey against the Jews from Ekbatana in Media. (2 Macc. 9:3.) Rollin says, that he went through Babylon. North of Media is the Caspian sea, to the south the

Persian bay, west of Syria is Palestine and the Mediterranean sea. That is the sea referred to.

A heathen by the name of Porphyry, an inveterate enemy to the holy writings, says that this verse must have reference to the expedition of Antiochus to the country on the other side of the Euphrates, and to his death which occurred at this time.

We have now examined the eleventh chapter, verse after verse, and we have found the following important facts on which the prophecy is based:

1. That Daniel had no vision in this chapter. He had his vision before.

2. That the mighty king spoken of in verse 3 and who scarcely had begun his reign before his great empire was to be divided into several parts, according to verse 4, is Alexander the Great, who is signified by the great horn on the forehead of the goat. (Dan. 8:21.)

3. That the Adventists are right, till they come to the 14th verse. But here they make the mistake of asserting that the angel meant the Romans when he says that "robbers of thy people shall exalt themselves." The people were the Jews.

4. That the Adventists leave the true meaning of the prophecy in the 16th verse and walk in darkness to the end of the chapter.

5. The 17th verse they apply to Ptolemy XI Auletes who died B. C. 51, and who gave his daughter to Julius Cæsar, a Roman general, the year B. C. 48, three years after his death, and upon this dead king they have built their prophecy in Daniel's eleventh chapter. But the king in the north from verse 13 to 20 is Antiochus III the Great who gave his daughter in marriage to the Egyptian king Ptolemy V in B. C. 193. (Verse 17.)

6. That Antiochus III was succeeded by his eldest son

Seleucus IV (verse 20), and after him came his brother Antiochus Epiphanes (verse 21), and that there is no new king introduced till the end of the chapter.

7. That the time of the end spoken of here began in the Medo-Persian empire between 538 and 525 when the prophecy began being fulfilled, and not in A. D. 1798, as the Adventists teach; and that the explanation is destructive to their prophetic message.

Please notice, Adventists, that the time given by the angel is the time of the end, and that this time must be when the vision was being fulfilled, and not in A. D. 1798. That this time of the end was for the sinful Jews whose transgressions had come to the full at the end of the divided kingdom of Grecia, between B. C. 176 and 30, according to the angel Gabriel, and that the end of the vision was the 2,300 days, a certain time of the furious and wicked king. (Dan. 8:23.) This time completed the sanctuary should be cleansed. On December 25, B. C. 164, the first sacrifice was offered again after the burnt offerings and meat offerings had been abolished for 1,260 evenings and mornings, three and a half years. The Adventists say that the time of the end is a period of forty-six years, from A. D. 1798 to 1844; but can you not see how impossible this interpretation is? Medo-Persia was the first country mentioned in the vision. In 538 they began to extend their kingdom. Alexander was in the vision. He died in Babylon B. C. 323. Let us subtract 323 from 538; this leaves 215 years, and yet we have only come to the death of Alexander. Then we have the divided kingdom of Alexander and at the end of their kingdoms a fierce king should come up. Their kingdoms were between the death of Alexander B. C. 323 and 30 when all the four kingdoms were subjected under the Roman empire. Between 323 and 30 is a period of 293 years; the half of this number is 147 years. These 147 years

must be added to 215, giving us a period of 362 years, which are covered by the vision, and still we have not come to the fierce king who should arise at the end of their kingdom. We have only come to the year B. C. 176, the middle of the time alloted to the four kingdoms. The vision ended in B. C. 164; then we must add the difference between 176 and 164 which is twelve to 362 and get the period of the vision to be 374 years. The result will be the same if we subtract 164, when the vision ended, from 538, where it began, leaving a balance of 374 years. Compare this with the result the Adventists have reached: 1798 from 1844, or only 46 years.

But if the Adventists can prove with the Bible, history and science that Alexander the Great, the first king of Greece, had any war with Medo-Persia after A. D. 1798, then I am willing to give up the contest and humbly retract "my" astounding errors.

If the Adventists cannot do this, I hope that they, who boast of their honesty will stop the sale of their books on these subjects by which they have blinded more than a hundred thousand people, among those many good, upright souls, who in their ignorance, believe blindly without any knowledge.

Let us see how this would look.

8. If Napoleon fills the prophecy in the 36th verse, then France must be the kingdom in the north, Syria was the kingdom then, and now it had another name, Turkey.

9. That Rome is not referred to in a single verse as the king in the north or the south. If Rome can be meant at any time it must be in verses 17, 18 and 19, and then it must be proved that the dead king Ptolemy XI had war with Cæsar, made peace with him, gave him his daughter, took many islands, had a battle with another, turned his face toward the forts of his own land, stumbled and fell.

We ask now, who has the truth here? Let us illustrate

the 17th verse with a journey that the reader is going to take in my company from Chicago to Boston, via Buffalo. We agree perfectly on the way till we come to Buffalo, where you say that the train is going to switch in on another track and go in another direction than the one of which I think. We agree both that if any switching shall be done it must be done here, as there are no side tracks between Buffalo and Boston. When we arrive at Buffalo we try to find out if there is any other track to switch in to or not. We are then informed that the train will proceed in the direction I thought, and that there is no switching necessary. The time-table tells us what stations we have to pass. But you have great confidence in some one who does not understand the time-table and who has told you that you must switch in on some other track in Buffalo.

I tell you, my dear friend and brother, you must not change track here; follow this train and you will reach Boston. I have heard many of the Adventists say, that Nyman is a heretic, I do not trust him. Nothing on my part can persuade you to remain on the train. You leave it and take another which the Adventists have pointed out and so you feel safe. But you may be sure that the time will come when you find out that you are on the wrong train and that you are not going to the destination you wanted. I arrive safely at Boston and meet the friends you are looking for. I send you a letter, and then you have confidence in me when you see how they have deceived you, who did not understand the time-table.

In order to get Rome into the 17th verse they must prove that the dead king Ptolemy XI did the things that are ascribed to him in the beginning of the paragraph, and we know that a dead king cannot do these things. They have left the train and are on a wrong track. They say that the 45th verse is going to be fulfilled when the Turks shall leave Europe and

go to Palestine, then Jesus shall return. But the prophecy was fulfilled B. C. 164-3, when Antiochus came to and end, and none did help him.

God is willing to open the eyes of all his righteous children and give us his Spirit. It is amazing to see what unreasonable things Uriah Smith has published. The Spirit of truth which Jesus promised his disciples they cannot claim to have. For those people who have sent out so much error in the world as the Seventh-day Adventists have done and led many people astray during these seventy years of their existence, saying it is the present truth, must sooner or later admit that they are sadly mistaken, and that their guide, Mrs. Ellen G. White, has led them far away from the truth.

Would it not be better to possess the truth and fight for it? Your prophetic doctrine will sooner or later be pulled up by the root.

A vision is not sealed before it is fulfilled. Is that hard to understand? A father of a family makes his will and seals it to the end of his life. As soon as the father is dead the time is come for the opening of his will; it is sealed no longer. His heirs would in all likelihood not wait two or three thousand years after his death to see what part of his property was coming to them; it is more probable that they would find out the facts as soon as possible.

All of the eleventh chapter refers to the time of the end, and the time of the end is when all these things are being fulfilled, which was several hundred years before Christ.

I will advise my Adventist friends to give up the contention now, instead of later on.

CHAPTER VI.

Twelfth Chapter of the Book of Daniel

This chapter is an appendix to the eleventh chapter and shows the distress that came over Daniel's people ("thy people") the Jews; how Michael, one of the chief princes came to the aid of the righteous Jews, etc.

I will first call the reader's attention to some extracts from the exposition of the twelfth chapter of Uriah Smith's book "Daniel and Revelation."

His exposition of this chapter is the most marvelous conglomeration of fancies a person can think of. When he is going to prove, or thinks he has proved anything, his argumentation rests on such windy premises as these: "The time of trouble of Dan. 12:1, is, according to the view we take, still future."—"Or it might have been expressed in words like these."—Under verse 4 he says, "The 'words' and 'book' here spoken of doubtless refers to."—"Many shall be purified and made white, and tried doubtless describes a process," etc.—"This period is doubtless given to show."—"From the same point, undoubtedly." On so tottering a foundation is he building his expositions of the Lord's prophecies, but nevertheless, the Adventists have accepted his suppositions as their unshakable truth, though none of them understands their real meaning.

Listen to the beginning of Smith's commentary on this chapter: "The time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government."

We ask you again to study Daniel's eleventh chapter and try to prove, that the Egyptian king Ptolemy XI Auletes fills the requirements of the prophecy in the 17th verse. If you cannot do this, Rome is excluded from the eleventh chapter, and the Turk from the last verse. Who can prove that Auletes, who died B. C. 51, could have a war, give his daughter in marriage to Cæsar in the year B. C. 48; i. e. three years after his death? A dead person cannot do anything on earth, even if he was a king during his lifetime. See the remarks on the previous chapter.

Smith goes on: "Michael is Christ. Michael is called (in Jude 9) the archangel. This means the chief angel, or the head over the angels."

It is true Michael is the chief angel; but where is it written that he is the Christ, or the head over the other angels? Michael is called one of the chief princes in Dan. 10:13—not *the* chief.

Concerning Matth. 24:21 where the great tribulation is mentioned, Smith says, "This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past."

What blindness!

The passage refers to the destruction of Jerusalem. "Then they which were in Judæa fled into the mountains. Let him which is on the housetop not come down. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation." (Verses 16-21.) The word "then" refers to what should follow the events spoken of from the 14th verse, and that they should flee in the days that were to be shortened. (Verse 22.)

This tribulation was fulfilled on the Jews in A. D. 70, and

not against the church by papal Rome, which arose several hundred years afterwards.

Luke 21:22, 23 makes mention of the same days of vengeance: "For these be days of vengeance. For there shall be great distress in the land, and wrath upon this people." Which people? We assert that the days of vengeance were intended for the Jews A. D. 70, when Titus murdered 1,100,000 Jews, and this distress cannot apply to any persecution against the church by the papal Rome which did not yet exist.

Smith adds that the tribulation spoken of by Matthew was visited upon the church, but the tribulation in Daniel 12:1 was to come over all people.

This application is wrong in both places, for the angel who spoke to Daniel said that the tribulation should come over the children of "thy" people. Daniel's people were the Jews. And we know that in the year 70 the distress came over the Jews. Adventists, will you admit that your professor is mistaken?

Coming to the fourth verse, Smith says, "The time of the end, as has already been shown, commenced in 1798. As the book was closed up and sealed *to* that time . . . . and after that time knowledge shall be increased."

Smith makes the assertion that the vision in Dan. 8:14 shall be to the time of the end, that this time began A. D. 1798 and ended A. D. 1844, a period of forty-six years from the beginning of the end. It is true that the vision should be at the time of the end, but that this time commenced 1798 and ended 1844, is an astounding error.

The fulfillment of the vision began in the Medo-Persian empire about B. C. 538. Alexander the Great, the first king of Greece, was in the vision, He died B. C. 323. Subtract 323 from 538 and we have already a period of 215 years at the death of Alexander. Then we have his divided kingdom, counting from his death (323) to B. C. 30, or 293 years. In

the end of that time the little horn should come up. One-half of 293 is 146½, say 147 years. This time must now be added to 215 years. This gives us a period of 362 years, from the time the vision commenced to the middle of the divided kingdom of Alexander, which was divided by his four generals. But we have not yet come to the time when the little horn should arise, for the angel says that it should arise at the end of their kingdom. (Dan. 8:23.) We have shown plainly that the little horn in Daniel's eighth chapter is the Syrian king Antiochus Epiphanes, who died in B. C. 164. Our period was 362 years, to the middle of their kingdom. 362 from 538 brings us down to B. C. 176. The difference between 176 and 164 is twelve years. These twelve years must also be added to the former time, that was 362 years, and we get the whole period of the vision, a time of 374 years, from B. C. 538 to 164. The Adventists have come to the conclusion that the time of the vision is forty-six years, from A. D. 1798 to 1844. There is a difference of 2,336 years between us, when the vision commenced, and a difference of 328 regarding the length of the vision from begining till end. Who is right now? If the Adventists can prove by history that Medo-Persia, which was first in the vision, extended its empire after A. D. 1798; that Alexander had a war with this power and took possession of it; that Alexander died and Greece was divided in four kingdoms; that the little horn came up then and did the works ascribed to it in Daniel's 8th chapter; all this must be crowded into the forty-six years, from A. D. 1798 to 1844. The vision was at the time of the end, and these things mentioned belong to the vision. The vision began 1798 and ended 1844, according to the Adventists. Then these things must take place during the forty-six years. If they have the truth here, it is no wonder that they warn their innocent followers against my propaganda.

"The vision could not be understood before 1798," says Uriah Smith.

Suppose that a person has had a vision several hundred years ago concerning the battle at Manilla Bay between Spain and America. Could the Spaniards not understand this vision before 2,129 years since Admiral Dewey had destroyed their fleet? The whole world knew of it a few hours after the action.

Alexander captured Medo-Persia B. C. 331 through the battle at Arbela. Why could not the Persians understand the vision at that time, but have to wait 2,129 years to A. D. 1798, when Miller, the father of Adventism, began to advocate his fanciful calculations, and till Mrs. White came and supported his folly with her false visions? Can you not see yet, that the vision began in Medo-Persia and that the time of the end was where the vision was being fulfilled? This time was for the ungodly Jews whose transgressions were full at the end of the kingdom of Greece. (Dan. 8:23.)

As the reader already has noticed, the vision began to be fulfilled more than 500 years before Christ and not 1798 years, A. D. Therefore is all their following contention on the twelfth chapter erroneous from beginning to end. It would be too tedious to go into details. The 2,300 evenings and mornings in Dan. 8:14 are so many years. One time, times and a half time (Dan 12:7), they say are 1,260 years. The 1,390 days in verse 11 are years, and the 1,335 days in verse 12 are years. All these periods are after A. D. 1798 and applied to papacy with the exception of Dan. 8:14, that commenced B. C. 457 and ended 1844 when Jesus rode in a carriage within the second veil in the heavenly sanctuary and became our high priest first in A. D. 1844.

Their whole theory is so nauseating and implicated that there is not one Adventist who understands it. The preachers

have learned the exposition of Uriah Smith by heart; but they do not understand what they preach, they believe blindly what they have read, and you cannot find a single Adventist who understands these various periods. They believe blindly in their leaders as their preachers believe in Uriah Smith without knowledge of real facts.

When such people who have believed that Rome fills the requirements in Daniel's eleventh chapter, happen to see that Rome cannot come in here, because the foundation upon which they have built their view in verse 17, is a dead king who neither could have a war nor give his daughter in marriage after his death, they always come with this answer, "What shall we do then with Daniel's twelfth chapter?"

A thing that you do not understand does not disprove a fact that you do understand.

You know with certainty that five times seven is thirty-five. Multiplication is nothing else than a repeated addition. If you place five sevens under each other, and add them together, you get the same result. No way of figuring that you do not understand can change the fact that five times seven is thirty-five, which you do understand.

Antiochus Epiphanes fills the requirements of the prophecy in Daniel's eleventh chapter from verse 21 to the end of the chapter as the king in the north, and died B. C. 164 or 163, just as certain as five times seven is thirty-five. The proofs of this statement are invincible. Then we have the key right before us, by the aid of which we can open the first verse of the twelfth chapter which reads as follows:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people

shall be delivered, every one that shall be found written in the book."

At what time then shall Michael, the great prince, come up? At the time spoken of in the end of the eleventh chapter, when the king in the north who is proved to be Antiochus Epiphanes departed this life, B. C. 164. It is accordingly this time when the angel Michael shall stand up that opens up for us the twelfth chapter.

The Adventists write and preach that Michael here means Christ, and they can hardly do anything else when they believe that the vision was at the time of the end of the world and began B. C. 1798. The vision was at the time of the end of the ungodly Jews, whose transgressions had come to the full in the end of Alexander's divided kingdom, and the vision began in the kingdom of Medo-Persia.

The Bible says that there are many angels. Thousand times thousand makes a million, and ten thousand times ten thousand is hundred millions. The angels who are sent out to serve those who inherit salvation have different ranks and offices. There are cherubim and seraphim, Gabriel, Michael, and archangels. In Jude, verse 9, we see that Michael is an archangel, but that he having contended with the devil about the body of Moses, did not dare to bring against him a railing accusation, but said, The Lord rebuke thee. Michael, the archangel, left the judgment to the Lord Jesus.

Concerning the resurrection of the dead, Paul says in 1 Thess. 4: 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." If the archangel here is Christ, the trumpet of God is also Christ. Myrberg says in his translation, "He shall give an order with the voice of the archangel." That is plainer.

It is necessary to use one's judgment on these occasions or it is easy to be misled.

In John 5:27 we read, "And hath given him authority to execute judgment also, because he is the Son of man."

The 28th verse reads, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice." The voice of Jesus, therefore, shall raise the dead.

Michael is an angel of war, who stands by God's children when they are fighting for the Lord. He is always winning, and loses never in battle. In Dan. 10:13 Michael is called one of the chief princes, not the chief. In the 20th verse Michael says that he was to fight against the prince of Persia, and when he had gone forth the prince of Grecia should come. This Michael is not with us when we are fighting for error.

As Michael is an angel of war, and Christ is coming to judge and fight with righteousness, then it is perfectly fitting that he should give his orders with the voice of the archangel and with the trump of God.

Michael was to appear for the children of Daniel's people. For the children of "thy people," the angel said to Daniel. Then there should be a time of trouble, such as never was since there was a nation even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book. The words, "thy people," gives us all the information we need, it was concerning the people of Daniel, the Jews, and not the believers at the appearing of the Lord.

Because so many have believed that Dan. 12:1 applies to the second coming of Christ, they have mixed up the verse with Matth. 24:21 where Jesus speaks of the destruction of Jerusalem. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor even shall be." The Adventists say that one tribulation was for

God's people and the other for the world. But where is that written? The great time of trouble spoken of in Dan. 12:1 which the angel mentioned when he spoke with Daniel was for thy (Daniel's) people. If this verse should apply to the believers on Christ at his second advent and Michael was Christ, then the angel would not have said "thy" people but Michael's people, for the angel talked not to Michael but to Daniel.

The tribulation was greater at the destruction of Jerusalem by Titus in A. D. 70 when one million Jews were murdered.

In Luke 21:23 the same tribulation is referred to, "For there shall be great distress in the land, and wrath upon this people." Which people? The Jews.

So great a tribulation had not been visited before upon the Jews as when Antiochus Epiphanes murdered many in Jerusalem between B. C. 170 and 164. But in A. D. 70 the tribulation was still greater when Titus put to death 1,100,000 Jews. Jesus adds in Matth. 24:21 that such tribulation should never occur again.

Of "thy people," Daniel's people, all those should be saved whose names were found in the book. In what book were these names written? In the sanctuary in Jerusalem were two books, one for the faithful and one for the ungodly Israelites. These books were open before God's throne and in them their deeds were recorded.

When the persecution under Antiochus Epiphanes broke out against the Jews, there were a number of Jews who had their names in the book of believers, but who fell away from Jehovah and deserted the law of God. Others were faithful and kept the commandments, preferring to die than to disobey their God. Their names were not blotted out from the book. Others came under the wrath of Antiochus, as for instance

Judas Maccabeus, and others. It was those that Michael, the great prince, came to assist.

In Exodus 32nd chapter we read of the golden calf which Aaron had made while Moses was communing with God on the mount. The people confessed that they had committed a great sin; Moses says in verse 32, "If thou wilt forgive their sin . . . ; and if not, blot me, I pray thee, out of thy book which thou hast written." But the Lord is answering Moses, "Whosoever hath sinned against me, him I will blot out of my book" (verse 33).

David asks the Lord that he should blot the names of the wicked out of the books of the living, and not write them with the righteous. (Ps. 69:28.)

Dr. F. W. Farrar says that there were such books open in the earthly sanctuary which are a symbol of those which are spoken of in the heavenly.

Mention is made of the judgment in Rev. 20. John saw both small and great standing before God's throne, and the books were opened; the dead were judged out of those things which were written in the books, according to their works.

If people would consider that they are their own book keepers and that their deeds are recorded in heaven, according to which they will be judged some day, their actions would probably be a little different from what they often are. May we think of this truth, dear reader, before it is too late.

From Dan. 12:1 we have learned that Michael is a warrior who should defend the children of "thy people," the Jews; that it was the time spoken of at the end of the previous page when the king in the north who was Antiochus Epiphanes was ending his career, which happened in 164 or 163; that those of Daniel's people were going to be saved whose names were not taken out of the book of the righteous which lay open in the sanctuary in Jerusalem.

If we make the slightest use of our reason in reading Dan. 12:1, we see without difficulty that there is no question of any other people than the Jews, the people of Daniel. He was one of them, and prayed so earnestly for them. It is natural that God should let him know the destiny of the people he was praying for, and not the people living at the time of the end of the world.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (verse 2).

Before this verse many learned theologians have stopped and made many and various explanations, and it is not easy to understand together with other passages dealing with the same subject. But as we said before, a thing that we do not understand does not disprove what we do understand. It is possible that this verse is not correctly translated, or it may have a double meaning. The whole twelfth chapter belongs to the same time as the eighth and the eleventh chapters.

Many of them that sleep in the dust shall awake—not all. When Jesus returns the second time all the believers shall arise in the first resurrection, then this verse does not fit. Others believe that it was fulfilled when Jesus died upon the cross, "And the graves were opened; and many bodies of the saints which slept arose." (Matth. 27:52.)

But those spoken of in Dan. 12:2 arose, some to everlasting life, and some to shame and everlasting contempt.

In Matth. 27:52 there is no mention of unbelievers who arose at the death of Christ.

Dan. 12:2 does not seem to agree with the happenings at the death of Christ. It does not fit the second coming of Jesus, for then all believers who have died in Christ shall arise; but the unbelievers after the thousand years. (Rev. 20:5.) It does not fit after the thousand years. It is standing alone and

does not harmonize with other passages that deal with this subject. The verse must in the first place fit the Jews at the time which is spoken of in the end of the eleventh chapter and at the same time that is referred to in 12:1. But it does not seem to fit anywhere, we must therefore leave it as it is and not try to make any application of it. The learned scholars who specialize in the Biblical exegesis may find its proper place at last.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (verse 3).

The vision in the eighth chapter is the guiding star even in the twelfth chapter and began to be fulfilled several hundred years before Christ and not A. D. 1798. Therefore the exposition given by the Adventists is erroneous, because their foundation is false. To follow all the avenues the Adventists have gone to find support for their views is both for my readers and myself too tiresome. I shall therefore make the synopsis as short as possible.

There is no doubt that the third verse applies to the Jews when the vision was being fulfilled, but it may also be applied to the second coming of Jesus, for such references are repeated.

Antiochus sent his general with 22,000 men to Jerusalem B. C. 167 with order to kill every Jew. Many escaped his anger, however. He tried with flatteries to persuade many to apostate. "But the people that do know their God shall be strong." (Dan. 11:32.) "And they that understand among the people shall instruct many." (Verse 33.) Judas Maccabeus with his army with which he recaptured Jerusalem instructed many during the time Antiochus raged against the Jews. They that had understanding taught them righteousness, exhorted them under all circumstances to obey God, and not allow

anything to seduce them to apostacy which happened with many of them during this time.

When the vision was fulfilled, and Antiochus was dead, then these shone as stars who had during this critical period of six years instructed many to righteousness, recaptured the holy city, and restored the true worship of Jehovah.

"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" (verse 4).

Daniel is exhorted to seal the book to the time of the end. The Adventists say that this time of the end is the same as in Daniel's eight chapter. That is absolutely correct. The end of the vision as well as that of the time was the 2,300 evenings and mornings (Dan. 8:14, 26), which is clearly demonstrated in our exposition of Dan. eighth chapter, and which ended B. C. 164 or 163 when Antiochus died and justice was done the sanctuary through the restoration of divine service.

"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one of them said to the man clothed in linen and who stood upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (verses 5-7).

To the question, "How long shall it be to the end of these wonders?" the answer is, "It shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Times is

plural, meaning two years. The whole time, three and a half years. The Adventists say that this is prophetic time, i. e. every year of 360 days is so many years. 360 times three are 1,080 years, plus a half time (180 years), total 1,260 years. This calculation is not correct according to the chronology in Daniel's book. One time in his book is everywhere one year. Nebuchadnezzar was in the wilderness seven times, seven years. If now one time in Dan. 4:20 is a year, how can it then in 12:7 be 360 years?

Let the laws of the English language designate one year with the term a time. The reader goes to France seven times, seven ordinary years. Afterwards you go to Russia three and a half times, but here it means 1,260 years. Is there any sense in this way of speaking? But that is the way the Adventists have to reason in order to make all ends meet.

In one place it means a year, in another it means 360 years. If it is prophetic time in Dan. 12:7, it is also prophetic time in Dan. 4:20. Seven times, prophetic time, are seven times 360, making 2,520 years.

Nebuchadnezzar could not have been in the wilderness that long. His hairs were grown like eagles' feathers, and his nails like birds claws in seven years. (Dan. 4:30.) Let us suppose that an eagle's feather is three feet, then his hair was three feet in seven years. Therefore if the growth was uniform it would be 1,080 feet in that time. His hair and beard had been so long that he had tangled himself up among the trees. The chronology in our English Bibles is the same as that of former times. A time corresponds to a year, a day to a year, a day of an evening and a morning was twenty-four hours; a week seven years, a week of evenings and mornings an astronomical week of one hundred and sixty-eight hours. Such time as the Adventists speak of does not exist. They say that you must judge from the context what is best

suited for your theory, i. e. so that the message will hang together, that's all.

"At the end of twelve months he walked in the palace of the kingdom of Babylon." (Dan. 4:29.) Why not say that this also is prophetic time, viz., 360 years? He is becoming too old already.

"In those days I Daniel was mourning three full weeks." (Dan. 10:2.) As twelve months are a year, so three weeks are twenty-one days. If it was prophetic time, Daniel had not had any "pleasant bread" for twenty-one years. "But the prince of the kingdom of Persia withstood me one and twenty days." (Dan. 10:13.)

If the translators had used the expression evenings and mornings where months, weeks and days are meant, many mistakes had been precluded.

When astronomical days of twenty-four hours are meant they have made it so plain that we should understand them literally. But in Dan. 8:14 they have in some translations rendered it evenings and mornings. 2,300 evenings and mornings are six years, four months and twenty days.

Daniel should seal the writing to the time of the end. (Verse 4.) "After a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (verse 7). This time is three and a half ordinary years. The first time Antiochus was in Jerusalem (B. C. 170) he murdered 80,000 Jews, burnt a part of the city and brought the most valuable things with him to Syria. Their power was not crushed, for the remaining part of the Jews continued to exercise political power and supported the temple service. But in B. C. 167, when he had sent Apollonius there, all their power was broken, morning and evening sacrifices were abolished. Antiochus gave an order that all his subjects should worship his god, and he who

disobeyed this command should be put to death. On the same place where the Lord's altar had been standing Antiochus built a fortress for his idol. This idol is called in the Bible the abomination of desolation and was put up in the year 145 on the fifteenth day, in the ninth month. (1 Macc. 1:57.) This was Syrian time. They counted their time from B. C. 312. We must subtract 145 from 312 to get our time, which is B. C. 167. Dr. Farrar says that Antiochus was in Jerusalem in June, B. C. 167. The sacrifice was cast down, but it required the time from June to December, which was their ninth month, to build the fortress for their idol. Then the abomination of desolation stood in the holy place, and Jesus predicts in Matth. 24:15 that similar abominations should be repeated at the destruction of Jerusalem, A. D. 70.

When Apollonius made his attack upon the city on a Sabbath day, Judas Maccabeus and his nine brothers escaped. (2 Macc. 5:27.)

Not long after this the king sent an old man of Antioch that he should force the Jews to fall away from the law of their fathers and keep God's law no longer. (2 Macc. 6:1.) They put up his idol in several places, and in December 15, B. C. 167, it was placed in Jerusalem. Woe to him who dared to worship any other god if he fell in the hands of the king! By studying the books of the Maccabees the reader will obtain a clear view of the conditions. Here is the man who cast down holidays and laws.

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 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." (Dan. -2:8-10.)

From the time Daniel had the vision and to the time of the end was a period of more than 350 years. It was a trying time for the Jews who did not deny their God. They were purified, made white, and tried. They were said to have understanding who did understand the vision.

The Adventists imagine that they are the wise people who understand the vision, though they are as ignorant of its true meaning as I am of the Chinese language. Knowledge should increase at the time of the end. The Adventists have published a book, showing how many inventions have been made these last years and that these apply to the prophecy in question. That our times have witnessed a marvelous growth in this respect no one can deny; but it is only the knowledge of the vision which should increase, and it was great also at the time, although it has been obscured in latter years. All we need to understand is that the time of the end is where the vision is fulfilled. Then we can proceed correctly and understand that the time had reference to the Jews before Christ, and not 2,000 years after Christ.

In the third year of Cyrus Daniel had a vision. The angel said to Daniel, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." (Dan. 10:14.) This vision also speaks of wars. Persia and Greece are the leading nations. (Verse 20.) The angel says, "And there is none that holdeth with me in these things, but Michael, your prince." The vision referred to "thy people" (Daniel's people, the Jews), in many days to come. When the vision was being fulfilled in the future and these days were when Persia and Greece had a national existence, a person must be blind if he tries to show that these things were fulfilled after A. D. 1798 and is warning his members for Satan when one is endeavoring by God's

grace and true knowledge to show them that they are on a wrong track.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. 12:11, 12.)

The sanctuary should be cleansed after the 2,300 days. (Dan. 8:14.) This happened on December 25, B. C. 167, when the first sacrifice was offered since the sacrificial service had been turned down for three and a half years.

If we count backward from December 25, B. C. 164, to December 25, B. C. 167, we get three years; counting six months from December 25, 167, to June 25, 167, we come to the month of June. This corresponds with history and the Books of the Maccabees and Dan. 12:7. But verse twelve has it 1,290 days. Three and a half years are 1,260 days, or thirty days less than 1,290. Verses seven and twelve contradict one another if we do not find out the real meaning. The Jewish year is 360 days. But the astronomical year is 365 days, five hours, forty-eight minutes, and forty-eight seconds. This causes an extra month every fifth year. When the angel expressed the time in years it was three and a half years. But when there was a question of exact days he says 1,290, just thirty days more, as an extra month was added to the year. Our leap year is an illustration of this additional month. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (verse 12). 1,290 days are forty-five less than 1,335. Antiochus had determined to put to death every man in Palestine, and to send another class of people to inhabit the same. Although the Jews were victorious in the battles against the king, capturing Jerusalem and other points, they were not happy or secure before forty-five days

later, and why? Yes, Antiochus died. The Jews had had a terrible experience during these six and a half years. But blessed was he who persevered in his faith. Their joy was great when they gathered in the holy place again. The blessing was considerably greater when they heard that he who had murdered so many, sold their wives and children, cast down their sanctuary, abolished the evening and morning sacrifices, was dead at last; it was a time of general rejoicing among the Jews. The death of Antiochus occurred in February, B. C. 163. The majority of the historians say that Antiochus died in B. C. 164, probably because it occurred so early in the year 163.

Finally the angel says to Daniel, "But go thou away till the end be: for thou shalt rest, and stand in thy lot at the end of days" (verse 13).

The strongest support for the doctrine of Christ's return was the 2,300 days, Mrs. White says. This time of the end was when she saw Jesus riding in a flaming carriage within the veil, becoming our high priest then, although the holy scriptures teach us that he became that since he had gained for us everlasting salvation. When Jesus began his mediatorial office in 1844 the investigative judgment also commenced. This is their most important doctrine.

Uriah Smith says in "Daniel and Revelation" (page 394), "How did Daniel at that time stand in his lot? Answer: In the person of his advocate, our great high priest, as he presents the cases of the righteous for acceptance to his Father. And when Daniel's case comes up for examination, he is found righteous, stands in his lot, is assigned a place in the heavenly Canaan."

A person who does not know the truth will have to use all kinds of speculations to make out his case.

It is said that Daniel should arise. But he did not arise

1844, even if the 2,300 days had ended then. Jesus began to cleanse the sanctuary in A. D. 1844, according to the Adventists. It was the same sanctuary which was to be cleansed after the 2,300 days that was cast down at this time. Who had cast down or defiled the heavenly sanctuary? The best advice I can give you, Adventists, is to cleanse your own prophecies. God is abundantly able to take care of his sanctuary in heaven and keep it pure.

Although Daniel was a holy and good man he will have to wait for his resurrection till the time when all other worthy ones are going to rise at the first resurrection. If the end of the days had any reference to the 2,300 days, this verse would come in conflict with the second coming of Christ everywhere.

In our study of Daniel's twelfth chapter we have found the following facts:

1. That the time of the end is the same time that is spoken of in Daniel's eighth chapter and is the guiding star.

2. That the time when Michael should stand up (verse 1) was when Antiochus Epiphanes came to his end, B. C. 163.

3. That Michael is a fighting angel, one of the foremost princes. Not the chief. (Dan. 10:13.)

4. When the angel spoke to Daniel he said "thy people." The people of Daniel were the Jews, and cannot be applied to the believers at the second coming of Christ.

5. That the time of the end is where the vision is fulfilled, and that the vision began to be fulfilled in the Medo-Persian empire and ended with the 2,300 days in B. C. 164, when the sanctuary was cleansed by restoration of sacrifices and temple service in Jerusalem, which had been cast down for three and a half years.

6. That the vision occupied a period of 374 years from B. C. 538 to 164, and not from A. D. 1798 to 1844, a period of forty-six years.

7. That the vision did not end in 1844, that Jesus did not commence his mediatorial office then, neither did Daniel stand in his lot at that time by being assigned a place in the heavenly Canaan. Daniel will have his part at the glorious appearing of our Lord, when all the faithful shall receive their reward.

It is very easy to see that Daniel's twelfth chapter was fulfilled, when the vision was fulfilled, that it was during the time of the Jews, and that the vision did not extend beyond B. C. 164, when the temple was cleansed and Antiochus Epiphanes died.

As it has been proved that the first verse refers to the last verse of the eleventh chapter, and that the whole twelfth chapter is dealing with the Jews, it is reasonable to infer that the second verse also belongs to the same period and the same people, though it is very difficult to understand in its present form. I will nevertheless say what I believe in regard to this difficult passage. But please note that this is only what I believe, without pretending to know with certainty. If the dust of the earth here may be taken in a figurative sense, it can be taken as indicating the spiritual condition of the Jews when the persecution broke out against them. They were sleeping in their sins in the dust, in their worldly cares, but now they woke up. Some rallied to the Lord's side and fought for the principles of righteousness. These awoke to everlasting life. Others fell victims to the abominations of Antiochus, those awoke to shame and everlasting contempt. The verse may have a double meaning. Anyone can make mistakes in his efforts to interpret this difficult chapter. Many translators and learned commentators have given it up in despair, but I hope the reader has received some help or suggestions from perusing the views I have aimed to bring forth.

CHAPTER VII.

The Seventy Weeks in Dan. 9: 24-27

A week in Daniel's chronology was seven years. Seventy weeks are accordingly four hundred and ninety years. When did this period begin and when did it end? Who is the Messiah who was put to death after the sixty-two weeks? And who is the prince who sent his people to destroy the city of Jerusalem and the sanctuary, and caused the sacrifice and the oblation to cease for a half week (three and a half years)?

The seventy weeks offer few difficulties for the one who has studied and understands Daniel's 8th, 11th, and 12th chapters.

A week in Daniel's chronology is seven years. All the commentaries I have consulted are agreed that seventy weeks stand for a period of 490 years, which is correct.

Since Daniel had been in the captivity sixty-eight years he found in the prophet Jeremiah that the time for their captivity was to last seventy years. (Dan. 9:2.) Then he went to the Lord in prayer. His prayer can be read in the ninth chapter from verse 4 to 19. In verses 16 and 17 the petition is found that Daniel lay before God, that he should have mercy upon the people, upon the city, and upon the sanctuary, for his name's sake. While he was praying the angel Gabriel came to him saying, "At the beginning of thy supplications the commandment came forth, and I am come to shew thee: for thou art greatly beloved: therefore understand the matter, and consider the vision" (verse 23).

The Adventists assert both in speech and writing that

Daniel prayed for and received an explanation of the vision which he had had in the eighth chapter. But Daniel did not ask for an explanation of the vision in the eighth chapter. It is not true. They think so because the angel said that seventy weeks are cut off, and say that there is no other time to cut off time from than the 2,300 evenings and mornings. (Dan. 8:14.) The 2,300 days are a certain measure and the seventy weeks are another measure. No one can cut anything off from a measure, as it is a measure by which one is measuring, and that must not be shortened. There is no other line from which to cut off time than the only line which is caused by the revolution of the earth around the sun and around its axis. Both of the above mentioned periods shall be cut off from the general time. Here they have themselves destroyed their prophetic message though they do not know it.

It is of small importance to know when Daniel had the vision. The vision itself and when it was fulfilled interests us more.

The interpretation which the Adventists give of the seventy weeks or 490 years is briefly this. The 2,300 days and the 490 years begin both B. C. 457, and that the 490 years must be cut off from the 2,300 evenings and mornings. Both these numbers are a measure and must not be shortened.

Here are two legs upon which their doctrine rests. The number 2,300, which they say shall begin in the year B. C. 457 and the 490 years must begin simultaneously. The angel has shown us in Daniel's eighth chapter, that the 2,300 evenings and mornings shall come after B. C. 176; the Adventists have gone back nearly 300 years beyond that date. Here one of the legs is pushed away by the word of the Lord. We are soon going to take away the other crutch, upon which they rest their opinions when they say that the 490 years begin in B. C. 457.

WHAT IS POSSIBLE AND WHAT IMPOSSIBLE CONCERNING THE SEVENTY WEEKS, FOUR HUNDRED AND NINETY YEARS?

The words of the angel to Daniel are these, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (verse 24).

The 490 years must be cut off from the time arising from the revolution of the earth around the sun and its axis. You may just as well tell a scientist that a crooked line is the shortest distance between two points, as to say that you can cut off a certain measure from any other line than the common astronomical time.

If this be so, then the 490 years must be cut off from the time arising from the revolution of the earth around its axis and around the sun.

The important question next is, "Where shall the 490 years begin or end?" If we find out where they begin, we count so many years forward, and vice versa.

One thing shall be fulfilled in the beginning of the 490 years: The commandment to restore and build Jerusalem is going forth then. (Dan. 9: 25.) And six things shall be fulfilled at the end of this period:

1. A limit shall be set for the transgression.
2. Sins will have an end.
3. Reconciliation made for iniquity.
4. Everlasting righteousness brought forth.
5. The vision of prophecy sealed.
6. The Most Holy be anointed.

When did now these seventy weeks, the 490 years, begin

at the beginning of which the commandment of the restoration of Jerusalem went forth and at the close of which these above six events took place? This is the scope of our study.

If the reader wishes to have a thorough understanding of the subject let him study diagram No. 5.

Those who have written on this subject have begun their calculations at various times: B. C. 536, 519, 457, 454 and 444.

The Adventists say that it is "one" message, thereby meaning that the beginning can be anywhere between B. C. 536 and 444. There is a difference of 92 years between 536 and 444. The word of the Lord says that the seventy weeks shall begin at the time the commandment of the restoration of Jerusalem went forth, not from those "times." The time of the angel cannot be counted from more than one starting point. Therefore only one can be right of those who have started from five various points.

The yardstick is the 490 years which shall be laid alongside the general time upon which all time is computed.

In the 25th verse we read of a Messiah, an anointed prince. It has been thought from the days of Martin Luther that he was Christ. The translators of the Bible are probably responsible for this mistake. The latter translations have corrected the previous misunderstanding.

AN ILLUSTRATION TO HELP US UNDERSTAND THE SUBJECT

Let us suppose that the government in Washington decided in 1887 to build a new Custom house in New York city. The house shall be erected between 1897 and 1913, a period of sixteen years. The president who was inaugurated in 1897 should see to it that the foundation was laid. Wm. McKinley became president that year. He issued an order that the foundation should be laid. Theodore Roosevelt, his successor, had

to continue the work according to the decision of 1887. Wm. Taft succeeded Roosevelt. The decision of the government was that the president whose term expired 1913, should have finished the house.

The house was built and finished by the order of Presidents William McKinley, Theodore Roosevelt and William H. Taft.

Here is the question that gives us the solution of the whole matter:

Is it possible that President Taft, who was elected 1909 and who was to finish the work, could make an order to lay the foundation of the house twelve years before he became president?

We say that it is absolutely impossible. If we admit the order was given after McKinley then we exclude him and the government.

The Persian king Cyrus gave permission to the Jews, B. C. 536, to return to Jerusalem in order to build the temple and the city. If we count the 490 years from B. C. 536 they end in B. C. 46 and Messiah is excluded. If the 490 years begin B. C. 536 the six events mentioned before should happen in the year B. C. 46 viz. a limit should be set for the transgression, sins should have an end, reconciliation being made for iniquity, everlasting righteousness brought forth, the vision of prophecy was sealed and the Most Holy anointed. (Verse 24.) Nothing of the kind can be proved to have taken place in B. C. 46. We must not, therefore, begin the 490 years in B. C. 536.

Was nothing accomplished then by Cyrus, some one asks. Yes, they began building up the desolate city and laid the foundation to the temple. But then they were forbidden to proceed with this work in 534 and no progress was made till the second year of King Darius, B. C. 519, a period of fifteen years.

If we count the 490 years from 519 we are brought down to B. C. 29, and Messiah is left out again.

The third starting point, the one the Adventists adhere to, is B. C. 457 in the seventh year of the Persian King Artaxerxes I, according to Ezra's seventh chapter. But to the humiliation of the Adventists and their manner of reading the Bible there is not one word in Ezra's seventh chapter saying that Ezra received any commandment in B. C. 457 to build either city or temple. This is the second leg upon which the Adventist doctrine rests. A veritable falsehood. Ezra was ordered to go to Jerusalem in religious affairs, as to beautify the temple and its service and teach the law to the people. For this purpose he received an escort of priests, and Levites, and singers, and porters, and Nethinim. Was he sent to build? There is not a word to that effect in Ezra's seventh chapter. Let the Adventists sit down and study their lesson again. It is stated in Ezra 7: 14 that he was sent by the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of God, which was in his hand.

On the 2:d of February, 1912, I offered through the "Chicago Record-Herald" to the first Adventist, who could show me in what verse of Ezra's 7th chapter it is written that Ezra received a commandment to build Jerusalem, a ticket to the Olympian Games in Stockholm. Other papers copied this offer. At the same time I wrote to several Adventist papers in the country asking them to show me the verse in Ezra's 7th chapter which says that Ezra was ordered to build up Jerusalem in B. C. 457. Some were foolish enough to refer to the old falsehood that it is recorded in Ezra 7: 8. Let us read this passage then, "And he came to Jerusalem in the fifth month, which was in the seventh year of the king." Can any one come to the conclusion from reading this that Ezra should build up Jerusalem? We know that Ezra came to Jerusalem

B. C. 457. The seventy weeks must be counted from the time the word went forth to build Jerusalem according to the words of the angel. But there is a vast difference between coming to a city and building up a city.

The Seventh-day Adventists publish a paper in Washington, D. C., called "The Review and Herald." This paper had a long article in the issue of February 22, 1912, with reference to my promise in the Chicago papers. The writer, W. W. Prescott, said that the 2,300 evenings and mornings in Dan. 8: 14 are years, and that those as well as the seventy weeks must begin B. C. 457. That was the whole content of his argument. If I had believed him blindly without knowledge whether it is so or not, I had, of course, been a good Adventist, but now I am considered a satanic adversary, who is not willing to believe the truth. It is easy to make assertions when one is not compelled to prove the statements.

I wrote to Mr. Prescott asking him to show upon what ground he said that the 2,300 days and the seventy weeks commenced at B. C. 457. He referred me to their various publications where the subject is clearly stated. But I am only too well acquainted with their fantastic literature.

The only one, who has given a correct answer to my question regarding the alleged commandment in Ezra, that he should build up Jerusalem, is the assistant editor of the above publication, Mr. C. M. Snow. He writes, "There is no commandment in Ezra seventh chapter in so many words, that he should build up Jerusalem." Then he adds that the commandment takes in the temple also, and if the years do not begin there, there will be a missing link in the great prophecy.

The whole prophetic folly by which they have deluded more than 100,000 people rests therefore on the assertion that Artaxerxes commanded Ezra in B. C. 457 to build up Jerusalem. If they cannot prove the statement they have for

seventy years been deluded and have led many people astray. My question is what is written in Ezra's seventh chapter and not in the Adventist books where they think all the treasures of wisdom are hidden.

An Adventist woman who had heard me lecture on this subject came to my home and asked me to get a Bible so that she could read herself in Ezra seventh, and see if Jerusalem should be built up at that time. Having read through the chapter she said, "It is not there, and let him be right who is right." This was from a woman. If it had been one of their preachers he had, no doubt, found some way out of the dilemma by falsifying the plainest facts; for it must be there, otherwise our whole blessed doctrine crumbles to dust, and think of what shame that would be for our wonderful prophetess and for "the present truth!"

One of their preachers who found that the doctrine of Jesus becoming our high priest first in 1844 was false left them, because he saw that their system was tottering on that mistake alone. He said to me that he really had believed that the word concerning the building up Jerusalem had gone forth in B. C. 457; but he admits now that no one can go against my exposition who is not totally blind.

Another Swedish preacher, Henry Johnson, has published six maps on the prophecies. I sent for them and am prepared to say that their typographical make-up is beautiful but their contents are erroneous from beginning to end, because the foundation is wrong, though he does not understand how terribly weak it is.

He begins with the 2,300 evenings and mornings and the seventy weeks, counting them from B. C. 457, when according to Ezra 7: 7 the commandment went forth that the City of Jerusalem should be restored. "And there went up some of the children of Israel, and of the priests, and the Levites, and

the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king." Is there anything said in this verse about building?

The people mentioned were set apart for the temple service. If they had come to build up a ruined city, the verse had read something like this: "Architects, contractors, carpenters, builders, brickmasons, stonecutters, ironworkers, copper- and tinsmiths, hodcarriers" etc.

We ask Henry Johnson to examine Ezra 7: 7 a little more closely. If you have held such opinions heretofore, God may have pity on you on account of the times of ignorance, but do not sell any more of those maps, for they are incorrect and misleading from beginning to end. Do not despise a word of admonition. We wish you only well.

When a person does not understand the starting point, even if it looks good at first sight, the whole argument will be false.

Two persons received respectively 15/16 of 208 dollars and 9/13 of 221 dollars. To this sum are added seventy-five dollars. Before they were allowed to divide the rest between themselves they had to pay a bill of 188 dollars. How much did each one receive?

One should think that 15/16 of 208 are sixty-eight dollars and 9/13 of 221 are fifty-five dollars. Total 123 dollars, plus seventy-five dollars equals 198 dollars. The bill should first be paid which is 188 dollars, leaving a balance of ten dollars. These ten dollars shall now be divided between the two men and therefore they get five dollars each.

If we add seventy-five dollars to 123 dollars, does that not make 198? Do you see how it agrees with facts? If we pay our bill of 188 dollars, are there not ten dollars left? This is true. If we divide equally the ten dollars between two persons, everyone knows that each gets five dollars.

This is the whole truth and he who cannot see this is incapable of reasoning. We are the only Church of Christ who has a prophetess and she has proved by her visions that we have the truth. "Believe your prophets," says the word of God, "and you shall succeed." As many as can see the truth in our calculations, please raise your hand. Nearly all with the exception of Nyman and some others who have left the truth do not believe their calculations raise one hand. We warn you against Nyman and others who say that they have figured out the numbers and found that we are wrong from beginning to end. Do not listen to them, they are the agents of the Devil and we should have nothing to do with them. They are under the severe judgment of God, because they want to destroy the firm prophetical word. If there come any circulars to you, don't read them; throw them into the stove! He who has read our writings knows how well everything harmonizes. It was ten dollars at last which should be divided between the two persons, and when they received this money they felt satisfied and said it was right, and you may be sure that God does not bless any heresy.

This is another application that is damaging to their doctrines.

The two persons who received five dollars each could probably use the four rules of arithmetic, but they did not understand multiplication of fractions; therefore, they believed without knowledge that their calculation was correct.

But just what they did not know was the cause of their mistake, namely 15/16 of 208 and 9/13 of 221. 15/16 of 208 is not 68. Divide 208 by 16 and the quotient is 13. When 1/13 of 208 is 13, how much is 15/16. It must be 15 times 13 which equals 195 and not 68. How much is 9/13 of 221? Divide 221 by 13 and the quotient is 17. When 1/13 of 221 equals 17, then 9/13 must be 9 times 17, or 153,

and not 55. 195 plus 153 equals 348; plus 75 equals 423 dollars. The bill of 188 dollars must now be subtracted from 423 dollars and we get a difference of 235 dollars, which shall be divided between the two persons, leaving an amount of 117 dollars and 50 cents to each.

So it is with the message of the Adventists and Henry Johnson's prophetical charts. When one is using Ezra's 7: 7 as a starting point for a prophecy, and says that a commandment went forth to build up Jerusalem, the foundation of such a prophecy is false, yes a falsehood, no matter how strong faith you have in your doctrines.

When the Adventists happen to see that it is not written in Ezra 7: 7 that a commandment went forth to build up Jerusalem, they say that the temple, as well as the city, are included in the message, and that Ezra built the temple. We ask, where is it written?

The temple was dedicated in the sixth year of the King Darius. Darius became king of Persia B. C. 521. The sixth year of his reign was B. C. 515. (Ezra 6: 15.)

Ezra came to Jerusalem B. C. 457, and issued an order to build the temple which was dedicated in 515, just fifty-eight years before Ezra came there.

Is there any reason in assertions like these? People ought to be ashamed to call such nonsense "the present truth;" it is in fact a seventy year old error upon which your whole system is based.

"Tidens Tecken och Sions Väktare" (The Signs of the Times and Zion's Watchman) is the official organ of the Swedish Seventh-day Adventists. In its number for July 23, 1912, there was an article under the heading, "The Sanctuary," translated from the American paper, "The Signs." The article begins like this, "The order that was issued by the

Persian king to restore and rebuild Jerusalem with its temple may be found in the seventh chapter of Ezra."

Is it possible that Ezra could issue an order to restore the temple in B. C. 457, when it was dedicated 515, or fifty-eight years before Ezra arrived at Jerusalem?

On this point rests their prophetic message. They must distort the facts in order to retain their pet hobby.

Adventist leaders, will you admit that you have sent out a falsehood to your ignorant people who don't know history but believe blindly what they read in the papers? If you are honest and sincere, recall this falsehood. Your message truly falls to the ground; but it is better than deceiving people, and at last to stand with shame before the face of God.

If an Adventist dies believing in their message, then he dies in the faith of "the present truth." But in reality he dies believing in the error that came up in 1844. If he has lived a righteous life we don't believe by any means that he is lost, but their death notices would read a great deal better, if they could say that he died in the faith in Christ and not in such follies.

Ezra beautified the house of God and improved the temple service. But there is a vast difference between building a new temple or beautifying an old one that was built fifty-eight years previously!

There is not a trace in Ezra's seventh chapter of any people that Ezra brought with him for building purposes, neither that he had with him a cent for the building; he did not buy as much as a brick nor a foot of lumber; not that he filled a crevice in the wall nor that he hung a door on the hinges before thirteen years afterwards. (Neh. 2: 1.)

The Adventists have fortunately no patent on the reading of Ezra's book; there are still many people who can read this chapter correctly.

Pastor C. T. Russell believes that a message went forth B. C. 454, but that is equally wrong.

We have now reached the fifth and last starting point, which some think is the right one, counting the days and weeks from the twentieth year of Artaxerxes in B. C. 444. The year B. C. 444 and A. D. 46 are supposed to comprise the seventy weeks, 490 years. But as the end of the period is as late as forty-six Messiah is excluded again. I heard a D. D. in the Moody Bible Institute in Chicago lecture on this subject. He said that Messiah (the anointed one) who was killed after the sixty-nine weeks, was Christ.

If we deduct one week (seven years) from A. D. 46, we get the year A. D. 39, as the year when Christ died. This is erroneous, as Jesus was not fully thirty-four years at his death.

Professor J. G. Princell has published a book on the history of Israel. He makes the seventy weeks begin at B. C. 444. Pointing out that Christ was four years old at the year one of the Christian era, which is probable, he makes another mistake here. While he goes back with the four years between Christ's birth and the year A. D. 1, the sixty-nine weeks are also brought back from the year A. D. 39 to 35. Then he begins counting from the year B. C. 4. This cannot be done, because the earth cannot go back four years and again return to its course.

Owing to several discrepancies in the translations of this passage it has been difficult to understand correctly. Dr. Martin Luther, Dr. H. M. Melin, Dr. Adam Clarke, Per Fjellstedt, Missionary Franzon and many others have, in my opinion, failed to bring out the clear and correct meaning. They have given their opinions and the case has been settled. The Adventists and Pastor C. T. Russell have used those views as a foundation for their doctrines. They have allowed the seventy weeks to begin at times without any correspondence

in the Bible or history. The city was rebuilt B. C. 444 by Nehemiah. One can understand why so many have let the seventy weeks commence there, when they have not thoroughly studied the eighth chapter, the very foundation of the ninth chapter.

Some people have wondered if I am really sane who has dared to criticise both doctors of divinity and professors, widely known both for piety and learning. But wise men can also make mistakes. I have studied these prophecies carefully, and while I cannot boast of profound learning, I think I have discovered the thread which goes through the whole system of Daniel's prophecies. But you cannot do it while you are drinking your morning coffee. It takes time.

As a working man who has to labor daily for the support of his family, I have used my leisure hours, sometimes past midnight, and studied hard after my dear ones have retired and resting soundly. The blessing of God has been my sweet reward and supported my physical strength.

A minister who is occupied with other studies and the multifarious duties of his calling has hardly time enough to sit down and study these things carefully. I am therefore glad if the result of my efforts in this direction can be of any service and give you any suggestions in this interesting field of research.

"And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." (Ezra 6: 14.) The commandment to build Jerusalem must not be counted from Artaxerxes, for he was the fourth in the order and should finish the work. If we count the order from him, God, Cyrus and Darius are excluded. In my illustration of the building of the Custom house, that was to be built by the government, McKinley, Roosevelt and Taft. Taft was the last one who was to complete the work, there-

fore the building could not commence during his administration, as the other three would then be excluded. In this place most of the commentators have failed, because they have assumed that Jesus was the anointed prince (Messiah) referred to in the ninth chapter.

Let us now see what God himself has to say concerning Cyrus and the restoration of Jerusalem, and the reader will more readily see the solution of the intricate question.

"I am the Lord, that saith of Cyrus, He is my shepherd and that shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isaiah 44: 28.)

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.

For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have summoned thee, though thou hast not known me.

I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known." (Isaiah 45: 1-5.)

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." (Isaiah 45: 13.)

From the foregoing passages we learn that it was Cyrus,

who should restore the city, lay the foundation of the temple and set the captives free.

Next to God it is Cyrus who shall give out the order to build up Jerusalem. When the 490 years shall begin at the time the commandment went forth to restore Jerusalem, and God himself has said, that Cyrus should issue the commandment, the seventy weeks (490 years) cannot begin after Cyrus, but must begin either before or during his time. If now Christ is the anointed prince (Messiah) in Dan. 9: 25, which a great number have believed, we cannot exclude him, but Cyrus will be excluded; for 490 years from Cyrus' reign (B. C. 536) brings us to B. C. 46. One of these two will then have to be excluded, either Cyrus or the anointed prince (Messiah). If we exclude Cyrus then the Lord himself becomes a deceiver through the statements of Isaiah, Jeremiah, Ezra and 2 Chron.

Most writers on this subject whom I have consulted have thought that Christ is the anointed prince in Dan. 9: 25. They have therefore been forced to exclude Cyrus and let the words of the restoration of Jerusalem begin at several times, the latest in B. C. 444, ninety-two years from Cyrus (536) and eighty-five after his death. Cyrus died in B. C. 529.

As we cannot exclude Cyrus from the period covered by the seventy weeks because God himself would then be a deceiver, we must try to find out whether the Messiah, that is the anointed prince, in the ninth chapter is Christ or if the title is applied to someone else. We are soon going to show that the anointed prince is not Christ, and that the mistake in so many calculations can be traced back to this verse.

Before going any farther in our discussion I wish to say that the commandment of the restoration of Jerusalem cannot be dated from Cyrus, B. C. 536, Darius 519, Artaxerxes 457, 454, or 444. It shall not start from any of the five above men-

tioned points. The angel could not begin from more than one of them, and then he must begin with Cyrus 536, but in such a case the six events at the close of the period happen B. C. 46. But as it cannot be proved that a single of these events happened then, it must be wrong to begin with Cyrus B. C. 536.

I will now use another illustration throwing light upon the truth we are seeking. (See diagram No. 5.)

A king wishes to notify his whole artillery that it shall take part in a maneuvre a certain day. Does the king personally give to every soldier his order? No. He sends the order to the general master of the ordnance. He sends the order to the commanding general in each military district. Does the latter communicate the order directly to each soldier? No. He sends it to the chief of each regiment in his district. Does the chief communicate directly with the soldiers? No. He sends it to each battery and company officer? Do these officers come in contact with the individual privates? No. He sends for his adjutant, and if there are several batteries and companies located in one place, they have a common division adjutant who reads the order to the various battery- and company adjutants in that place. These officers take down the order in the journal. The soldiers are called together and while they stand in "attention" the adjutants read the order to the soldiers. Whose order is it, or from whom did it emanate? If a certain period shall be calculated from the time the order was issued, that period must be counted from the time the order was sent by the king, all the others through whose hands the order went are only instruments in the hands of the king.

If we count the order from the various regiment chiefs the king and all the other officers are excluded. We cannot count the order from the battery adjutant who read it before

the soldiers. The order must be dated from the king himself. The seventy weeks shall be dated from the time the order went forth. If we begin these weeks from the time of Artaxerxes, we exclude God, Cyrus and Darius. In the same way it was impossible for President Taft, who was to complete the Custom house, to give out the order of its building twelve years before he became president.

"And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." (Ezra 6: 14.)

Here is another important item that must be correctly understood. Were the seventy weeks going to begin when the commandment was given that Jerusalem should be rebuilt, or shall they be counted from the year the building actually began? A society decides this year (1913) that a Home for Old People shall be erected, and that the work shall begin 1920. The contractor cannot begin the work before he is ordered to do it. The order precedes the building. On this point several have made a mistake. Let us suppose that Cyrus was the first builder. From whom did he get the order? We find the answer in God's word: "Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up" . . . (2 Chron. 36: 22, 23; Ezra 1: 1.)

Cyrus found first though the prophecies of Isaiah that the Lord had said that he (Cyrus) was to build up the holy city and get the captives in liberty. There is good authority for the opinion that this prophecy was given 210 years before Cyrus occupied the throne. 210 added to 536 makes B. C. 746. Isaiah prophesied between 759-698, a period of sixty-one years. This agrees with the Lord's words, saying that he had girded him and surnamed him Cyrus, though he did not know God.

The Adventists assert that Cyrus did nothing to the city, but turned all his attention to the temple. Some time ago I asked one of their professors to show me where it is written in Ezra's seventh chapter that any message was issued in B. C. 457, to build up Jerusalem. His answer was, "If it is not in the seventh it is in the sixth chapter." The sixth chapter relates that it was done, but not that Ezra issued any order to have it done; and what becomes then of the anointed prince? "The message must be dated from the time the commandment went forth to build the city, but Cyrus gave order only concerning the temple," he said. I asked him to let me have the Bible he held in his hand; but then he rose from his seat and said he was no schoolboy and walked behind the curtain in his tent. There were two other persons in the tent. I took the Bible lying on the table and read Ezra 4: 12, "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations." Then I went out in the large tent where the professor was and said to him, that if Cyrus did not give an order the word of God concerning him is a falsehood and asked him to read Ezra 4: 12. He did not answer. Then I said, "You do not seem to have any more grace in your heart now than twelve years ago when you spat on the Baptist church in Worcester, Mass., calling it a harlot." "That's not true," he said. I answered, "I walked on your left hand side and heard it; but I would never use such vulgar language as that." Then I left the tent.

A FALSE EXPLANATION OF THE ANOINTED PRINCE SPOKEN OF IN DAN. 9: 24-27.

"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the

anointed one, the prince, shall be seven weeks, and three score and two weeks: it shall be built again, with street and moat, even in troublous time." (Verse 25, Am. Revised Version.)

The seven weeks and the sixty-two weeks are placed in juxtaposition; wherefore, it is easy to make the mistake of bringing forth the anointed prince first after the sixty-two weeks have elapsed. But we have reason to expect that something is going to take place at the end of the first seven weeks, before the sixty-two weeks commence; if not, why are the sixty-nine weeks mentioned in one connection?

In later versions the seven weeks and the sixty-two are so clearly set apart that no misunderstanding needs to exist to him who dares to use his brain. But though the Adventists see this distinction between the two periods, they cannot grasp that their ill-conceived doctrines are shipwrecked on this rock. This was the reason S. Mortenson wanted to exclude modern versions of the Bible, if we were going to have a public debate; for he understood what the consequences would be, though his people do not understand it.

From the time the commandment went forth to restore and build Jerusalem, till the Messiah (the anointed one), a prince was coming, seven weeks should pass. The general view is that Christ is the anointed one. I have asked through their papers and used the revised version to find out who is the anointed prince coming up after the seven weeks. (Verse 25.) The answer was: "It is undoubtedly Christ."

The Adventists begin the seventy weeks in B. C. 457. After seven weeks an anointed one, a prince, should come (49 years after 457), and the anointed one who is Christ is then born B. C. 408. "And after three score and two weeks shall the anointed one be cut off, and shall have nothing." (Verse 26.) Who is the prince that should be killed after the sixty-two weeks? The Adventists say, "It is Christ." A week is

seven years. Sixty-two weeks are sixty-two times seven equals 434 years. 434 from B. C. 408, when the anointed prince was born, who, as they say, is Christ, brings us down to A. D. 26. Then Christ will be 434 years old at his death.

I asked a woman who is a fullfledged Mrs. White worshipper to read these verses in the latest version of the Bible. When she had read about the anointed prince who was to come after the seven weeks, I asked her, "who is this prince?" She answered, "That is Christ." She continued to read, "And after the sixty-two weeks shall the anointed one be cut off." I asked her who she thought this anointed one to be. The answer was, "It is Christ." I said, "These sixty-two weeks stand for 434 years; then Christ was 434 years old when he died." She opened her eyes wide and said it was only I who said so, who had left the truth. It is impossible to reason with such people. But that is the kind of children Mrs. White has fostered.

Let us continue on the twenty-sixth verse, "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 even unto the end shall be war; desolations are determined." (Am. Rev. Version.)

"And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate." (Verse 27.)

"Christ is the anointed prince who died upon the cross in the midst of the seventh week," the Adventists say, and through his death he cast down the sacrifice and oblation spoken of in this verse."

If Christ is the anointed prince, the result will be the following:

Christ was born in B. C. 408. He is the anointed one who died after the sixty-two weeks, the year A. D. 26, at the age of 434 years. Though dead now he is sending people to destroy the city and the sanctuary. In the midst of the seventieth week he throws down sacrifice and oblation by dying for the second time, but now he was only thirty or thirty-four years old. Finally having died twice wrath shall be poured out upon the desolate (Christ).

This is the doctrine of Christ, the anointed prince, in Daniel's ninth chapter. A beautiful and logical interpretation!?

IS THERE ONLY ONE ANOINTED PRINCE SPOKEN OF IN DAN. 9: 24-27?

An observing reader will find in the three last verses of Daniel's ninth chapter that reference is made to three different persons.

Seven weeks, or forty-nine years, shall pass from the going forth of the commandment to restore Jerusalem until the anointed one, the prince, shall come. Here we have an anointed one, a prince, who should come after forty-nine years since the commandment had gone forth. The American Revised version has a comma after this statement in verse twenty-five. After the sixty-two weeks shall an anointed one, but not a prince, be cut off, or killed, and no one shall follow him. The anointed one is destroyed here. If he had been the same who should come after the forty-nine years, he had been 434 years from this time, sixty-two weeks. After the anointed one had been destroyed the sentence is complete and followed by a period, whereupon the twenty-sixth verse begins with an entirely new meaning.

"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" (verse 26).

Here appears another prince whose people were to destroy the city and the sanctuary. This is not the anointed prince who came after the seven weeks, neither the anointed one who was put to death after the sixty-two weeks; but this is a third prince who sent people to destroy the city and the sanctuary in Jerusalem; he himself came to his end in a flood, thereby understood a violent death.

"And he," the 27th verse begins. Which he? The reference is to the prince who should send his people to destroy the city and the sanctuary. "And he" (the pronoun, "he," refers to this prince) shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate."

This prince shall make a firm covenant with many for a week, and for a half week sacrifice and oblation should cease through him.

If the Adventists dared to use their brains and think of what they are reading, they could never get Jesus to be the third prince here.

There are three things that must fit this prince:

1. He shall send his people to destroy the city and the sanctuary in Jerusalem. No one can prove that Jesus ever sent any people for that purpose.

2. He should abolish sacrifice and oblation for a half week. The Adventists have made this application to Jesus, that he worked for three and a half years, the first half of the seventieth week; afterwards he, through his death, caused the

sacrificial system to cease; that it took Jesus three and a half years to do away with the sacrifices for ever.

There is a great difference between abolishing a thing for a half week, and when that half week is past the thing that was abolished commences again, or to take the time of a half week to abolish the thing for ever.

A superintendent for a school closes the school for half a week. When the half week is gone the school is opened again. He did not take half a week to close the school for ever.

Which one of these two opinions is correct?

For half a week is the same as during half a week. When the half week, three and one-half years, are past, the sacrifices begin again. This is the correct meaning in Dan. 9:27.

An Adventist professor who had left their communion paid me a visit one day, and when I showed him this difference, he said he had never thought of it, but knew immediately to whom the prophecy referred.

The Lord Jesus did not abolish the sacrifice for a half week, he made them to cease for ever; but this prince should cause them to cease for half a week, three and a half years. This is the correct meaning without any subterfuges or jugglery.

3. "Wrath shall be poured out upon the desolate" (verse 27). If Christ was this prince who died upon the cross and abolished the sacrifice through his death, how could then wrath or punishment come upon him, since he had died?

It is clear enough in all the Bibles I have read who this third prince is, so there is no reason why they have made such blunders. If the anointed one had been Christ here and he was cut off after the sixty-two weeks, then it cannot be he who abolished the sacrifice, for in such case he would have to die a second time. Finally when he was cut off twice a determined wrath shall be poured out upon him.

When I have pointed out these things to the Adventists and

Russellites, they have said that I explain away Christ; and even one who believes that he is a great prophet said that I did not want any Christ, etc. God knows that I am only seeking the truth, and anyone who seeks it in the right spirit shall find it. But those who are only looking for arguments to support their false visions and curious hobbies will continue to walk in darkness, nor know whither they are going.

What should take place at the end of the seventy weeks? (Verse 24.)

1. "Transgression should be finished." If we begin the seventy weeks at B. C. 457, they will end A. D. 33. Were the transgressions finished then? Not at all.

2. "An end was made to sin." How can sins be said to have an end? By putting the sinner out of existence.

All our sins were laid upon Christ, and in that way they came to an end at the end of the seventy weeks, the Adventists say. But Jesus died, according to the same authority, in the middle of the seven weeks, or three and a half years before this time.

3. "To make reconciliation for iniquity." Whose iniquity was reconciled A. D. 33 or 34? It cannot apply to Christ for he was dead before that time.

4. "To bring in everlasting righteousness." One tries to show that this righteousness is Christ. An everlasting righteousness is a principle, not a person. If the word had had reference to Christ it would have been an everlasting righteous. Christ was dead before that time.

5. "To seal up vision and prophecy." Which prophecy was sealed up in A. D. 33 or 34? The anointed prince died? No, he was dead three and a half years before.

6. "To anoint the most holy." There is nothing in all these six paragraphs that happens at the time A. D. 33 or 34.

Is there any trace in history of a most holy being anointed

in the year 33 or 34 after Christ? Was it the sanctuary ("a most holy" appears to have reference to the place in the temple bearing that name) in heaven that should be anointed, and should it be done at the death of Christ or at his ascension? We remark that the Adventists say that Jesus was born three years before the Christian era, which is correct; but then Jesus did not ascend to heaven A. D. 33 or 34, but in the year 30. But the sanctuary should not be anointed before 33—34, if the seventy weeks began B. C. 457. Christ would then have to stand waiting in heaven three and a half years before the sanctuary was anointed. Afterwards he entered upon his office as a priest in the holy place and did not become a high priest before A. D. 1844.

These six paragraphs should all be fulfilled at the end of the seventy weeks. And if the weeks began in B. C. 457 they should be fulfilled in A. D. 33 or 34. But according to this theory they were fulfilled three and a half years before, though not one of them can be applied to Christ because the starting point is wrong. No message was sent out in B. C. 457, according to Ezra 7th chapter, to restore Jerusalem; there is not a word to that effect, though the Adventists vainly make such assertion in their books and pulpits in order to bolster up a doctrine that rests upon an error. It has been pointed out long enough that it is not there; and still they persist in perverting the truth whenever the fact is held before their eyes. It is a miserable message which is built upon so weak a foundation that they must prevaricate before the people to maintain the doctrine. If they were not blind and insincere, they would immediately read Ezra 7th chapter and say that their opponents are right, it is not found there. And besides, if it was unmistakably stated in Ezra that such a commandment was given, we cannot allow the weeks to begin there, because then we would exclude God, Cyrus and Darius.

WE WILL NOW EXPLAIN THE PROPHECY IN DAN. 9:24-27 WITH BIBLICAL, HISTORICAL AND SCIENTIFIC FACTS.

Having thoroughly studied the eighth chapter of Daniel we have seen how easily the prophecy explains itself under the guidance of the angel, and we have also found that the key to the whole problem is found there. When we understand the eighth chapter there is no difficulty to find the truth about the seventy weeks.

In Dan. 9:26 we read of desolations that are determined. Who has determined that these desolations should come? The Lord God himself.

When should the people of the prince come to destroy the city and the sanctuary? (Verse 26.)

After the three score and three weeks, after the anointed one had been cut off.

When should the desolations come that were determined?

After the three score and two weeks, since the anointed one had been killed. (Verse 26.)

As it is the same prince whose people should destroy the city and the sanctuary, who should cause sacrifice and oblation to cease for three and a half years, and finally desolations were determined upon him; it is absolutely impossible to apply these things upon the Lord Jesus.

The little horn in Dan. 8:11 should take away from the prince of hosts his daily sacrifice and cast down the place of his sanctuary.

That is the same thing as we have in Dan. 9:26, 27.

In Dan. 8:12 we hear of a host that was given over through transgression.

Here is the key to our long investigation.

What does it mean to be given over?

To be left in the hands of the destroyer without protection and defence.

Their desolation was determined. (Verse 26.)

What does "desolation" mean?

The synonymous words are waste, ruin, destruction, devastation, destitution, gloom.

At what time did this ruin come that was unalterably determined?

In the latter time of their kingdom when the transgressors are come to the full. (Dan. 8:23.) Greece was divided into four kingdoms and their influence is dated from the death of Alexander, B. C. 323 to 30. The latter time of their kingdom is from B. C. 176 to 30. The transgressors had come to the full some time between B. C. 176 and 30. This is the explanation of the angel.

When the transgressors had come to the full, they were given over through transgression. Desolations were determined by God.

The little horn, a fierce king, was to come at the same time.

Over what people did the desolation come?

Over Daniel's people, the Jews.

Those who have carefully studied Daniel's 8th, 9th, 10th, 11th, and 12th chapters together with the Bible and general history, will find, that these chapters are a connected story and one chapter explains the other. You want to hear a story from beginning to end, if you are going to understand it. And if you are going to repeat the story you must know it from beginning to end.

There are many who have published monographs on the seventy weeks; but if they have not studied the eighth chapter thoroughly, where we have to look for the key to the ninth chapter, it is not to be wondered at if they have not under-

stood the seventy weeks. It is as difficult as to tell a story of which you have heard only a part.

These prophecies are so interlaced that they must not be studied separately, independent of each other.

A general is sending out an officer to reconnoiter a part of a landscape. The officer is ordered to follow the course of a river from a certain point to where it empties into a lake. He shall make a map of the cities, villages, plains and hills three miles on either bank of the river. The river is the leading factor of that map. If he loses sight of the river and goes more than three miles from it, his map will be faulty. If he commences his reconnoitering along another river than the one pointed out by the general, the map is valueless to the general, however well it may be executed.

Our study is just as much depending upon the vision in the eighth chapter as the officer depended upon following the river for a correct map. If we do not understand the vision in the eighth chapter, it is absolutely impossible to lay out any prophecy that corresponds with the word of the Lord and history, just as impossible as it was for the officer to get his map correct when he began at the wrong place and followed another river than the one designated by the general.

We have shown plainly and with incontrovertible arguments according to the word of God which says, "The vision is at the time of the end," that the time of the end is where the vision was being fulfilled.

The vision began to be fulfilled in the Medo-Persian empire when the ram was pushing westward, northward and southward. We have followed the vision to the war of Alexander with Medo-Persia and its ruin in B. C. 331, the death of Alexander 323 and the division of his kingdom. At the latter time of their kingdom the transgressors had come to the full, between B. C. 176—30. At that time the little horn

makes its appearance and becomes a scourge over the ungodly Jews. The last part of the vision was the fury of the little horn against the Jews. The 2,300 evenings and mornings are six years, four months, and twenty days. When the sanctuary was cleansed the vision ended. The sanctuary was cleansed B. C. 164 when Judas Maccabeus captured Jerusalem and restored the divine worship. No event in our study goes beyond that period. Dean F. W. Farrar says in his exposition on Daniel that the prophecy does not go beyond the year B. C. 164, where the vision ended. When I read that I said amen, because I know it is correct.

Has a person need of any learning to see that? One must be blind if he does not see it.

To go out and teach that the time of the end is for the world when Jesus is going to return, that it began in A. D. 1798 and lasted till A. D. 1844, that Jesus entered into his sacerdotal office then, that he had served as a priest in the first apartment until that time, that the searching judgment began then, that the seventh trumpet was sounding then: "The kingdom of the world is become the kingdom of our Lord and of his Christ and he shall reign for ever and ever"; all this, I say, is an astounding error. If the doctrine of the Adventists is true here, the angel has been deceiving the world for sixty-eight years (1844—1912); for the kingdoms of the world are pretty much the same as they have been. These and similar views we call "astounding errors."

If they had followed the vision when it was fulfilled from beginning to end, they would without any difficulty have seen that there is no question of the end of the world but of the ungodly Jews whose transgressions had come to the full in the latter part of the divided kingdom of Greece. Antiochus Epiphanes is the little horn, the fierce king, who fills the requirements of the prophecy here. The 2,300 evenings and

mornings in Dan. 8:14 is a certain time during his reign. This vision was closed when the sanctuary was cleansed, Dec. 25, B. C. 164, when the first sacrifice was offered since the sacrificial system and the temple service had been set aside for three and a half years. This is a fact, even if the reader cannot see or believe it is so.

We have found with a certainty that these prophecies do not go beyond the year B. C. 164 and that the vision is the leading river having its source in Medo-Persia and ending in 164 when the temple service was restored again.

According to the time of the angel the seventy weeks should begin when the word went forth that the city should be rebuilt. Daniel had this vision B. C. 538. When the commandment was "going forth," the angel said; according to the laws of the language this proves that the commandment had already gone forth, otherwise the angel had used another tense.

The angel has not more than one starting point for the seventy weeks; but we notice how several have been mentioned: B. C. 536, 519, 457, 454, and 444.

If Christ is the anointed prince in Daniel's ninth chapter, as many have believed, the time does not fit the historic Christ. The calculations of the Adventists and pastor C. T. Russell are the most nearly correct; but in order to get the beginning of their calculations approximately correct they are compelled to select dates that have no foundation in the Bible or history. The Adventists might just as well try to show the bones of Adam at their meetings as to prove from the seventh chapter of Ezra's book that Ezra ever received any commandment to restore Jerusalem. Pastor Russell has commenced the 490 years in B. C. 454 because he has seen someone else do so.

How important it is to understand the vision and know that it ended with the 2,300 evenings and mornings, B. C. 164.

Let us now examine the six points to find out if they correspond with the events at that time.

1. "The host was given over to it through transgression." (Dan. 8:12.) "To finish transgression, and to make an end of sins . . . . desolation was determined upon them." (Dan. 9:24.)

Transgression was finished when Antiochus Epiphanes at this time put to death the transgressors and other Jews began to obey the Lord.

2. "An end of sins was made." When the sinners were taken away an end was made to sins.

3. "Reconciliation was made for iniquity." The Jews reconciled their sins with their death.

4. "Everlasting righteousness was brought in." An everlasting righteousness is a principle which God had toward the people and not a person. If he had meant a person he would have said "a righteous."

God demanded obedience. He had instituted morning and evening sacrifices, circumcision and other rites which they ought to have observed according to the precepts of Jehovah. The Jews had neglected these ordinances to a great extent. The people lived in sins as the fish in water. Even the priests were found in heathen gambling dens watching the people who took part in the abominations of the gentiles. When Judas Maccabeus had captured the city and introduced the principles of God an everlasting righteousness was brought in again.

5. "Vision and prophecy were sealed up." When a prophetic vision has been fulfilled then the prophecy is sealed by its fulfillment.

6. "The most holy is anointed." There is a difference between anointing a holy sanctuary and a person. This refers to the most holy place. The little horn, A. Epiphanes, took away

from God his daily sacrifice in Jerusalem for three years and a half. Cast down the sanctuary and the host.

Judas Maccabeus restored the temple service, the sanctuary was anointed and dedicated, the services were conducted according to the divine ritual, in other words the sanctuary was cleansed. Here the prophecy as well as the vision ends, in B. C. 164.

The vision was sealed to the time of the end, we read in several places, and that it was the vision in the eighth chapter closing with the 2,300 evenings and mornings. When the power of the people has been broken in pieces, all these things shall be finished. (Dan. 12:7.)

The 8th, 10th, 11th, and 12th chapters refer to the vision and state that it belongs to the time of the end. The time of the end was where the vision is fulfilled. It ended B. C. 164 when the sanctuary was cleansed.

The seventy weeks are the same time of the end; the same city, the same sanctuary, the same desolation that was irrevocably determined, the same people of the prince that was to destroy the city and the sanctuary spoken of in chapter 11: 31. "And forces shall stand on his part, and they shall profane the sanctuary; even the fortress, and shall take away the continual burnt-offering, and they shall set up the abomination that maketh desolate." The same sacrifice which the people of this prince should take away. These chapters are as closely knit together as the links in a chain.

The six points mentioned in the prophecy were all fulfilled at the end of the seventy weeks. There is no difficulty now to find where the weeks shall begin.

The reader is requested to pardon the many repetitions I make here and there. They are made to help the reader whenever I take up some new item in the argument.

The seventy weeks should begin at the time the commandment of the restoring of Jerusalem went forth.

"And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes, king of Persia." (Ezra 6:14.)

Who is now first in the commandment—God or Artaxerxes? The quoted verse says that God is first. Then we must see to it if we can find a time when God first said that Jerusalem should be restored, for we must date this commandment from God himself, as he is first mentioned in the commandment.

As we have previously pointed out, God, Cyrus and Darius are also mentioned in the commandment to restore Jerusalem, and we cannot exclude them and begin with Artaxerxes.

God had said concerning Cyrus that he should say about Jerusalem, "She shall be built"; and of the temple, "Thy foundation shall be laid." (Isa. 44:28.) The message can therefore not begin after him. If we let it commence with him, B. C. 536, and count the 490 years (seventy weeks) from there, they end in B. C. 46, but none of the six points were fulfilled then.

Darius issued an order to rebuild the temple on account of the commandment given by Cyrus, B. C. 536.

Request was made of Darius that he should investigate if there was any order given by Cyrus in Babylon to rebuild the temple. "Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of Media, a roll" (Ezra 6:2, 3) containing the decree by Cyrus, B. C. 536.

It was on the strength of this order of Cyrus, B. C. 536, that Darius completed the temple from B. C. 519 to 515.

During the year B. C. 457 no order was issued, neither were any steps taken in that direction. The prophetic message of the Adventists is resting on this point, and therefore it is so fearfully weak. In the twentieth year of Artaxerxes, B. C. 444, we do not know of any decree emanating from him. Nehemiah was permitted to return to Jerusalem in answer to his petition. Artaxerxes has received credit for having issued an order to rebuild the temple; but after closer investigation we find that he gave Nehemiah permission to return to Jerusalem and that the work was completed during his reign. When Nehemiah brought wine to the king, the latter asked him, why his countenance was sad. Thou art not sick; this is nothing else but sorrow of heart. Nehemiah answered the king, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof consumed with fire?" (Neh. 2:1-3.) Then he asked the king permission to go to Jerusalem to rebuild its walls that they no longer should be the scorn of the enemies. The king granted his request, but we cannot say that he issued any direct order to Nehemiah, so that the words of the angel can be applied to this permission given by Artaxerxes.

Nehemiah went to Jerusalem, built the walls, and completed his work in about two months.

Ezra, the builder of the Adventists, was a total failure who did not in thirteen years, from 457 to 444, place a single stone upon the wall or fill a single hole.

He was with Nehemiah and aided him, but our Adventist friends have very little help from that fact, because their writings state everywhere that the commandment to build the city is based upon Ezra 7th chapter, an assertion which time and again has been proved to be erroneous.

We cannot pass by the prophecy which God spoke con-

cerning Cyrus, that he should build the city and set the captives free. (Isa. 45:13.) Did this order emanate from Cyrus' own heart? No, but in order that the word of Jehovah by the mouth of Jeremiah might be accomplished. (Ezra 1:1.) It is accordingly the word of Jehovah by the mouth of Jeremiah that came to the Persian king, so that he on that account gave an order to the Jews to return to Jerusalem.

This is the course we must follow if we are going to find the true beginning of the seventy weeks, for God was the first one who gave the commandment that Jerusalem should be rebuilt.

The seventy weeks must begin at the time when the commandment went forth to restore and build Jerusalem, and not from the order of anyone when they went to the work of building. It is here so many have made their mistakes. We may not exclude Jehovah, Cyrus and Darius. Anyone who makes a proper use of his understanding will soon find that he cannot begin with Artaxerxes, B. C. 444, and exclude God and Cyrus, B. C. 536. The difference between Cyrus and Artaxerxes is ninty-two years.

If we exclude God from our calculations Jeremiah becomes a deceiver. The word of Jehovah by the mouth of Jeremiah is valueless, if we begin with anyone else but God himself. Just as the king was first in our illustration about the soldiers, so God is first in the order to restore Jerusalem.

Necho, an Egyptian king, having come to the throne B. C. 610, had a war with Syria. Nebuchadnezzar drove Necho out of Syria, B. C. 605, and afterwards marched against Jerusalem. If this is correct, the Jews were subdued by Nebuchadnezzar 605, and from that year we may date the Babylonian captivity, instead of B. C. 606.

The Jews received the word of Jehovah by the mouth of Jeremiah. "Thus saith Jehovah, after seventy years are ac-

complished for Babylon, I will visit you, and perform my good toward you, in causing you to return to this place." (Jer. 29:10.)

A man and a woman have kept company for some time. After a while the man asks her if she thinks they could live happily together. The young woman answers blushingly that she has thought of the same thing. The man promises to marry her after a certain time. The promise was given now at the engagement but was not fulfilled before he redeemed his promise.

The Lord could not have spoken to the Jews B. C. 606 or 605, saying that he should fulfill his word of promise to them if he had not given them a promise before, and this promise was that he was going to lead them back to this place which should be built again.

Those who believe that Messiah is the anointed prince in Daniel's ninth chapter cannot for this reason get the right opinion of the seventy weeks.

The word "Messiah" means "the anointed." The authorized version does not translate the word into English, but the American Revised version, which is by far the best English translation, renders it "the anointed."

"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks" (forty-nine years). If we subtract forty-nine years from B. C. 605 there remain 556. What shall happen that year? The anointed prince shall come forth according to the prophecy.

In 2 Chron. 36:22 and in Ezra 1:1 it is recorded that Cyrus in the first year of his reign gave permission to the Jews to return to Jerusalem. On account of this statement some have come to the conclution that Cyrus came to the throne that year (B. C. 536). This opinion has been confusing

both to myself and many others. Some learned men have also been mistaken here. But it is a fact, that Cyrus made himself a ruler and went against the Medes conquering them in B. C. 558. (See McClintock and Strong's Cyclopædia, Vol. 6, page 18.) Two years later, or B. C. 556, the coronation of Cyrus took place. Here is the anointed prince who should come forth after the seven weeks, forty-nine years. (Verse 25.) Subtract forty-nine from 605 (when the word of Jehovah went forth by the mouth of Jeremiah—Jer. 29:10) and we have the year B. C. 556, when Cyrus became king. (The Evolution of a Great Literature, pages 175, 176.)

Both the author of the Chronicles and Ezra have quoted Jeremiah. They refer to the first years of the reign of Cyrus since he had with his Persian soldiers taken the Babylonian empire.

It would be difficult to disprove these facts. He is the anointed prince, whom God had called before he knew God and had received this divine distinction, "the anointed" (Messiah in Hebrew). (Isa. 45:1, 4:) "And three score and two weeks: it shall be built again, with street and moat, even in troublous times" (9: 25). "And after sixty-two weeks shall the anointed one be cut off, and shall have nothing" (9:26). That this anointed one cannot be Cyrus is apparent from the fact that he should have been at least 434 years old at his death. Cyrus died B. C. 529. The anointed one cannot be Christ either, because he was not born yet.

From what time shall we date the sixty-two weeks, 434 years? That question arrested my study for quite a while. I saw how the author of "The Evolution of a Great Literature" wanted to calculate, but my opinion had always been that the sixty-two weeks were to begin where the first seven ended.

Every word in the 26th and 27th verses applies to Antiochus Epiphanes. But on account of my belief that the 434 years

should begin where the forty-nine years ended I could not get the time to correspond. If I make the 434 years to begin, as is done in the book mentioned above, at the same time as the forty-nine years, or B. C. 605, then I cover the forty-nine years twice. And so I stood before a problem I could not solve. I was convinced that the seventy weeks ended simultaneously with the vision; but I wanted to understand the beginning as well as the end. I did not wish to exclude the seventy weeks from the book, for although there was abundant evidence against the Seventh-day Adventists, that they never have had any message to the world, here is another proof against their assertion that the commandment to build Jerusalem went forth B. C. 457.

Some people go to God in prayer when they do not understand a difficult question in the Bible. If they ask for wisdom that they might grasp the meaning with the understanding, their prayer is reasonable; but quite a number of them think that God is going to explain the difficulty in some miraculous way, that the Spirit is going to tell them how it is. The Spirit is the very truth, says John. The Spirit leads us to the truth; but we must grasp it or understand it. Many instances could be cited, how people have been greatly mistaken here and believed a mass of imaginations which they think have come from God under the inspiration of the Spirit, by which they have caused much evil. We need the Spirit which leads us to the full truth that one can comprehend with the understanding. A Spirit that leads people to believe in Mrs. White's fantacies and the message of the Seventh-day Adventists anyone can have who is able to believe without any real foundation.

There is a story of a highstrung religious man who saw a house at a distance while crossing a prairie. He wondered whether he ought to go there to talk to the people in the house about the Lord. He asked first if it was God's will that he

should go there and received the answer that he ought to go. Led by the spirit he went there, but found to his surprise that the house was vacant, not having been occupied for a number of years. That time the Spirit did not lead to the truth. If he had used a little common horse sense here he had first gone to the house to find out whether it was inhabited or not. It is a vast difference between being filled with the Spirit of God, or filled with hobbies which one thinks is the Spirit.

Finally I became uneasy concerning the question, and I asked the Lord that he might enlighten my understanding through his Holy Spirit, and soon I received light upon the difficult question.

It is clear that the sixty-two weeks shall begin at the same place as the seven weeks, in the year B. C. 605, when the captivity began. (See diagram No. 6.)

Let us suppose that the mayor of Chicago has made arrangements for the members of his council to go to New York. From the time he promised them to go till the time the train arrives at New York shall be thirty-three hours. Know and understand that from the time the train left Chicago for Fort Wayne, Indiana, seven hours shall pass, and after seventeen hours the train shall be in Buffalo, N. Y., after twenty-five hours it shall be in Patterson, N. J. One hour shall make them all happy, and the last half hour the journey shall end.

Seven hours are required from Chicago to Fort Wayne, and after seventeen hours the train shall be in Buffalo. The seventeen hours are not counted from Fort Wayne but from the starting point Chicago. And after twenty-five hours the train shall arrive at Patterson. These twenty-five hours shall not be counted from Buffalo but from Chicago. The last hour will finish the journey. The thirty-three hours are now past that were determined by the mayor. The journey has not required more than twenty-six hours, you say, whereas, thirty-

three were determined. You count the time between Chicago and Fort Wayne twice. We answer no. From the time the mayor gave the order concerning the journey till the time the train arrived at the station thirty-three hours had past, but the journey did not require more than twenty-six hours. Seven hours passed from the hour the journey was determined to the hour the train left the station. We see there is a difference between the order that they "were" going to leave Chicago and that they "did" leave Chicago.

The seventy weeks should begin when the commandment went forth to restore Jerusalem and not when they actually began the building of the city.

The commandment to restore Jerusalem was the word of Jehovah by the mouth of the prophet Jeremiah. But the commandment to start the work came first from Cyrus and ended with the labors of Nehemiah in the twentieth year of Artaxerxes, B. C. 444.

Owing to the transgressions of the Jews God made them understand that unless they repented of their sins they should serve the kings of Babylon seventy years. God also set a limit to their transgressions, and Daniel was told the time was 490 years.

Forty-nine years before the captivity was B. C. 605, when their transgressions were increasing, God determined a season of desolations over them. This time past the transgressors had come to the full and they were punished on account of their sins.

After sixty-two weeks (434 years) an anointed one shall be destroyed without having any successor. 434 from 605 brings us down to B. C. 171, when the high priest Onias III was murdered at Jerusalem. (2 Macc. 4:34.)

There were twelve high priests from Ahimaak and twelve high priests from Asariah I to Josadak, and twelve high priests

from Josadak to Onias III. The Jews had not any faithful high priest for the time being. The one that succeeded Onias was an hypocrite. It is probable that he was the thirty-sixth and last high priest of Aaron's tribe. "And the people of the prince that shall come shall destroy the city and the sanctuary" (verse 26). The prince is Antiochus Epiphanes whose people under the leadership of Apollonius destroyed the city and the sanctuary at Jerusalem. This prince should confirm the covenant with many for one week, seven years.

In Macc. 1:11 we are told that Antiochus came to the throne B. C. 175. The twelfth verse begins, "In that time there were evil men in Israel, they came before the people and said: Let us make a covenant with the heathens around us and take up their worship; for we have suffered much since we have opposed the heathens. This saying pleased the people. And some of the people were sent to the king; he commanded them to follow the way of the heathens. Then they opened a heathen gambling house in Jerusalem, and circumcision was neglected, and they fell away from the holy covenant, and followed the heathen and were hardened to commit all shameful vices." In 2 Macc. 4:12-14 we are further told, that the king caused a gambling house to be erected under the fort and made the strongest men practice the vices of the heathen. The relapse from the true worship of Jehovah went even so far that the priests neglected the sacrifices and the temple and attended the games of the decadent youth.

According to history Antiochus Epiphanes decided to introduce Hellenic culture and worship in his kingdom and befriended such of his subjects who made no resistance to his plans both among the Jews as well as the children of Moab, Edom and Ammon. These tribes lived on the borderline of Judea and had inherited from their forefathers an inveterate hatred against the Jews. He lived on a friendly footing with

a large number of renegade Jews for a period of seven years, from 175 to 168, but then he broke the covenant made with them. These prophecies refer to about the same thing, though they begin somewhat differently and vary as to some minor details, but they end where the 2,300 days cease, in the year B. C. 164.

The little horn in Daniel 8:14 should take from the Prince of princes his daily sacrifice.

Anyone who has studied his Bible together with the profane history can easily see that Antiochus Epiphanes fills all the requirements of prophecy.

"And arms shall stand on his part" (Dan. 11:31), shall do the same thing and set up the abomination of desolation, the idol Jupiter Capitolinus, which Antiochus had imported from Rome.

The twelfth chapter deals with the same idea. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up,'" etc. "It shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Verses 11 and 7.)

After the anointed one was cut off (Dan. 9:26), the people of the prince that shall come shall destroy the city and the sanctuary. This does not refer to Christ, but the prince is Antiochus Epiphanes who had sent his general Apollonius with 22,000 men. He destroyed the city and the sanctuary.

The same prince should for a half week abolish the sacrifice and oblation (same time as in the twelfth chapter) and set up the abomination of desolation, his idol.

Christ did not abolish any sacrifice for a half week but for ever. The general of Antiochus cast down the sacrifice in June, B. C. 167, but when the sanctuary was cleansed, Dec. 25, B. C. 164, this time came to an end.

Finally desolations should be poured upon the desolate.

It is the same person who caused the sacrifice to cease upon whom desolation was determined. But desolation could not be poured upon Christ since he was dead.

Antiochus Epiphanes fills the prophecy and the determined desolation was poured upon him at last.

The 2,300 days in Dan. 8:14 were a certain time under the fury of the little horn against the Jews, six years, four months and twenty days, from B. C. 170, and they ended at the close of the vision, Dec. 25, B. C. 164.

"And he shall prosper till the indignation be accomplished: for that that is determined shall be done." (Dan. 11:36.)

When that had been accomplished which was determined, viz., the punishment of the Jews, the vision was ended in B. C. 164.

"Yet he (Antiochus) shall come to his end, and none shall help him." (Dan. 11:45.) This happened after the end of the vision, B. C. 164.

Seventy weeks (490 years) were determined for the Jews before a limit was set for their transgressions. The host was sacrificed for transgression. Desolations were determined. Thus saith the word of the Lord. The last events to take place toward the end of the seventy weeks aside from the six facts mentioned before were these: The people of a prince should destroy the city and the sanctuary, cause sacrifice and oblation to cease for three and a half years and put the abomination of desolation (the idol) in the holy place. Finally destruction was determined upon the desolate.

All these prophecies ended in B. C. 164.

The prince was Antiochus Epiphanes. His people were Apollonius at the head of 22,000 men through whom he destroyed the city and sanctuary and put up his idol.

Punishment was at last meted out to the originator of all this misery.

The commandment went out from God himself that Jerusalem should be restored. The time was cut off from B. C. 654. 490 from 654 brings us down to B. C. 164 where all the prophecies of Daniel end, when the sanctuary was cleansed.

Any attempt to refute the arguments that Antiochus Epiphanes is the prince referred to in the twenty-sixth and twenty-seventh verses would be useless.

If the statements in the Bible concerning the seventy weeks are reliable, which we cannot doubt, and a week in Daniel's chronology is seven years, then we must count the 490 years from B. C. 654, when it was determined by the Lord to let the Jews be sent in a captivity of seventy years duration, then back to Jerusalem again, and at last after the 490 years the transgressors had come to the full. The time of their punishment was between B. C. 170—164. About 538, when the angel spoke to Daniel, the word had already gone forth, otherwise the angel had not said, "Know therefore and discern, that from *the going forth* of the commandment," not "shall go forth." This shows that it already had gone forth at that time. One has made the objection, that the city was not yet destroyed at the time. That does not alter the case. They knew it was destroyed when Jeremiah prophecied, and the Lord knew of their wanderings on beforehand.

My ear is always open to sensible reasoning. I accept all the enlightenment that can be obtained on the subject. But do not attempt to prove that Jesus is the prince who sent his people to destroy the city and the sanctuary in Jerusalem, caused the sacrifice and oblation to cease for half a week, three and a half years, etc. No Bible that I have read gives the least support to such an exegesis.

No one has yet published any tenable exposition on the

seventy weeks, nor can they do it, with this point in view that Christ is the anointed prince in Dan. ninth chapter. There are three different persons: The anointed prince is Cyrus; the anointed one is the high priest Onias III; and the prince in verses 26 and 27 is Antiochus Epiphanes just as surely as one plus one are two.

A NEW BOOK ON DANIEL.

Just as I was going to finish this work another book on Daniel's prophecies fell into my hands. The author, A. C. Gaebelin, is the editor of "Our Hope," a paper published in New York.

What especially interested me was what he had to say concerning the questions upon which the Seventh-day Adventists base their prophetic message.

1. Who fills the qualifications of prophecy in the eighth chapter of Daniel, Rome or Antiochus Epiphanes? He says Antiochus Epiphanes.

2. How does he interpret the 2,300 evenings and mornings in Dan. 8:14? He answers, They are literal days during the reign of Antiochus, and that they must be counted backward from Dec. 25, B. C. 164.

3. That Christ became our high priest first A. D. 1844 is a Satanic doctrine. He adds that there is not a scintilla of truth in the statement that the commandment to restore Jerusalem went forth B. C. 457, in the seventh year of Artaxerxes. We agree in these points, showing that the Adventists have built their message upon the sand.

There are many who can see how blind and deluded the Adventists are though the latter cannot see it because they have placed Mrs. White between themselves and the light.

CHAPTER VIII.

A New Reformer

Pastor Charles T. Russell's great error in Daniel's Eighth Chapter, that the sanctuary which was cleansed after the 2,300 days was the people who were cleansed from the pollutions of Rome and accepted the great light of Pastor Russell.

This chapter is dealing with the astounding errors of Pastor C. T. Russell in the prophecies of Daniel upon which he has chiefly built his peculiar doctrinal system.

"Millennial Dawn" is the name given to six large books, published by Pastor Russell. The books are seven and a half inches long and five inches wide, containing about 400 pages each.

It is absolutely necessary to a right understanding of the false foundation upon which Pastor Russell has built his interpretation to read the exposition given in this book of the 8th, 11th, and 12th chapters, and the seventy weeks. (Dan. 9:24-27.) In these chapters the views of the Adventists have been dealt with in the minutest detail, and as the interpretation of Pastor Russell falls to the ground on the same arguments as the former, it is unnecessary to cover the same ground again.

The object of this discourse is not to take up the points in which Pastor Russell is right, but only those where he is crooked. If he had built his doctrine on the word of the Lord he would endure all criticism, but now he has built it upon a chronology that neither he nor his misguided people understand.

To those who do not use their understanding and dare not to think for themselves, as the Adventists blindly believe their prophetess and her visions, this book is of no help, but a stumbling block and a rock of offense.

If one wished to give Russell's doctrines a new name, none could be more suitable than this: "The errors of the Adventists in a new, but by no means improved, edition."

Personally I have nothing more against Pastor Russell than against my own mother who died thirty years ago. But I protest against his perverted chronology and all the errors that are deducted from it. The mistakes he has made are so much more inexcusable as there are such a deluge of reliable sources from which he could have brought pure water that he needed not to distribute wholesale water of such impure nature.

Pastor Russell has, like the Adventists, started from Dan. 8:14, and come to the conclusion that the 2,300 days began B. C. 454 and ended A. D. 1846. That the sanctuary which was to be cleansed at that time was the people who were cleansed from the pollutions of Rome. To the people who accept without reasoning what he has written in his books he has given the flattering names, "The Sanctuary Class," and "The Friends of Truth."

It was the same sanctuary which was to be cleansed after the 2,300 days that was cast down during this time. (Dan. 8:14.) The Catholic church which came up several hundred years after Christ could not in the name of common sense be mixed up with the Medo-Persian kingdom B. C. 454, and pollute, nor cast down the sanctuary.

The points especially in which Pastor Russell and the Adventists differ, we will bring up for discussion, and also point out some other of his errors in this chapter.

The angel said that the vision which Daniel had in the

eighth chapter belonged to "the time of the end." This time he has placed between A. D. 1799 and 1914, a period of 115 years. (Vol. 3, page 23.)

No one could understand the prophecy before A. D. 1799 and before leaving the subject he promises to show that the prophecy indicates that it cannot commence to be understood before 1829, or be clearly revealed before 1875. (Vol. 3, page 24.)

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24.) (Vol. 2, page 75.)

It is clearly proved by the Bible that the times of the Gentiles are a period of 2,520 years, from B. C. 606 to A. D. 1914. (Vol. 2, page 81.)

The reward of the righteous cannot begin before the end of 1914 when the times of the Gentiles are fulfilled. (Vol. 2, page 83.)

The complete establishment of the kingdom of God will be realized at the end of A. D. 1914. (Vol. 2, page 102.)

If Pastor Russell had understood the vision in Dan. eighth chapter he had not made such a miserable beginning.

This misunderstood vision is the very foundation of his errors. If Rome is not the little horn (Dan. 8:9), his whole system is torn up by the root.

A little solid thinking would have made it clear to him that the vision does not cover a period of 115 years, from A. D. 1799 to 1914.

The period belongs to the time of the end. It is not difficult to see that the period is where the vision was being fulfilled. The vision began in Medo-Persia, B. C. 538, when this kingdom began to extend its domain, when the ram was pushing westward, northward, and southward. Then follow the wars of Alexander against Medo-Persia, B. C. 331, the fall

of Medo-Persia, the death of Alexander, B. C. 323, the division of Grecia, the divided kingdom, and so at the end of this divided kingdom, between B. C. 176—30, the little horn should come up. We have now already from the time Medo-Persia enlarged the kingdom, which occurred first in the vision, to the middle of Alexander's divided kingdom, which is proved to be after B. C. 176, a period of 362 years; and we have not yet arrived to the time when the little horn was determined to come up, a fact to be consummated in the latter part of the kingdom of Greece. (Dan. 8:23.)

We assert again that the time of the end is where the vision was fulfilled and we do not take anything back of that statement. The time of the end began where the vision began to be fulfilled, and that was in the kingdom of Medo-Persia and not in A. D. 1799.

Let a person have a vision of the sinking of the Titanic two hundred years before it happened. He publishes a book of the terrible catastrophe. This vision, the man says in his book, belongs to the time of the end for the Titanic. Then, I declare that the time of the end for the Titanic was when that boat sank to the bottom of the Ocean, 1912. The vision did not go beyond the time the boat sank under the water.

If Pastor Russell had been a passenger of the great steamer, and been saved in one of the small boats and having the book containing the vision in his pocket, he would bring out the book and read to the others in the boat that this calamity had been seen in a vision two hundred years ago and that the vision was the end of the Titanic. A man who thinks he is a great mathematician stands up saying, "Pastor Russell, this vision cannot be understood before 2,122 years." We wonder what Pastor Russell would have said or thought of the man. But on the same principles have he and the Adventists built their doctrine, that the vision, which was ful-

filled in Medo-Persia and Greece, could not be understood before after A. D. 1799. And upon that vision which they never have understood they have built their doctrines and deceived a number of honest, though ignorant people, concerning these things.

The poor people on board did certainly understand the meaning of the vision when it was fulfilled and the boat sank. The whole world knew about it a couple of days after. In the same way the Persians understood the vision in the battle of Arbela, B. C. 331, when Alexander put an end to their power, and they did not have to wait till A. D. 1799.

The time of the end was where the vision was fulfilled. There is no question here of the time of the end for the world, but for the transgressors who had come to the full at the end of the divided kingdom of Greece. This is according to the word of the angel, and we prefer the word of the Lord to the guesswork of men. (Dan. 8:23.)

To determine the coming of Christ, and the end of the world, after the vision that was fulfilled several hundred years before Christ, and say that it cannot be understood before A. D. 1799, is the height of ignorance.

We believe that Nebuchadnezzar was in the wilderness seven years, beause it is written in Dan. 4:20; but no one can prove that this is a symbol of the Jews. That the Jews shall be under chastisement just as long since they were brought into captivity B. C. 606-5, we can, of course, say, but the statement cannot be proved. This time should be a symbol for the Jews 360 times seven, making a total of 2,520 years, from B. C. 606 to A. D. 1914.

Every fifth year the Jews had an extra month inserted in their calendar, as a year had only 360 days. 2,520 divided by five gives us 504 months, divided by twelve it makes forty-two years which Pastor Russell has forgotten to add. If a

day is corresponding to a year, then the forty-two years must be added to 1914, and we get the year A. D. 1956.

It is a useless task to examine all his mistakes concerning the vision, as any one can see that the time of the end is where the vision is fulfilled, and this was long before Christ. Therefore all his arguments concerning the fulfillment of the vision in 1799 fall to the ground.

"From the kingdom of Alexander should come out a new horn. This refers undoubtedly to Rome." (Vol. 3, page 27.)

It is true that a new horn should come out of the divided kingdom of Alexander, according to Dan. 8: 9.

But it is the height of ignorance to say that Rome came up from the kingdom of Alexander. Rome was founded B. C. 753 and Greece 331. Rome is therefore the son, and Greece which came up 422 years after Rome is the father of Rome. The son is already 422 years old when the father was born. What beautiful harmony!

"If we are right," he says, "when we place the time of the end to A. D. 1799."

If Pastor Russell can show from history, that Medo-Persia extended its kingdom after that time, and that Alexander took possession of Medo-Persia after A. D. 1799 he is right. If he cannot do that, his system of fantasies, and everything that is built thereon, crumbles to the ground.

Alexander is mentioned in the vision, then the time of the end must be where Alexander is. But he died in Babylon B. C. 323 and has now been in his grave 2,122 years. This is the result of believing that the 2,300 days are so many years.

The little horn was to take from the Lord of hosts the daily sacrifice and cast down the place of his sanctuary. (Dan. 8: 11.)

"This is the papal power," says pastor Russell, "who took

from Christ the perpetual sacrifice and the foundation of his sanctuary was overthrown."

The angel says that this should happen in the latter time of their kingdom, for the little horn did not come up before then. (Dan. 8:23.) Could it be possible for papal Rome, which came up about A. D. 300, to be present in the kingdom of Greece and take from Christ his daily sacrifice five hundred years before its birth and one hundred sixty-one years before Jesus was born? We call such statements astounding errors. Has the reader ever heard that Jesus had any daily sacrifice while on earth? If the sacrifice should be prayers what then is the foundation or place that was overthrown?

I will say to Pastor Russell and his deceived "Sanctuary Class," that the little horn is a fierce king, and not a kingdom. (Dan. 8:23.)

"He shall be great in power," says Pastor Russell, "but not by his own strength." "Papacy increased by using the influence of the other European powers."

The little horn, that came up in the latter time of the kingdom of Greece, should increase in power; but it did not become influential through the aid of Rome several hundred years before Catholic Rome came up. Pastor Russell only talks without examining whether his assertions can endure the mildest form of scrutiny. The world has probably never seen such miserable and credulous investigators. He deceives himself and he is deceiving others.

In the first volume of his works he speaks of the plan of the ages that is founded on such chronology. Those who believe this without the slightest knowledge are fit candidates for the society called "The Friends of Truth."

If anyone happens to come in their company and is unknown to them, they immediately ask, if he belongs to "The

Friends of Truth," or if he believes in "the plan of the ages," etc. Now I am considered, of course, an enemy of the truth, because I try to enlighten them in their darkness. I reject all but the truth; and if you desire the truth above anything else, you will find in me a brother who is willing to fight, suffer and even die for the truth. If you do not want such a brother, then stick to the fantasies of Mr. Russell and attack me as much as you please. The Lord keeps the account and at last his people will receive his recognition.

The proper name of the people of Pastor Russell, who do not understand his system but believe what they read in his books, ought to be "The Friends of Ignorance." There is not one of them, not even Pastor Russell himself, who understands his doctrine.

"Daniel prayed over the vision of the 2,300 days, and so the angel was sent to explain that misunderstood vision." (Vol. 3, page 107.)

There is not a word in Daniel's ninth chapter saying that he asked for any explanation concerning the vision in the eighth chapter. Gabriel was ordered to explain the vision to Daniel (see chapter 8:16), and God's angels do no half-finished work. Pastor Russell has followed in the tracks of the Adventists, and therefore, he has come into the same darkness as they.

Pastor Russell has, like the Adventists, cut off from a certain measure and measured time on another timeline than the one which arises from the earth's movements around the sun and around its axis. Here he demolishes his own doctrine before common school science, though he does not think so.

Pastor Russell thought that the 2,300 days began B. C. 454, and in such a case they end A. D. 1846; that the sanctuary to be cleansed was the people who should be cleansed from the papal defilement at that time.

We are glad that people get cleansed from the papal defilement. But we enjoy just as much that they get cleansed from Pastor Russell's defilement. If you want to retain your beautiful name "The Friends of Truth," then let your hearts be cleansed by the obedience of truth and not by the faith in Pastor Russell's false chronology.

My faith is very weak, for a change to the better, because error is, as a rule, very tenacious.

Since the beginning of the time of the end, 1799, God has prepared his consecrated "holy people," his "santuary." (Vol. 3, page 126.)

The time of the end began where the vision was being fulfilled. The history states definitely that this time began in Medo-Persia, and Pastor Russell says that the time of the end begins A. D. 1799. There is a difference of 2,339 years. As soon as Pastor Russell proves that Medo-Persia pushed westward, northward, and southward, and extended the kingdom after 1799, I promise to ask both him and his people for pardon.

But he cannot do it, for Medo-Persia was taken by Alexander B. C. 331, and his many strange opinions in the third volume of his theology falls flat before the word of the Lord.

On this mistake that the time of the end began A. D. 1799 he has built his whole chronology. On the year 1799 the following years are derived 1829, 1875, 1807, 1831, 1846, 1874, 1878, and 1914. Even the Biblical numbers 2,300, 1,290, and 1,335 have some connection or other with all the other numbers. The Biblical numbers belong to the vision when it was being fulfilled in Medo-Persia and Grecia. The last of the vision was the 2,300 days which ended when the sanctuary was cleansed in Jerusalem, Dec. 25, B. C. 164.

Because Pastor Russell has believed that the 2,300 days are so many years, the foundation of his chronology is false.

From the vision he has got the other numbers totally wrong, viz., A. D. 1799, 1829, 1875, 1846, 1874, 1878 and 1914.

How Pastor Russell has reached these strange conclusions, is a matter of small importance and less interest. But I will here touch upon the most important that the reader may be acquainted with his peculiar method and the way he obtains his results.

I prefer to use an illustration. Suppose that Pastor Russell was going to make a journey from Boston to San Francisco. He was asked to make a description of all the cities, villages, hills and valleys on the first 300 miles of his journey; but he started his description of the scenery at Denver, about 2,000 miles from Boston. How can he get the cities on his map which are located west of Denver to correspond with the cities which he passed on the first 300 miles from Boston? He has moved the time of the end 2,000 years forward from Medo-Persia and Alexander's kingdom where these things were fulfilled to the year A. D. 1799.

He says the time of the end is 115 years, from A. D. 1799 to 1914, and the time of the harvest the last forty years, from 1874 to 1914. (Vol. 3, page 23.) And again, "Not only has the Lord shown us what to expect in this "harvest," and our share in it, both in being separated ourselves and, as "reapers," in using the sickle of truth to assist others to liberty in Christ and separation of false human systems and bondages, but in order to render us doubly sure that we are right, and that the separating time of the harvest has arrived, he provided us proofs of the very year the harvest work began, its length, and when it will close. These, already examined, show that the close of 1874 marked the beginning, as the close of 1914 will mark the end, of this forty years of harvest . . . . The parallel to this, as we have seen, points to 1874 as the time of our Lord's second presence as Bridegroom and Reaper,

and to April 1878 as the time when he began to exercise his office of King of kings and Lord of lords in every deed—this time a spiritual King, present with all power, though invisible to men. (Vol. 3, pages 149, 150.)

. . . . "when he would in reality assume the kingly office, power, etc.; viz., in the spring of 1878, three and a half years after his second advent at the beginning of the harvest period, in the fall of 1874. The year 1878 being thus indicated as the date when the Lord began to take unto himself his great power, it is reasonable to conclude that there the setting up of his Kingdom began, the first step of which would be the deliverance of his body, the Church, among whom the sleeping members are to take precedence."

"And since the resurrection of the Church must occur some time during this 'end' or 'harvest' period (Rev. 11: 18), we hold that it is the most reasonable inference, and one in perfect harmony with all the Lord's plans, that in the spring of 1878 all the holy apostles and other 'overcomers' of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master. And while we, therefore, conclude that their resurrection is now an accomplished fact, and hence that they, as well as the Lord, are present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like him, invisible to men." (Vol. 3, page 234.)

"Our belief that the Kingdom began to be set up, or brought into power, in April 1878, be it observed, rests upon exactly the same foundation as our belief that our Lord became present in October, 1874, and that the harvest began at that time." (Vol. 3, page 235.)

These are the most perverted doctrines one can think of, diametrically opposed to the Bible and common sense, and that people can be found in the various congregations who are

capable of swallowing such nonsense proves that they are children in understanding. "In malice be ye children, but in understanding be men."

From the foregoing we learn that Pastor Russell teaches that the Lord Jesus came to this earth in October, 1874, when his time of harvest began, and assumed his great power of government 1878. The apostles and all the holy ones arose from their graves, the cry was heard then. He says, "Behold the Bridegroom!" not, "Behold the Bridegroom cometh!" but, "Behold, he has come, and we live now in the presence of the Son of man." (Vol. 3, page 95.)

It seems that unsettled people are ready to accept doctrines which are out of harmony with God's word; but it is apparently impossible for them to believe in the words of Jesus. If Pastor Russell is right here, then the direct words of Jesus concerning his second coming are a concoction of errors.

Our Saviour came here in 1874 and as he did not begin to reign before 1878 then he had a rest of four years before. It appears from Pastor Russell's writings as though Jesus could not take care of himself, but had to wait for this selfstyled reformer; for he says,

"And such has been the character of the present movement, since that date: a proclamation of the Lord's presence and of the kingdom work now in progress. The writer and co-laborers, proclaimed the fact of the Lord's presence, demonstrating it from prophecy, and on charts or tables, such as are used in this book, until the fall of 1878, when arrangements were made for starting our present publication, Zion's Watch Tower,' and 'Herald of Christ's Presence'." (Vol. 3, page 93.)

When the Lord Jesus ascended to heaven the angels said to those who witnessed his ascension, "The 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: 11.)

All eyes shall see him when he is returning, we are told in Rev. 1: 7; Matt. 24: 30.

When he comes the second time, John says in his first letter, 3: 2, "We shall see him as he is." "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.)

Paul was confident that both he and those who loved the appearing of Christ should receive the crown of righteousness at the second coming of Christ. (2 Tim. 4: 8.)

Heaven must receive Christ until the times of restitution of all things. (Acts 3: 21.)

Paul says that if we suffer with him, we shall also reign with him. (2 Tim. 2: 12.)

The holy people shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. 20: 6.)

These priests shall reign on earth, (Rev. 5: 10.)

Now we have reason and right to ask: 1. Did Jesus return to the earth in 1874 in the way the Bible says he should come? 2. Did all see him 1874 when he came? I did not see him myself, neither have I heard that anyone else did see him. It is only Pastor Russell who has figured out that Jesus came in 1874. But it seems as though Christ did not care very much for his calculations. Christ is likely to wait till the Ancient of days decides the time, and then there will be other revelations than we had in 1874. This doctrine is sheer nonsense.

One of the cited passages is sufficient to refute his fantastry. But the words of Christ have less weight than a grain of dust for such fanatics. The holy Spirit, the best interpreter, who leads to the whole truth has nothing to teach these demagogues. One cannot reason with such people. The words of

Christ is fitted for them, "Let them alone; they be blind leaders of the people." (Matt. 15: 14.)

Is there any support in the holy scriptures for the theory that we shall know the day of the Lord's return on beforehand?

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24: 36.) "Watch therefore; for ye know not what hour your Lord doth come." (Verse 42.) "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." (Verse 44.)

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark. 13: 32.) "Watch ye therefore; for ye know not when the Master of the house cometh." (Verse 36.)

The theory that Christ came here 1874, which Pastor Russell says is reliable, is in open contradiction to the statements of Jesus.

From what we have learned from the very words of Jesus we make the conclusion that Jesus does not know himself when the time is come for his reappearing, but the Father only. If this is true, how could Jesus point out a thing to Pastor Russell of which he was ignorant?

The Lord Jesus has been here thirty-nine years though nobody has yet seen him. He arrived in October 1874, says Pastor Russell. (See page 245, Vol. 3, of Pastor Russell's work, and anyone of "the friends of truth" will tell you that I am right.)

That the redemption of the saints must take place some time before 1914, he promises with full assurance, but cannot say exactly how long before that time (Vol. 3, page 238); but read my books and study my maps, and if you cannot see that I am correct, you cannot belong to my class of the sanctuary, which alone can see the truth.

Before this dictum of the great leader I am condemned as one who perverts the truth, as I recognize only the scripture and the explicit word of God, which is sufficient to confute his false notions.

"If the rubbish and defiling abominations were entirely removed in 1846, the time since should be a season for the setting in order of the things which remain, and for the unfolding and developing of God's glorious plans—which truths should reoccupy the places vacated by the errors removed." (Vol. 3, page 120.)

Here pastor Russell thinks he has given his people meat in the right time. He believes that the 2,300 days began B. C. 454, and that the word of the restoration of Jerusalem went forth then. If the 2,300 days were years, it is manifest that they must end in A. D. 1864.

We can prove with Biblical and historical facts that just at that time the most obnoxious doctrines came up in the world. The prophecies which had been fulfilled more than 2,000 years before were applied to that time. It has been a devilish lure which has deceived thousands of honest, though ignorant souls, concerning these things. The reader is certainly convinced by this time that the 2,300 must be taken in another meaning.

"And this harvest message to the saints continues to go forth, and will do so, until it has reached all the consecrated and faithful." (Vol. 3, page 123.)

His message goes out and reaches all ignorant people who believe in Pastor Russell's fantasies without knowledge or common sense.

"None are now prepared to receive this truth, except the consecrated, the sanctuary class." (Vol. 3, page 124.)

No one needs a preparation to receive an error. But as they don't know the world's history they believe errors, but

they do not know it. If they had taken some time to think that Alexander must be included in the vision, and then tried to find out if he lived as late as 1799, they would have learned that he died in Babylon B. C. 323, and that the whole exposition of this vision by Pastor Russell is merely wind.

A woman among the adherents of Russell asked me once, if I believed in the plan of the ages. I answered that I am opposed to the chronology upon which their leader is building his system. She turned away from me as if I had been an archenemy of God and his Kingdom, and it hurt me that she was so misled that she could not listen to the least opposition against her leader.

Another woman came to me and wanted to sell his books. She said they were unsurpassed as aids to Bible study. How do you know? I asked her. I have read them for nine years and not found any fault in them. Are you sure that you are competent to judge whether they are right or not? I asked again. Of course. I told her that Pastor Russell has made many mistakes in his books. As soon as she heard that I did not accept his teaching, she did not want to talk to me. She knew forthwith that I was an "enemy of the truth," for it is only "the friends of the truth" who can understand his fantastic humbug.

They are not bad people, those believers in Pastor Russell's theories. On the contrary, they are often very good people, and may they only remain just as faithful and good after 1914, when they will find out how miserably deceived they have been for forty years.

"And, with the end of A. D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown from prophecy." (Vol. 3, page 153.)

The Lord Jesus cannot say as much about this thing as Pastor Russell, and yet a great number of people believe in

him, thinking that he is a chosen vessel of God, though anyone with sense who reads them can see from the word of God that they are nothing but a vulgar deception.

Let us listen again to what he says in Vol. 3, page 242, ... "after the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have become more generally known and widely circulated; after "the hail" has to considerable extent swept away the refuge of lies; and after the smoldering and menacing hatred of the truth is thereby roused to an opposition so violent and so general as to effectually stop the further progress of the great work in which the saints are engaged. And God will permit this as soon as the elect are "sealed."

Just think what bold and arrogant language this is! Pastor Russell is going to sweep away the refuge of lies. If one is going to drive away darkness one must bring forth light. To sweep away lies with lies is hardly possible. The sooner his great work (errors) stops the better for the deceived class of the sanctuary. The only sealing that the Lord knows anything of is the holy Spirit. When they get filled with him, they will soon find some more useful occupation than going around selling Pastor Russell's six books and misinforming people concerning the chronology of the Bible.

The last trumpet has already sounded, according to Pastor Russell. But the fact is that none of the trumpets have sounded yet, because the seventh seal is not yet broken.

"And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11: 15.)

Has the Lord taken possession of his Kingdom and reigned yet? Have the kingdoms of the world become the kingdoms of the Lord and of his Christ? The land companies and

farmers are buying and selling land as before. If the kingdoms of the world had belonged to the Lord, it is not probable that the social order would keep on exactly as before. "Are" is present tense. As soon as the angel sounded his trumpet and announced that the kingdoms of this world "are" become the Lord's and his Christ's, then Jesus would be here. If pastor Russell is right the angel is standing up there and is playing the part of a hyprocrite year after year.

What spiritual food the "friends of the truth" have served before them! O that God were allowed to open their eyes that they could see the folly as soon as possible, for it is a pity about the misled people!

Men have predicted the time of our Lord's return again and again, and that he shall come at a certain period.

This exhortation of Christ applies to us all, "Therefore be ye also ready for in such an hour as ye think not, the Son of man cometh." (Matt. 24: 44.)

CHAPTER IX.

Errors Concerning Daniel's 11th Chapter

Pastor Russell's mistakes in this chapter are so much greater, as there is no excuse for such blunders. The vision which began in the Kingdom of Medo-Persia B. C. 538 he puts forward to A. D. 1799 and applies it to Rome.

I did not know until a year ago that Pastor Russell's doctrines were so shallow. Since I had published a circular against the false exposition by the Adventists of Daniel's eighth chapter, one of Pastor Russell's adherents told me that if it was not true that Rome is the little horn in this chapter, Pastor Russell's doctrines fall to the ground for the same reasons. Then I began to study his chronology, which was very easy, having examined that of the Adventists. The foundation of these two systems is the same. Pastor Russell has in fact borrowed his corner stones from the Adventists. Upon these he has erected his stately mansion, and therefore it is easy to show how poorly his house is built.

In Daniel's eleventh chapter they have made the most obvious mistakes, and if they were not blind they should have been able to avoid them.

When I had discovered their errors I wrote the following letter to Pastor Russell:

Chicago, October 18, 1911.

Rev. C. T. Russell,
Brooklyn, N. Y.

Dear Brother:—

Since I have read your books and especially noticed your position concerning the eighth and eleventh chapters of

Daniel's book, I wish to write you a few lines to point out in all brotherly love that you are mistaken in your interpretation of these prophecies. The enclosed circular proves fully that Rome does not fill the requirements of the prophecy in Dan. eighth chapter, but the Syrian king Antiochus Epiphanes. In the eleventh chapter both you and the Seventh-day Adventists made such mistakes that a ten-year old child can see. The prophecy rests upon verses 17, 18 and 19 which you also point out in your book, Vol. 3. Only one person is referred to in all these verses, as the pronoun "he" is the subject to all the predicates. The king who gave his daughted in marriage had gone against him with the strength of his whole kingdom. (Verse 17.) After reconciliation had been effected he should turn his face toward the isles and take many, but a prince should cause the reproach offered by him to cease. (Verse 18.) Then he should return to the fort of his own land; but he should stumble and fall and not be found. (Verse 19.) This refers to the same man all the way through. The Adventists say that it is Ptolemy XI Auletes, an Egyptian king, who reigned between B. C. 80-51. He had made the arrangement before his death that his son and daughter should occupy the throne co-jointly. Three years after his death (B. C. 48) serious difficulties arose between the brother and sister, and the senate in Rome sent the general, Julius Cæsar to Alexandria with 4,000 men to pacify the combatants. In order to gain some advantage with the Roman general, Cleopatra, caused herself to be wrapped up in clothes, was carried to Cæsar and placed as a present before his feet. Enraptured by her beauty he made her his concubine and had one son with her. Auletes had no war with anyone, much less with Cæsar three years after his death and with Anthony ten years later. It is impossible for a dead man to take many islands and that he afterwards shall meet a man who is to put an end to his reproach.

And finally that he shall return to the fort of his own land, and stumble, and fall and not be found. Neither Auletes, Cleopatra, Cæsar or Anthony have anything to do with this prophecy, unless it can be proved that a dead king can do the things recorded in verses 17, 18 and 19. But one might just as well go against the multiplication table and try to prove that it is wrong. It is the king in the north who shall give his daughter to the king in the south and the prophecy fits the case of the Syrian king, Antiochus III the Great. He took Egypt, Cœlo-Syria and Palestine and all power was in his hands. Then he determined to extend his kingdom in other directions, made a treaty with the Egyptian king, Ptolemy V, and gave to him his daughter Cleopatra. They were both young, but married B. C. 193, when he was seventeen years old, at which occasion Antiochus III returned Cœlo-Syria and Palestine to his son-in-law as a wedding gift. Afterwards he turned his attention to islands and captured Rhodus, Samos, Eubea, Colopon and others, but in a battle against Glabrio at Thermopylæ Antiochus lost. Another battle he fought with Scipio near the mountain Sipylus in Asia. Antiochus was defeated and compelled to make peace. The conditions were that he should pay to the Roman government an amount corresponding to $15,915,000 and twenty of his most prominent men were given as a hostage, among them his youngest son Antiochus Epiphanes. Afterwards Antiochus III returned to his country to gather money to pay the war indemnity to Rome. While he was robbing a temple in Susiana he and his soldiers were murdered. His son Seleucus IV, became king after him. He was chiefly occupied with raising money to pay his father's debt to Rome, wherefore he was called a raiser of taxes. He was murdered by Heliodorus B. C. 175 and his younger brother Antiochus Epiphanes became king in his place. Here is the vile man spoken of in verse 21, from there no other

king in the north is mentioned and he fills to prophecy in every detail. If you study the prophecy correctly you cannot get in Rome in the verses 17, 18 or 19, and the time of the end cannot begin A. D. 1799. The time of the end was finished B. C. 164, when the transgressors had come to the full (Dan. 8: 10, 23) when the 2,300 evenings and mornings had come to an end. Therefore your explanation from verse fourteen to the end of the chapter is a great mistake and many of your friends are sorry over that blunder, for which you soon will suffer. It is easy to see the mistake in Dan. 11: 17, 18, 19, that the predictions there cannot apply to a dead, but a living king. When you have looked over these facts please write to me. If I live, I intend this winter to publish a book in the Swedish language against the prophecies of the Seventh-day Adventists and their prophetess, whose theories are untenable from beginning to end. If you do not see your mistake and recall your statements concerning Daniel's eighth, ninth and eleventh chapters, I wish to say that you will come in for your share in that book. I have both heard you preach and read your books. Your position I most emphatically reject for several reasons: It is human to make mistakes, but I have so much confidence in your honesty that I think you will retract your errors when you see them. If you so wish, I can on good authorities prove that my calculations are reliable. I think there are few who have studied this subject so carefully as myself, so the Adventists have not had the courage to go against me. My views are not built upon opinions, but on facts. And I know with certainty that I have facts on my side and if I live long enough I will show them. God and his Spirit are my guides in this study, and I neither can nor will neglect to do my duty. I wait for an answer as soon as possible. In brotherly love.

Aaron Nyman.

Wish to add here: When I sent the above letter to Pastor

Russell, I had full confidence in him as to his character. Later I read a book by Rev. J. J. Ross—a court record from Hamilton, Canada. Then I lost confidence in his character.

Some time afterwards I received a postal card from the central station of the sect in Brooklyn, N. Y. The postal card informed me that if I did not understand the prophecies, there might be other things that I could read and derive blessing from. Brother Russell had many who would be willing and glad to instruct him if they were permitted. Was this an answer to my letter? They understood the prophecy, but I did not. Russell needs no information! This card was probably from his secretary. But my letter to him cannot be silenced so easy as he thinks. Because he did not answer or retract any of his misleading doctrines he has got three chapters in this book, which in the name of the Lord shall make some stir in the camp, and which Pastor Russell with his secretaries cannot silence.

If one is familiar with the meaning of Daniel's eleventh chapter (see chapter V in this book), and afterwards reads Pastor Russell's explanation of it, one can say without exaggeration that it is one of the most reprehensible works ever published on this question. And yet these are the wheels of his prophetical cart upon which he has gone around the whole world.

We ask the reader to study Daniels eleventh chapter in the Bible together with the fifth chapter in this book and diagram No. 4.

Pastor Russell has not succeeded better in his explanation of these prophecies than the Adventists. He has intended to improve them here and there according to his opinion; but they are neither better or worse for the treatment they have received. When the word of the Lord is put in its right place, his

whole building, with its guilded spires and modern decorations and artifices, falls to the ground.

Houses builded on a weak foundation which tumble to the ground always have some valuable stuff among the ruins which can be picked up; but as Pastor Russell has neither foundation, walls nor roof to his house, there is absolutely nothing of value to pick up among the ruins. It is a castle in the air, a fantastic building without foundation, walls or roof, a Fata Morgana that vanishes before the fresh breezes of the dawn.

In Vol. 3, page 25, "Let us understand how ignorant those people have been who have applied the little horn in the prophecy to Antiochus Epiphanes between B. C. 171-168, when he forced his way into the temple, abolished the sacrifice and placed his idol Jupiter Capitolinus in the holy place."

If Pastor Russell had studied Daniel's eighth chapter with open eyes, he would have received light enough to see the historical facts. But then he could not have published any more books in that direction, which yield him as lucrative income.

Since he has said that they apply the time of the end to the wrong person, then he comes again with his false interpretation. I hope that the illustration of the sinking of the Titanic is clear enough to show him that the time of the end for this boat was when she sank under the water, and that it did not require 2,000 years before that vision could be understood. Pastor Russell applies the prophecies to a period of 2,000 years after they are fulfilled.

A woman who has had a strong belief in Pastor Russell's divine mission as a reformer in these latter days came often to my home and tried, in a wellmeaning way, to show me how beautifully his interpretation corresponded with the real facts. When my circular was published against the Adventists, she read it, and said afterwards, "If the time of the end does not begin A. D. 1799 his whole doctrine crumbles to dust." I com-

forted her with these words, "Truth never fails, truth remains, when errors must vanish."

When Pastor Russell is going to explain the prophecy in the eleventh chapter he says it would be too tedious to start from the beginning, and adds that the difference of opinion begins in the seventeenth verse. (Vol. 3, page 28.)

"Proceeding, then, we understand verses 17-19 to apply to the times and incidents in which Mark Anthony and Cleopatra figured, when Anthony fell, and Egypt was swallowed up in the Roman empire." (Page 28.)

Here he has said that the prophecy centers in verses 17-19, and that is right. But that these verses refer to Anthony and Cleopatra is a hard nut for him to crack.

If we now can show with historical, biblical and scientific facts that the foundation is false, his whole message is unfounded, and the dates 1799, 1829, 1875, 1807, 1846, 1874, 1878 and 1914 have no more value then 0 multiplied by nothing.

We ask in all seriousness as standing before Him before whose eyes no one can sham: What will become of his journeys over lands and seas to propagate his falsehoods, if these nine years can be proved to be erroneous? If he had the truth, be sure there would not be so many who followed him. We do not deny that he has some truth. But we deal now chiefly with his prophetical message, which is the very foundation of his doctrinal system and by which he recruits in many countries for his class of the sanctuary.

We will now study the seventeenth verse which is the pivot around which all the remaining verses of that chapter turn.

The seventeenth verse reads, "He shall also set his face to enter with the strength of his whole kingdom; and uprights with him; thus shall he do: and he shall give him the daughters of women, corrupting her: but she shall not stand on his side, neither be for him."

The first thing we must do now before taking a single step forward is to find out who was the father of Cleopatra. Since we have found him, it is easy to find if he went against Anthony with the strength of his whole kingdom, made peace with him, and gave him his daughter in matrimony. Upon these things Pastor Russell's chronology is based.

The pronoun "he" indicates that this person is mentioned before.

"But he (verse 16) that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in a glorious land, which by his hand shall be consumed".

It was therefore the father of Cleopatra, this "he" who went against "him".

The father of Cleopatra was an Egyptian king, Ptolemy XI Auletes, who ascended the throne B. C. 80 and died B. C. 51.

It was therefore Auletes in verse sixteen who should go against "him." Which "him?" He who is mentioned in verse fifteen, viz. Antiochus III, the Great. What was the relationship between these two kings? Antiochus III died B. C. 187 and Auletes became king B. C. 80. Could Auletes go against Antiochus 107 years before he ascended the Egyptian throne? It is an absurdity to say that Auletes had a war 107 years before he became a king. It looks forbidding for Pastor Russell before we even approach the seventeenth verse.

These are the questions upon which the prophecy rests.

1. Did Ptolemy XI Auletes go against Anthony with the strength of his whole kingdom?

2. Did he make peace with Anthony and did he give to him his daughter as a wife?

If Pastor Russell can prove this, then he is in harmony with the word of God; if not, his fantastic castle in the air

in which he has promised a place for the friends of the truth, is overthrown.

Emperor Augustus had a sister named Octavia who married C. Marcellus B. C. 50. He died in B. C. 41, and Anthony married the widow living with her for a few years. Anthony was the leader in a war against Egypt B. C. 35 When the queen of Egypt, who now was a widow (since she had caused her husband Ptolemy XIII, who also was her younger brother to be murdered at the age of seventeen years), heard of his coming, instead of sending an ambassador went herself to meet him and handed her documents to him. Anthony was so captivated by the sight of the beautiful young queen, at this time thirty-four years of age, that he lost all interest in matters of the state, married Cleopatra and abandoned his wife Octavia.

The difference between fifty-one and thirty-five is sixteen years. Auletes had now been dead sixteen years, when Anthony came to Egypt and saw Cleopatra the first time.

Did the dead king who had been in his grave sixteen years go against Anthony with the strength of his whole kingdom?

Any one who believes that is a great deal more credulous than the writer.

Did the dead king make peace with Anthony,, and did he give him his daughter in matrimony after he had been dead sixteen years? It is questionable whether "the friends of the truth" do believe.

Whom shall we believe now, pastor Russell or Nyman? Has Pastor Russell shown you from any reliable history where you can find that his statements correspond with the Bible? No. Any history that is somewhat complete will support the views I had advocated, or go to International Encyclopedia, Vol. X, page 787, which will give the pure and unadulterated truths concerning the verses in question.

Rome is not here the king in the north, and the whole mes-

sage of Pastor Russell which he has spread broadcast over the land falls to the ground before the unchangeable verdict of history.

How can a prophecy look anything but distasteful when it rests upon a dead king, still slumbering in his grave. It had been better to build upon the word of God and upon the King who was mighty to arise from the tomb since he had been resting in it for three days.

"The present truth" of the Adventists is built upon the same dead king. The difference between them is thirteen years. The Adventists say that Cæsar received his daughter. Cæsar came to Alexandria B. C. 48, Auletes had then been dead three years. One who has been dead in three years or sixteen makes very little stir. The prophetess of the Adventists and Pastor Russell might just as well shake hands with one another.

Just think if Pastor Russell had been married to Mrs. White, what marvelous doctrines would we not have had in the world! I have never heard of two more credulous persons.

Russellites, will you now admit that your doctrine is founded upon a dead king, and that it is an astounding error? There is no hiding place whatever for you. Do like a man did here in Chicago. After I had had a lecture on this subject, he came forward and said, "we cannot say anything against you because we do not know the history." He was sincere, and sincerity is a necessary qualification for entering into the Kingdom of God.

It is impossible to believe that a person who makes so many mistakes as we now have pointed out can be led by the Spirit of God. He is led by a spirit of credulity. If Pastor Russell had looked at his Bible closely, he would have seen that it is the king of the north who should give away his daughter to the king of the south, and not vice versa. Then he should

have investigated to find whether the father of Cleopatra had any war against Anthony; upon that answer depends the meaning of the prophecy. But without making the slightest reference to history he rushes ahead and talks pall mall without giving any reasons. Does God's Spirit ever lead in that way?

It is of no use to defend your errors. The only thing acceptable in God's sight is to confess that you have been deceived by Pastor Russell whose teaching you have accepted without investigation.

As Pastor Russell has switched off from the prophecy in the seventeenth verse, all his exposition to the end of the chapter is wrong.

Verses eighteen and nineteen say,

"After this shall he turn his face into the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found."

It is selfevident that it cannot be a dead person referred to in these verses.

Pastor Russell goes on to say, "And if we shall show that the events here mentioned in prophecy agree with Napoleon's career in history, we can determine the dates as certainly as we could the beginning of the reign of Augustus Cæsar, or Tiberius, or Cleopatra—described in verses 17, 20, and 21. Napoleon's career, in the light of prophecy, marked A. D. 1799," etc. (Vol. 3, page 40.)

After Pastor Russell thinks that he has proved that the dead king Ptolemy XI Auletes had a war, made peace, giving away his daughter, took several islands, etc., since he had been in the grave for sixteen years, Russell tries to bring in

Augustus Cæsar, Cleopatra, and Tiberius. If he cannot adduce sufficient reasons for this interpretation, all his expositions are wrong.

On page 22 of Vol. 3 he says, that the time of the end is a period of 115 years. On page 41 he adds, that Cleopatra fills the prophecy in the 17th verse, but she ended her reign in the year B. C. 30, when Egypt was incorporated in the Roman empire. Then she was in the vision; afterwards Augustus Cæsar and Tiberius. After this explanation he makes a wild jump forward to A. D. 1799, a time of 1,829 years, as he thinks Napoleon is the king mentioned in the 36th verse. In this manner he has given the vision a length of 1,829 years, Cleopatra in the beginning and Napoleon in the end; and in such a case he has got the vision on page 41 to be 1,714 years longer than on page 23. Which one of these two explanations is the correct one? Each explanation is equally absurd.

In the 36th verse he puts up Napoleon to be the king who here fills the prophecy; "He shall magnify himself above every god, and shall speak marvellous things against the God of gods."

Pastor Russell says, "Here the word 'gods' refers to rulers, kings and princes, and the expression, 'god of gods,' or ruler of rulers, refers to the pope. Most men have acknowledged some religious superior, but Napoleon acknowledged none. Even the 'god of gods' (i. e., the ruler of rulers—the pope) he addressed in a marvelous way." (Vol. 3, page 40.)

Here Pastor Russell again shows his inability to reason logically. If this prophecy refers to Napoleon and his relation to the pope, then the word of the angel confirms the claim that the pope is the God of gods, and the Lord of lords, for the angel said that this ruler should magnify himself against the God of gods. But will Pastor Russell make such a con-

cession for the pope? Besides, it is inconceivable how Pastor Russell and other fanatical exegetes can say that Napoleon set himself against God. The revolutionists in France during the reign of terror had abolished the Christian religion, but when Napoleon was first Consul he made a concordat with the pope Pius VII in 1802, according to which the Catholic church was restored to her rights and influence again. When the concordat was proclaimed in Notre Dame the first Consul was there taking part in the Te Deum that was chanted. Napoleon was by no means a religious man, but he knew that the people needed religion, and he restored to them the right of public worship, including both Catholics, Protestants, and Jews, after all religion had been banished for several years. (Guizot, "History of France," page 56.) At the coronation he wished to place a religious stamp upon his greatness, and instructed Cardinal Caprara to ask the pope to come to Paris to consecrate him. In a subsequent letter written by Napoleon to Pius VII he calls the pope "Very Holy Father. . . . I beg your Holiness to come and give a religious character of the highest degree to the ceremony of the consecration. . . . Your Holiness knows the friendly feeling which I have long had towards you. . . . We pray God, most holy Father, that He may keep you for many years in the rule and government of our mother the holy Church. Your devoted son, Napoleon."

There is not to be found anywhere a scintilla of an argument showing that Napoleon was a blesphemer against God and not even an enemy of the Christian religion in its most perverted form.

The king in our text should magnify himself against God, and not the pope of Rome, as any one can see.

It is deplorable when a man is so blind that he cannot see that the angel means the true God, but thinks that the angel means the pope when he says the God of gods.

Our Saviour said in his earnest petition to his heavenly Father, "Sanctify them through thy truth, thy word is truth." (John 17:17.)

Pastor Russell's class of the sanctuary must, of course, sanctify (set apart) themselves for his six books and other writings, for which they work both night and day, so that no other religious body can show anything like it.

This king should not consider the gods of his fathers, neither any other god. But instead he shall honor the god of the forces; and a god whom his fathers knew not. (Verses 37, 38.)

This God of the forces he says is the military system. (Vol. 3, page 44.)

When a man can say that the fathers of Napoleon did not have the military power before Napoleon's own times, then he can say anything. Take any worlds' history you please and study the history of France from A. D. 486, and follow it up to 1799, and say afterwards that the fathers of Napoleon did not know anything of warfare before 1799. In 1793 they decapitated their own king. The whole country was in turmoil. England, Holland, Spain, Germany, and other powers fought against France. His fathers ought not to have forgotten that in six years. Go back from the days of Napoleon 1,300 years and we find that his fathers had several bloody wars during this time, so we are safe in saying that his fathers knew of the military curse long before his time. It does not look a bit better when they build upon a dead king.

"And at the time of the end shall the king of the south push at him." (Verse 40.)

Here he gets the king in the north to represent England after he has tried to prove before that it was Napoleon (France). England should push against "him," the king in the north. We have then two kings in the north; one pushes

against the other. If Napoleon is the king in the north, then France must be the kingdom in the north. A king can easily be moved back and forth but it is quite difficult to put a kingdom on a cart and wheel it away. No, it will remain where it once has been placed on this terrestial globe.

The Bible speaks of only one king in the north (Syria, the present Turkey) and the king in the south (Egypt).

Pastor Russell's explanation of the eleventh chapter in Daniel, occupying thirty-nine pages in his book, is the most miserable mixture of errors one can conceive. One need not be an expert in history, or be a genius, to see how absurd everything is.

His people do not see it, however, but are happy and content as "the friends of the truth," the class of saints which is purified from the errors of the churches of Babylon.

My heart is aching when I think of how many sincere and godly people are misled by his fantastic doctrines.

"Is there no balm in Gilead" that can heal this wound?

It is not my intention to look for faults; we are apt to make mistakes. Even the wise admit that they are sometimes mistaken. When a person does his best, but mistakes happen to creep into his work, we ought to overlook such misfortunes. The soldier who is having target practice aims to hit the center every time. With the best efforts he often fails, but he has been very near. It would be wrong to blame him because he does not strike it every time. But if he cannot strike the target at all, he is incapable of shooting and ought to learn to aim his gun in the right direction before he tries to shoot.

Has such a person any right to go around among the other soldiers and boast of his remarkable ability to shoot when he has not hit the target a single time, and at the same time make fun of the comrades because they do not shoot right? When

his comrades find out that he has not hit the target, they will make it lively for him.

Pastor Russell has handled the 11th chapter of Daniel in a culpable way. He has not hit the target with a single shot, but has been shooting in a different direction. His shots have been soft tallow props with which he has blinded plain and unsophisticated people. A single shot from the batteries of truth, the word of our Lord, is sufficient to batter a breach in his glass palace, so he cannot make the debris fit together again, if he would try to repair the damage.

Did Ptolemy XI Auletes have a war with Anthony, and did he give him his daughter? We say no. And we can prove that we have hit the mark and his whole glass palace is ruined by that shot.

Before a civil court the witness is expected to say what he has seen and heard. The judge is not satisfied when the witness talks hither and thither and says what he thinks or has heard other people say, but he demands that the witness shall state what he has heard or seen himself in the case. By this we do not mean that Pastor Russell himself should have been in Egypt B. C. 51 and seen when Ptolemy XI died, or when Anthony took Cleopatra in matrimony B. C. 35. But it is a reasonable demand that he should have examined the historical sources to find out, whether Ptolemy went against Anthony and gave him his daughter, as this is the very foundation of his chronology in the eleventh chapter. This is a just criticism.

"That which we have seen and heard declare we unto you," says the apostle John. If Pastor Russell had followed the apostle's injunction here, he had not been in this bad straight now. In his writings he makes us understand that he has studied his expositions very carefully, but that cannot be true. He has followed the mistakes of the Adventists as closely as possible. As a judge he would be a total failure, if he did not

examine the cases better before giving his verdict, than he has done with the prophecies in Daniel's book. It is unfair and almost reckless to go ahead and instruct others concerning things of which he knows nothing.

Before he, in books and sermons, told his people how "carefully" he has studied these things, that Anthony and Cleopatra are the persons, who fit the prophecy in Dan. 11:17, he should have made a careful examination and he would never have arrived at such conclusions. He should testify before his people of what he really had seen; yet, he has not done so, but given a false testimony, and upon this testimony built a doctrinal system, which has been accepted by hundreds of thousands of innocent people who have not had the ability to judge for themselves. It is inexcusable, not to say dishonest, to treat the word of God in such a careless manner. The Spirit of God cannot be held responsible for this heedless conduct.

If it had been a difficult theological question, there would be small room for criticism, but in this case there is no excuse for such blunders, and for the stubborness in keeping on year after year, since the correct solution has been pointed out to him repeatedly.

There is no need of a hurricane to turn over such a house, for there could not be any poorer foundation for a theological system than a dead heathen king.

We feel for you who have been deceived by your leaders, and we ask you at the same time in our Redeemer's name, Let him save you from these false doctrines that have no value in the eyes of the Lord.

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the pro-

phets, saith the Lord, that use their tongues, and say, He saith." (Jer. 23:29-31.)

Pastor Russell should study his chronology a little better; revoke his mistakes, and ask God and men for pardon.

It is not only the prophetical question where he is wrong, but there are several others that are just as perverted. It is, however, only his chronology that is the subject under discussion, so I must leave the others.

Pastor Russell is the most twisted expositor one can imagine, and unfit to teach others, because he is building too many theological theses upon his own queer notions, and not upon what he really knows or understands.

Shortly after the invention of gunpowder people commenced to talk of its wonderful power. A peasant who did not believe in its alleged power bought a small keg to find out for himself. He bored a hole in the keg, sat down upon it to see if the gunpowder was strong enough to lift him. As he ignited the powder the keg exploded and the peasant and his house were blasted to pieces. No matter what he believed about the gunpowder when his belief did not rest upon facts.

When the disciples prayed, "Master, increase our faith," they did not ask for a faith that they should belief what they heard from all directions, but a faith built upon true knowledge of God. It is better to serve God having a correct idea of him than to believe what one does not understand.

Neither Pastor Russell, nor anyone else can go before an intelligent audience and prove that the time of the end began A. D. 1799. You say you believe so strongly that you are willing to die for it. That has nothing to do with the facts in the matter. This question is enough to nonplus every speaker who advocates the chronology of Pastor Russell in Daniel's book, viz., "Were all the things which Daniel saw in the vision really fulfilled in 1799?" We answer no. They

were fulfilled in the time of Medo-Persia and Greece, and Pastor Russell's message to the world is hereby proved to be false.

From various quarters it is reported that some of his people commence to waver in their faith that the times of the gentiles are going to end, and that millennium is to begin in the beginning of 1914. They are consoling themselves with the assurance that they have not lost anything, but only been aroused so as to be ready at the time of the Lord's advent.

We wish to ask you, if the 31,173 verses in the Bible are not sufficient to wake us up from our slumber, show us the way to salvation, sanctification and the power of the Spirit to make us persevere to the end? Is not the wonderful love of the eternal Father and his Son, Jesus Christ, sufficient to transform our hearts and keep us watching for his return, without having errors preached to us for over thirty years, built upon a false chronology in direct contrast against God's holy word? "What is the chaff to the wheat?" saith the Lord. (Jer. 23:28.)

"Hear now, Hananiah, the Lord hath not sent thee; but thou makest this people to trust in a lie." (Jer. 28:15.)

Without pretending to be a prophet who can fortell future events, but on account of the knowledge we have gleaned from his writings, we state now, that he is a false prophet because he makes his people trust in a lie.

The disciples asked their Master, what should be the sign of his coming and the end of the world. "And Jesus answered and said unto them, Take heed that no man deceive you." (Matth. 24:4.) "Many false prophets shall rise, and shall deceive many." (Verse 11.) "But as the days of Noe were, so shall also the coming of the Son of man be. 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." (Verses 37-39.)

The word of God teaches us, that we cannot find out the time, the day and hour when the Lord shall return. It shall be as in the days of Noah: people knew nothing of it before the flood came and destroyed them all.

"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." (1 Thess. 5:1, 2.)

Now they try to find some support for their views in the fourth verse, as though Paul meant the time for Christ's coming. It reads, "But ye, brethren, are not in darkness, that the day should overtake you as a thief." If Paul had meant that they were not in darkness concerning the time when Jesus should come, he comes in contrast with the statement of Christ himself; for he says that neither the angels nor Christ himself knew the day or the hour.

When Pastor Russell tries to prove his "time of reaping" between 1874—1914, he makes use of this verse to show that they know of the time. We can excuse the apostle from the false accusation that he did not mean that the Thessalonians knew of the day for Christ's coming, but not Pastor Russell. It is nearly 1900 years since the apostle wrote this to the Thessalonians. This is evidence enough that he did not mean the day for the Lord's coming, or Paul becomes a false prophet.

When Paul says that they were not in darkness, so that that day should overtake them as a thief, it behooves us to see what kind of darkness he meant. Did he mean that they were not in darkness concerning the time when Christ should return, or that they were not in spiritual darkness, but watching

and prepared to meet him whenever he should come? "Ye are the children of light, and the children of the day." (Verse 5.) To a child of the light the Lord Jesus does not come as a thief; but he comes on that day that he shall be glorified in his saints, and to be admired in all of them that believe. (2 Thess. 1:10.)

If you love truth instead of error, study this chapter impartially together with Pastor Russell's explanations, and you will with certainty find who has the Bible and history on his side to prove the truth. When the year 1914 is past, you cannot go around and sell his books any longer. Then, if not before, you must admit that my arguments against him are reliable, and that the words in Deut. 18:21, 22 are applicable to your leader: "How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptiously: thou shalt not be afraid of him."

When Pastor Russell is going to demonstrate the meaning of the seventy weeks, he lets them begin B. C. 454. They end accordingly A. D. 36. After the sixty-nine weeks, in the seventieth week, between A. D. 29—36, the people of a prince should come and destroy the city and the sanctuary. (Dan. 9:26.) This prince he says is Titus, the Roman general, who destroyed Jerusalem A. D. 70. This Titus was born at Rome, A. D. 40, and could not be the prince in the prophecy, as he was not born then, A. D. 29—36.

If the prophecy shall apply to Titus at the end of the seventieth week, it must be A. D. 70. Pastor Russell must then move the starting point for the 490 years to B. C. 420 and prove that the commandment to restore Jerusalem went forth at that time, as the difference between B. C. 420 and A. D. 70 are 490 years.

If he retains B. C. 454 as the starting point, and shall bring in Titus at the end of the seventieth week, the time is only 514 years instead of 490.

Pastor Russell continues, "And *he* (Messiah) shall confirm the covenant with many for one week, the seventieth week."

In Dan. 9:26 is spoken of the prince who should destroy the city and the sanctuary. Now he says it is Titus. "And *he*," the pronoun in the 27th verse, therefore, is Titus and not Messiah.

After the anointed one was cut off (verse 26), the Bible does not mention more than one prince, but Pastor Russell has managed to get two: Titus and Messiah. And the fact in the matter is, that it is neither.

In his excitement to cleanse his class of the sanctuary from the pollutions of the papacy, he has not taken time enough to study the subject, but has contaminated it with his own defilements.

If he cannot study himself, nor see how absurd his chronology is, there ought to be some one among the many thousands of his followers who can see that the prophecy does not fit Titus between A. D. 29—36. But they are evidently so converted to the person that they see nothing wrong with him, whereas the one who is converted to God sees immediately that the whole system is crooked as a corkscrew.

We do not think that Pastor Russell is a hypocrite, for it is patent from his writings that he believes what he writes. But only he who walks in the darkest night can make such blunders as he is doing. The angel shows us in the plainest possible manner in the eleventh chapter, that it is only the king of the south (Egypt) and the king of the north (Syria). If there had been a change of kings in these kingdoms every year, the location of these kingdoms does not change one iota on the map.

Any Bible student can see that there is no change of kings, neither in the south nor in the north, from verse 21 to the end of the chapter. If Tiberius had been the king of the north in the twenty-first verse, then he is the king who exalts himself against the God of gods, who planted the tabernacles of his palace between the seas in the glorious holy mountain. (Verse 45.) Then it was Tiberius who at the time of the end died himself and there was none to help him. Tiberius died A. D. 37, therefore they must make a desperate leap forward from 37 to 1799, a period of 1,762 years, in order to get Napoleon in as the king of the north.

Now France became the kingdom of the north, but Pastor Russell does not see, that this does not fill the requirements of the prophecy. When he comes to the fortieth verse where the king of the south shall push at the king of the north, then he lets the king of the north be the English admiral Horace Nelson, and accordingly England becomes the kingdom of the north. He has now two kingdoms of the north, France and England. Napoleon was on his way to Palestine. (See Vol. 3, page 46.)

The Bible knows of only one kingdom in the south (Egypt) and one kingdom in the north (Syria).

Pastor Russell has entered a profession he was not cut out for; therefore it cannot go any better for him when he tries to prove things he does not understand. We can assure "the friends of the truth" that they cannot prove his peculiar theories, even if God gave them the new earth as a present.

To the one who understands the meaning of the prophecy this is some of the most abominable hodge-podge that has found its way to the printing press.

A housekeeper spreads a table with ten or twelve courses. Every course is served in its proper place and time. She invites her friends to partake of the feast; they eat with

appetite, and the hostess is praised for the splendid food and her exquisite taste.

If the hostess instead should take all these courses and mix them together till they became an unsavory mess, the invited guests must be unusually hungry before they would touch this mixture.

The hostess declares that all who believe she is an excellent cook shall understand the contents of her mish-mash.

That is the way in which Pastor Russell speaks, as though no one can understand his doctrines more than his class which believes blindly in his stuff without understanding what ingredients have been mixed together. If these poor deluded people could not be saved and happy before they understood and can account for his chronology, they will all be excluded from the kingdom of God, and among them the author of all that distasteful humbug.

It is reassuring for us to know that the good Lord looks to the heart and the life before anything else. But if you are sincere and honest Christians, you will admit that it is better to have the truth instead of error, and that we ought not to reject the light that is shed upon our path, as their might be sad consequences upon such conduct.

One of Pastor Russell's greatest mistakes is that he has put his own chronology in the Bible. His company has published an edition of the Bible with this chronology in it. The general public does not know the historical events referred to. When they read the Bible and study his chronology they try to find out where they are in the course of time. Coming to the book of Daniel, where his exposition is totally twisted and wrong, they get so mixed up that they do not know where they are. Papacy plays the greatest part to him in Daniel's prophecies, and if the reader has the slightest knowledge of history, he will immediately see that there is not

a word of this remarkable hierarchy in the whole book. Anthony, Cleopatra, Napoleon, Admiral Nelson, etc., have no more to do with these prophecies than you and I.

Think how beautifully everything corresponds, these simpleminded people say, who do not understand the least thing about this chronology. And as his explanation of the times has been smuggled in between the covers of his Bibles, many think it is inspired by God himself.

If there are any mistakes in his chronology, one of his adherents said once, God wanted him to announce these mistakes in order to bring out the truth later on.

If all Christian professors were as thoroughly converted to God as such people are to Pastor Russell, the hundred churches which were abandoned the last year in Illinois should not stand closed.

The God who sends out error I cannot recommend as the true God.

The Spirit of God leads in harmony with the truth, and his word enjoins us to prove the spirits whether they are of God; for many false prophets have gone forth in the world and they drag many unsettled people with them.

When his people cannot defend themselves, they commence to talk of their type and antitype. Then we ask you: When Pastor Russell says that the papacy, Anthony, Cleopatra, Admiral Nelson, and others are the antitypes, where are the types of them in Daniel's prophecies?

Daniel saw many things in symbols, and when the time came for the fulfillment of these symbols, we get the reality. The reality of the symbols came several hundred years before Christ, but Pastor Russell says that no one could understand this until A. D. 1799, and this is a very great mistake.

CHAPTER X.

A Mistake of Eighteen Years in the Chronology

Pastor Russell's mistakes in the chronology of the Old Testament gives a fatal blow to his whole message which is founded on chronology.

Pastor Russell is cock sure of his chronological calculations. In Vol. 2, page 243, we read the following: "For be it distinctly noticed that if the chronology, or any of these time-periods, be changed but one year, the beauty and force of this parallelism are destroyed. For instance, if the chronology be altered but one year, more or less—if we add one year, say to the period of the Kings or the Judges, or if we make one year less—it would spoil the parallelism."

In the paper "The Watch Tower," for August 15, 1904, page 250, we read, "The harmony of the prophecy is one of the surest proofs that the chronology of the Bible is correct. It fits together as the cogs in a wheel. To change the chronology, even if only a single year back or forth, should destroy its harmony."

The same paper for October 1, 1907, page 295: "The change of a single year would make the parallel calculation useless."

Here is a table from Vol. 2, page 239 (Swedish edition).

From the death of Jacob to the exodus 198 years
The sojourn of Israel in the desert.... 40 years
To the division of Caanan..... 6 years
Period of the Judges.....450 years

Period of the Kings	513 years
Period of the desolation	70 years
From the restoration to A. D.	536 years
Total years from the death of Jacob to A. D., or year 1 of our era	1813 years
From A. D. to the crucifixion, at the feast of Passover, in the spring A. D. 33—Jewish ecclesiastical time	32 years
The whole period from the expectation of Israel for the kingdom under divine favor and recognition	1845 years

Pastor Russell has made up this table, but has not proved with historical facts that these events have happened at the various times given in the table. But that is essential to the verification of the chronology.

The person who is going to advocate his doctrines must believe this chronology without any proofs or historical knowledge. It is not enough that the addition is done correctly, but the events must also have happened the year that is indicated in the table, or the chronology is wrong.

Are the last two numbers, 1813 and 1845, reliable? We answer, no.

Here we could point out many things of interest, but as Pastor Russell admits himself that a single year moved back or forth should destroy the harmony of the whole system, we will only show a single mistake that certainly will break up the alleged harmony in this nonsensical system.

We will start with a fact that is absolutely certain, viz., that the time of seventy years began B. C. 606.

He counts the age of the kings from 606. That period

covers 513 years and brings us back to B. C. 1119. What was to happen that year? Saul should be the first king of Israel. He was the first and Zedekiah the last of the kings of Israel. It would be impossible for him to show that Saul became king B. C. 1119.

The time the Jews were in captivity was surely counted from B. C. 606-5 when they became tributaries under Babylon; but they had their own king to B. C. 588, when Nebuchadnezzar captured Jerusalem, put out the eyes of Zedekiah, bound him with fetters of brass and brought him to Babylon. Here the age of the kings ends, B. C. 588. The difference between 588 and 1119 is not 513 but 531. Pastor Russell has eighteen years too many.

There are several different accounts of when Saul became king. We have examined at least six different histories, and found the years: B. C. 1101, 1099, 1096, 1095, and 1093.

When Saul was rejected by God for his disobedience, Samuel received commandment to go and anoint David king in his place. David was anointed king over Israel B. C. 1055. (Int. Cy., Vol IV, page 525.) Saul reigned forty years. If we add this period to 1055 we get 1095. There may have been some time between the rejection of Saul and the anointing of David.

According to Schaff-Herzog's Encyclopedia, Saul was chosen king 1099. The time of the kings was 513 years, counting backward from 588 we get the year B. C. 1101 when Saul should have become king. There is only a couple of years difference in the accounts, so we must be satisfied.

Where is now the mistake of Pastor Russell concerning the eighteen years? Let us find out.

The time of the kings was 513 years, here he is correct. This time ended B. C. 588. When he subtracts the seventy years of the dispersion he goes back to 606 and begins the

period eighteen years on the other side of 588. Subtracting the seventy years from 606 he counts the eighteen years twice. His final years, 1813 and 1845, he must change to 1795 and 1827.

When the time of the kings was ended, there were fifty-two years left of the captivity. 588 minus 52 gives us the fixed year B. C. 536.

Pastor Russell says himself that the change of a single year should put the chronology out of commission, then we think that a mistake of eighteen years gives the death knell to his chronological studies. There is no hiding place here. His message to the world which is based on time is found to be false, as we have proved conclusively.

There is only one honorable way to retreat for the misdirected people, and that is to acknowledge that Pastor Russell has led you astray with his mistaken notions. If you do not choose this course, you will never get right again. May the Lord be our guide, and he will lead us right at last.

CHAPTER XI.

A Warning to the Adventist Preachers

What position will the Adventist preachers take to this book since they have read it? The advocates of the "present truth" hauled over the coals, and letters to some of their preachers, et cetera.

You who believe that you have had and think that you still have a message to the world will in all probability not see how your message is ground to pieces by the millstones of truth in this book, but think you have the same right to give it your contempt as you are used to do to the writings of others, that do not flow from your fountains of wisdom. It matters not what you intend to do. As before God I shall be faithful to my calling and try to give the honest Adventists light enough to see the net of errors in which they are entangled that they may get out of it.

One of your preachers who has left you on account of the false teachings wrote me a letter thanking me for the light he had received through a circular I sent him on the eighth chapter of Daniel, so that he could see that Rome was not the little horn (verse 9), and that the sanctuary which should be cleansed was not in heaven, but in Jerusalem. He who cannot see this, he says, is stone blind. Perfectly correct. "Since I have got out from their errors I have suffered great opposition, still as long as I live a righteous life no one can do me any real harm," he adds. When I read this I said amen from the bottom of my heart.

You Adventists teach people in your books and from your pulpits that they will not be condemned on the great day of

judgment, because they have been mistaken, but on account of having rejected the truth that has been shed on their path. Such statements are in harmony with God's word. We believe that the Lord is going to hold us responsible for the light we have and for the opportunities we have had to obtain more light. We mean hereby such light as we can understand. First then we can serve one another with the gift we have received. (1 Pet. 4:10.)

What light do you mean when you speak thus to people who listen to you? Yes, your light concerning the prophecies which comes from the visions of Mrs. White? Is it not that you have reference to? I did not nap when I was among you. You think that the members of the various churches, who are the people you in reality are angling for to get into your nets, are ready to devour your prophecies, which you have not understood yourselves, but which can be proved to be the most stinking harlot's wine that is in the cup of the harlot.

Do you allow the students who come to your schools to use their own power of thinking and reasoning? Are they allowed to think according to the laws of logic? They have come to learn just what you will plug into their heads. Are you willing to accept a single ray of light from your students? No, if they are going to be acceptable Adventist leaders, they must drink out of the stinking cup, though they do not know what it contains. When a man has been drunk for some time, he will sober up again if he stops drinking. But when they have been in your schools for three or four years and become intoxicated by your wine there is very small hope they ever will be sober again. Afterwards they go out and offer the same rank wine to other ignorant people so that they may get just as intoxicated as yourselves, if not worse. When some of these folks die, you say that he or she died in the faith of the "present truth." No light to any Adventist except through

"the spirit of prophecy," Mrs. White or some other elder. If an angel from heaven came to you and said that Jesus did not ride within the veil in 1844 and became our high priest, but that he became such after he had won upon the cross an eternal redemption, you would in all likelihood send for the patrol wagon and have the angel put under lock and key if he did not follow you. How have you treated honest people when they tried to show you that your doctrinal system is false?

If Mrs. White had written her books as any other religious author, without claiming to be an especially inspired prophetess, there would be very little to say against her. But now we want to show you that her impudent claims do not endure the smallest scrutiny. She has said that she is going to live till Christ comes. She shall be changed. She is now eighty-seven years old, and if she dies before Jesus comes it will be interesting to hear how they are going to twist the fact in order to defend her inspiration on that point. We are not going to say anything more until she dies; then there will be someone alive who is going to ring the alarm bell and show the Adventists that her first vision was a lie.

Do you not teach that you are the only true church of Christ, and that you have the spirit of prophecy (Mrs. White) among you? She says that the Adventists who live when Christ comes are the 144,000. If Christ had come in 1844 as they expected, how could she then have scraped together 144,000 Adventists when after sixty-nine years of hard work they have not been able to get more than some 94,000? They need 50,000 more to get the number full, and if it goes as slowly as it has done the last years in America it is more than probable that Mrs. White and this whole generation and their grandchildren will be gathered to their fathers before the number is full.

These 144,000 shall not be contaminated with women

(other churches). Take then away from your 94,000 all those who have come to your communion from other churches, and try afterwards to get your number complete without pitching your tents in the vicinity of other churches to get your members in the old way; and when you then get the biblical number complete, and no guile is found in their mouth, then it is time for Mrs. White to depart this life. The lifetime of Methuselah will then be a mere fraction compared to hers.

Those who died in Christ are going to rise from their graves, and so they go together with the Adventists to heaven to judge the world for a thousand years. Mrs. White promises her people what no other church can afford, and they who believe that she can fulfill all these promises must defend her in dead earnest.

If any church is rich in beautiful promises it is the Adventists. Still I have heard time and again how you complain of the situation among you; that you are the last congregation (Laodicea). If you are the church you claim to be, you are not the Laodicean. You say, to be sure, that you are wretched, and miserable, and poor, and blind, and naked, as that church was. This church, however, did not know it was so miserable. You know it, for you speak of it in your meetings. If you have the whole truth and a prophet among you, then you are not poor by any means. You do not need any more light!

Hear what the true and faithful witness says:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiments, that thou mayest be clothed, and that the shame of your nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Rev. 3:18.)

You do not think that you are the people who have these faults, though you say so. But if your eyes were aniointed with the eyesalve that the Lord recommends, you would soon

see that you never had any message to the world. Take that away, and then first you will admit that you are the wretched, and miserable, and poor, and blind, and naked. But as long as you believe that your message is correct, you are proud enough. The day will come when your follies are going to be laid bare.

If you are in possession of the privileges which, as a church, you boast of, you ought to jubilate and rejoice instead of complaining. When you start your meetings in a new place, do you make the people understand who you are and that you as a church have a prophetess among you? Do you do that? No, you keep your prophetess as secret before the unsuspecting audience as an army keeps its passwords and watchwords secret within the headquarters, that the enemy shall not come within the camp.

When new members are received in your congregations, you ask them if they believe in the spirit of prophecy in the church, and they answer yes. They do not know that you mean a woman who lives in California and who is the ruling spirit among you. Here you make use of falsehoods and deceptions, and you also know that your members know very little of her.

Mrs. White has said that the preachers shall take a definite stand against certain kinds of food, among other things coffee, tea, meat, etc. When members were taken into the church formerly, the preacher asked if they were willing to abstain from these things. They answered yes. After the meeting was over the preacher went to a table where both meat and coffee were served and he enjoyed these gifts as well as anyone else. You who say that people should not drink coffee drink coffee yourselves, and you who say that people should abstain from meat, eat meat yourselves. O, what hypocricy! If they had put these questions to me I had answered: I eat what I want, and sing what I can. The preacher did not ask

me if I believed in Mrs. White's system of tithing. He may have thought like this: If we only get the fish in our nets, we will afterwards put our hooks in his mouth as Gog (Hez. 38:4) and lead him to the full truth. But that time they got an unruly fish in the net who crept out again and left such a big whole in the net that a number of other fishes also crept out in the open water, and soon they cannot mend the meshes fast enough to keep the poor remaining fishes where they are. My incarcerated bretheren and sisters, come out of the net of error and take a free swim in the deep and glorious water. "To liberty Christ has called us."

If you intend to appoint a committee to analyze and condemn my book, do not appaoint the same committee which tried to whitewash Mrs. White from the accusations I brought against her once before. The committee did not touch upon the real question but attacked five unimportant points and even then they took refuge to lies in order to make people believe they had acquitted themselves as men.

When you are now going to examine your stately building as it has been shown to you through the microscopical lenses in this book, if you should find that I have made a spout slanting a little too much to one side, do not, as usual, say that the whole structure is wrong. The first thing you ought to do is to look at the essentials, the real arguments I have brought forth against your prophetical building. I have made no effort to expose your system in detail, what I am after is to show that the very foundation is false. The minor details I let go, but do yourselves the favor to find out if the foundation is strong enough to invite other people to build upon.

Be thoroughly sincere, when you are going to examine my errors. Do not care for a moment about what Mrs. White has said. Use your common sense, the Bible and history. Do not do as you generally have done, put the Bible, the

history and comomn sense on one chair and the writings of Mrs. White and other leaders on the other; then you kneel between the two chairs and ask Gods Spirit to help you understand the truth. But instead of letting God's Spirit lead you right you try to make the Bible, history and common sense harmonize with Mrs. White's writings. When you find out that that does not work very well you are ready to say good-bye to both Bible, history, and common sense, only you can retain the blessed Mrs. White. But you will never in time or eternity be able to make Mrs. White's visions harmonize with common sense or God's words. The question is now before you. Which shall it be? The selfstyled prophetess Mrs. White, or the Word of God, supported by history, science and common sense? I know what side will win in the long run. Errors and lies are certainly long lived but they must pass away when the sun of truth and righteousness rises higher and higher upon the firmament, just as rats and mice flee away when a few rays of the blessed daylight comes into a dark cellar. I am glad we are living in an age and day when fanaticism has less chance to succeed than formerly, and a reasonable interpretation of the oracles of God is demanded on every hand. That is what I have been aiming at in this book.

If you hold this fact before your eyes in studying my exposition of the prophecies of Daniel, you do not come with any remarks or objections to mistakes of minor importance which may have crept in here and there; but answer, if you please, the great questions under discussion, and if you can prove with historical facts that your interpretation is in harmony with history, I shall gladly desist from this controversy. But if you cannot or will not do this, you have thereby acknowledged that you never have had any message to the world.

I will now repeat again the important questions to which your poor deluded people have a right to demand a clear, unsophisticated answer, built upon real Biblical and historical facts. The arguments I have advanced are found elsewhere in the book. Here are the points in your system that you ought to give up as soon as possible:

1. The Adventists teach that there is no other time to cut off the seventy weeks from (Dan. 9:24) than the 2,300 days (Dan. 8:14). We answer, first, that there is no other time to cut off time on than the astronomical which is caused by the revolution and the rotation of the earth, around the sun and around its axis. Secondly, that these two numbers indicate a measure, and we cannot cut anything off from a measure without getting into trouble. Both these measures must be laid upon the common astronomical time-line, and that line shall be cut off, but not the measures. Adventists, Your prophetical message that you have built on time is smashed to pieces right here before we have mentioned neither Bible nor history. Do not try to refute this point. If you do not understand it, go back to school, preferably the kindergarten, and learn the rudiments of mathematics.

2. They teach that the little horn (Dan. 8:9), coming up from one of the four divided kingdoms of Greece, was Rome, which came in contact with the Jews B. C. 161. We assert on historic basis that Rome came up B. C. 753, and was no new horn 161, but a horn of 592 years. The division of Greece is dated from the battle at Ipsus, B. C. 301. The father of the new horn, therefore, arose then. But now Rome is the son, which came up 753, then he is 452 years old at the birth of his father. Here visions and dreams are of no avail.

3. They teach that the little horn is a kingdom (Rome). We wish to be in harmony with the explanation of the angel

Gabriel, when he says in the twenty-third verse that the little horn is a fierce king. We have also shown conclusively that this king can be no other than Antiochus Epiphanes.

4. The little horn should grow southward, and eastward, and toward the pleasant land (Dan. 8:9). They say the little horn is Rome. Rome took Egypt in the south B. C. 30, Syria in the north B. C. 65, and the pleasant land B. C. 63. We say that this is an astounding error, for no one is capable of going backward a fraction of a second of his life, much less could Rome go backward from B. C. 30 to 65—just thirty-five years. It is strange that the people can become so blind, when they study the library of the whole truth!

5. This king should take away from the prince of the host his daily sacrifice. (See verse 11.) Now they say that the prince of the host is Jesus, and the power is Rome with Titus as its head. The angel says that this presumptious king should come up in the latter time of the kingdoms of Greece, between B. C. 176—30. (See diagram No. 1.) Titus who was born A. D. 40 could not be in the kingdom of Greece 201 years before his birth and take away from Jesus his daily sacrifice 161 years before Jesus was born. Christ had neither sacrifice nor sanctuary when he was on the earth. This is the whole truth with the prefix "un" before it.

But here come the strongest arguments: They say that the 2,300 days in Dan. 8:14 are years, that they began B. C. 457 and ended A. D. 1844.

We say that they were mentioned in connection with the horrible work of the presumptious king, but he did not arise before the latter part of the four divided kingdoms. (Verse 23.) They claim that it is Rome which came in contrast with the Jews B. C. 161. If it had been Rome she could not have begun her deeds B. C. 457, when she did not come in among the Jews before 161, for the deeds cannot be 296 years before

the power that was the cause of them. This was Mrs. White's strongest support for her theory that Christ returned 1844, and how strong this argument is has already been shown.

7. They teach that Jesus officiated as priest in the lower sanctuary till 1844. Mrs. White saw then in a vision that he rode in a flaming chariot within the veil and began his office as an high priest, and through this service the sanctuary in heaven was cleansed.

This is not true. The atonement which took place on the cross has by this vision been postponed to A. D. 1844. We have had no high priest for more than 1800 years. The author of the Hebrews becomes a deceiver when he says that we have an anchor of the soul, both sure and steadfast, which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever, when he won for us an eternal redemption.

Several preachers have left them on account of this view.

If the doctrine of the Adventists had been as pure as the sanctuary in heaven, I would not have the pains of writing this book.

8. They teach that the seventy weeks, 490 years, (Dan. 9: 24) began B. C. 457; that the commandment to restore Jerusalem went forth then, according to Dan. 9: 25. They refer to Ezra 7th chapter, where it is written that Ezra was ordered by the Persian king Artaxerxes to restore Jerusalem 457. It is a shame that Adventists should be so blind that they cannot see that there is not a word to that effect in Ezra 7. The year 457 is just as important to their system as the sun is to the earth. When there cannot be found a single word concerning the restoration of Jerusalem in the seventh chapter, they say it is in the sixth. But there is nothing said in that chapter either concerning Ezra building the city. It is stated that the work was done, but not that Ezra gave any

order or had anything to do with it. The first person, who can indicate in what verse of Ezra's seventh or sixth chapters it is said that Ezra received a commandment to restore Jerusalem, shall within thirty days thereafter receive a check for one hundred dollars for his trouble, and at the same time we promise not to sell a single copy of this book, but recall *our* astounding errors against "the whole truth."

I asked one of their preachers in Chicago to read Ezra seventh chapter and especially the verse which says that Ezra received a commandment to restore Jerusalem. He brought his Bible and commenced to read Ezra 7:7, 8. According to the error of sixty-eight years duration he thought it was recorded there. I pointed out to him that there was nothing said concerning the building. It is further on, he said. Will you please read it wherever it is, as long as you read the seventh chapter, I answered. He continued, but soon found that he had undertaken something that was impossible to do. Then he closed his Bible adding that there was nothing to do about it, when I did not believe what was written there. It was my fault, of course, who did not believe it was there, though he could not find the verse. He ought to have thought something like this: If the verse upon which our whole message is based cannot be found in the Bible, then I am preaching a falsehood.

See the exposition of the seventy weeks.

9. They teach that "the anointed prince" (Dan. 9:25) is Christ who was cut off after the sixty-two weeks, 434 years; and that is the same prince spoken of in verses 26 and 27. We say then, that they hereby have indicated, that Jesus sent his people to destroy the city and the sanctuary of Jerusalem, abolished the sacrificings for a half week, died the second time, and yet determined desolations came over him. (Dan. 9:26, 27.) The Bible says that there is an "anointed prince,"

an "anointed " and a "prince"—three different persons. The first one is Cyrus, the second the high priest Onias, and the third Antiochus Epiphanes who sent his people and destroyed the city and the sanctuary, abolished the sacrifices for three and a half years and afterwards determined desolations were poured upon the desolate.

10. Their treatment of Dan. 11th chapter is even more abominable. They apply the seventeenth verse to the Egyptian king Ptolemy XI Auletes. Then he must have gone with the strength of his whole kingdom against Julius Cæsar, made peace and given him his daughter Cleopatra VI in marriage. By applying the prophecy to these persons they have succeeded in getting in Rome in the eleventh chapter.

We have proved that there was no war between Auletes and Julius Cæsar for the simple reason that Auletes died B. C. 51, and Cæsar came to Alexandria three years later, sent by the Roman senate to allay some difficulties between Ptolemy XII and his sister Cleopatra VI. She gave herself to Cæsar in order to win her point against her prother. On this dead king, Ptolemy XI Auletes, rests their message which is eternally lost, when the right person is put in his place. When a church is building her message upon a dead king, it cannot look any better. When I have told them so, they answer that they are building upon Christ, but that is one of the foxiest refuges that people resort to, when they are unable to defend a lost cause. They ought to know that their special message is built upon chronology and upon history, but not upon Christ. Their message is built upon the 2,300 days and the 490 years; that these numbers began B. C. 457, and finally upon the seventeenth verse of the eleventh chapter which they apply to the dead king.

It is deplorable that there should be so many people who are so blind that they do not want to listen to reason. They

have laughed at me when I have told them that their message is built upon a dead king. It would be more pleasing to God, I think, if they would examine their doctrines a little better, as I have tried to do, and they would find greater reasons to weep than to giggle. The Adventists in Chicago have for the last three and four years looked upon me as an arch-deceiver, and one of their professors said once that I was not quite sane, so there was nothing to do with me; but still he has not dared to meet me in debate concerning these questions, though I have offered him the opportunity. He is apparently afraid of this innocent lunatic. I would not have the title of professor, if I could not defend my views before the world. A professor is a man who professes to know thoroughly some branch of human learning and is prepared to give the last word concerning his science. But the Adventist professors seem to be experts in the play "hide and seek" with the public. When there is no opposition they are wonderfully brave and wise, but when asked to come out and prove to the world what they know they are admirably careful.

My brethren and sisters in the Adventist communion, I forgive you gladly and freely before hand for your conduct towards me, as I know you cannot be otherwise, as long as you let your leaders keep you locked up in the dark and gloomy icebox.

The prophecy should be applied to the Syrian king Antiochus III the Great and Ptolemy V of Egypt. Antiochus gave his daughter Cleopatra I to Ptolemy V. See the exposition of Dan. 11th chapter.

11. The king of the north, spoken of in Dan. 11:36, 40, they apply to Napoleon Bonaparte. We say that in such a case France is the kingdom of the north. Take your Bible and read from the 40th to the 45th verse, and you will find the pronoun "he" in the beginning of this paragraph. If it

were Napoleon in the 40th verse, it must be the same person in the 45th verse. Pastor Russell is not guilty of this mistake at least, for when he thinks it is meant Napoleon in the 40th verse, he has also applied the 45th verse to him. The Adventists have put in a kingdom, Turkey, on the pronoun of Napoleon, and that it is the Turk who is going to Palestine, and then Christ shall come.

From the 21st verse there is no change of the king of the south (Egypt) who is Ptolemy VI, or of the king of the north (Syria) who is Antiochus Epiphanes, the uncle of Ptolemy. From the time they apply the prophecy to Cæsar and Cleopatra to A. D. 1798, when they bring in Napoleon, is a period of 1846 years. When it says the king of the north "he," and by such a violation of the laws of the laguage, to say the kingdom "he" they have extended their chronology 1846 years. A king "he" cannot live so long, but the kingdom "he" can exist so long and is still existing. In this way Napoleon "he" became the king and France the kingdom of the North in A. D. 1798. On the pronoun of Napoleon they have put in the Turk who shall fill the 45th verse, and last year (1912) when the Turk was engaged in a fierce war they preached with a vengeance that Christ is soon here. O you blind leaders! The first thing you ought to do is to look after, if the dead king Ptolemy XI had any war with Cæsar before you do so much ado about the unspeakable Turk and what is going to happen, when he is driven out of Europe.

It is just as easy to find out and prove that Antiochus Epiphanes was the king of the north from the 21st verse to the end of the chapter, as it is to prove that Abraham Lincoln was the sixteenth president, when we know who was the first. The history of Antiochus Epiphanes corresponds exactly with the predictions in the 45th verse.

12. They teach that the time of the end began A. D. 1798

and ended 1844, a period of forty-six years. At the same time they say that Cæsar and Cleopatra who met in B. C. 48 were included in the vision, and Napoleon in 1798 was also in the vision. Here we get a period of 1846 years instead of forty-six. Besides that, the vision is not ended yet as long as their prophetical Turk is still remaining in Europe. We have in several places pointed out that the time of the end is where the vision was being fulfilled; and that the angel did not refer to the time of the end for the world, but for the ungodly Jews whose transgressions had come to the full in the latter part of the divided kingdom of Greece. (See Dan. 8:23.)

It would give me great pleasure to examine with the Adventist brethren, before the Lord as our judge, the pillars in this book, upon which they are founding their message.

Let us picture before our minds the process of such a trial. Suppose that we meet in an open place with a platform twelve feet high in the foreground, upon which their preachers take their places. The Lord Jesus, together with the angel Gabriel, come also and they take places among the preachers. The Lord Jesus opens the meeting saying that he has come with Gabriel to have an investigation of the twelve paragraphs in the book Nyman has written against your prophetical message. It will be a serious thing for both parties. The one who is mistaken must humble himself and ask for pardon or forfeit his eternal life.

1. The Lord Jesus says, "You Adventists do teach that there is no other period of time to cut off the 490 years, seventy weeks (Dan. 9:24), than the 2,300 days (Dan. 8:14). Nyman says there is not more than one line from which all time must be measured, and that it is the general time-line which originates from the movements of the earth around the sun and its own axis. A. G. Daniels, President of the

General Conference, come forward and show your 94,000 followers that Nyman is mistaken."

The Adventists stand there timid and wondering how he is going to solve this problem, but they believe at the same time that Nyman shall begin to see his follies. It is not possible that a denomination with 94,000 members, including so many professors and elders and our reliable prophetess, have held any erroneous views.

Elder Daniel steps forward. He says, "It is evident that there is no other line to cut off time on than the general time-line arising from the movements of the earth around its axis and the sun; but we cut off from that line also, when we cut off anything from the 2,300 days."

The Lord Jesus says, that we must limit ourselves to what you have written in your books; for Nyman has taken his arguments against your doctrines from your writings. You say that there is no other time from which to cut off the 490 years than the 2,300 days. Both these numbers are a measure and you cannot cut anything away from a certain measure. You can divide this measure of time in large or small parts, but you have no right to cut it off. Elder Daniels admits that he never thought of that before, or that it has anything to do with their message, but he sees now how it is crushed under the weight of this argument.

The Adventists commence to wonder how the other questions are going to be answered, when the greatest man in the denomination could not prove that Nyman was led by Satan, as the preachers had said, and warned the members against him.

Never try to refute this argument again.

2. "You teach that Rome is the little horn that came out from one of the divided kingdoms of Greece (Dan. 8:9). I. H. Evans, Shanghai, China, Vice-President of the China

Mission, come forward before these people and show with historical facts that Rome came out as a new horn from one of the four kingdoms."

Elder Evans says, "Rome came up as a new horn B. C. 753; but it seemed to the prophet, as though it came forth when Rome defeated Macedonia B. C. 168. Rome came in at that time."

The angel Gabriel takes the floor. He says, "My explanation to Daniel was that the little horn should come out from one of the four and not that it should come from anywhere else."

Evans now admits that he has not studied the subject, as he ought to have done, but believed that Uriah Smith was correct in his expositions of the subject.

3. "You teach," the Lord Jesus says again, "that the little horn is the Roman empire; but Nyman says it is a king. Will J. C. Raft, from Copenhagen, Denmark, come forward and prove that the little horn is a kingdom."

Elder Raft says, that horns in the Bible signify kings, empires and power, and that this empire refers to the Roman is selfevident from the fact that it was going to grow exceedingly, and that cannot be said about Antiochus Epiphanes, whom Nyman believes is the king the prophet had in view."

Gabriel takes the floor. He says, "In my explanation to Daniel I have said that the little horn is a fierce king. (Dan. 8:23.) My explanation is reliable. Nyman is right."

4. "You teach that the little horn is Rome. Will Elder L. R. Conradi from Hamburg, Germany, come forward and prove from history that Rome grew southward, eastward and toward the pleasant land."

Elder Conradi comes forward and says, that it is very easy to prove. Rome took Egypt B. C. 30, Syria B. C. 65, and Judea B. C. 63.

The Lord Jesus asks him if he can prove that it was possible for Rome, since she had taken Egypt B. C. 30, and that country must be taken first, to go backward in her history thirty-five years and capture Syria in B. C. 65.

He sees now how impossible that is and excuses himself by saying he has read it in Uriah Smith's book.

5. "You teach," the Lord Jesus continues, "that I am the prince of the host; then it was Rome that took away from me my daily sacrifice and cast down my sanctuary. (See verse 11.) Elder L. P. Tieche, Paris, France, come forward and show that Rome could take away from me any daily sacrifice or cast down any sanctuary for me between 176 and 30 before my birth, and also explain if I had any sacrifice or sanctuary while I was on the earth."

He comes forward but admits that he cannot show that "the Lord Jesus had any sacrifice when he was on the earth, and that is was impossible for Rome, which we know came in contact with the Jews B. C. 161, to take away any sacrifice from him before he was born. I have never given very close attention to this study as I ought to. I see I am mistaken."

6. "The strongest evidence you had for my return to the earth in 1844 was the 2,300 days (Dan. 8:14), which you believed were so many years. And in your yearbook of 1912, page 262, paragraph 9, you still say it means years, beginning B. C. 457 and ending A. D. 1844, when I, according to your teachings, changed place from the holy to the most holy place in the heavenly sanctuary, and give as a reason for this view a vision of Mrs. White which she says she had in 1849. Elder W. C. White, son of Mrs. Ellen G. White, come forward and prove that the 2,300 days began B. C. 457. This is the most important argument for your prophetic message; if your arguments fail here, you know that your prophetic message is leveled to the ground."

Elder White comes forward and says, "The seventy weeks (Dan. 9:24) are 490 years, divided in seven weeks, sixty-two weeks and one week. Now these shall begin when the commandment of the restoration of Jerusalem went forth. This commandment went out B. C. 457, according to Ezra 7th chapter. There is no other time to cut off these 490 years from than the 2,300 days. (Dan. 8:14.)"

The Lord Jesus says first to Elder White that he must not cut anything off from a measure, and there is no other time to cut off the 2,300 days and 490 years than the line which comes from the movement of the earth around the sun and its axis. The Lord Jesus then asks Elder White, "What gave rise to the 2,300 days?"

White answers, "The deeds of the little horn."

"Correct! When did the angel say the little horn should come up?"

White answers, "In the latter part of the four kingdoms."

"When was the latter part of their kingdoms?" Lord Jesus asks.

"Between the years B. C. 176 and 30," says White.

"Correct. When does White say that the little horn came in among the Jews?"

"B. C. 161," answers White.

"Can a person do his work before he is born?" Jesus asks.

White answers, "No."

"Say that you are right in believing that Rome is the power which came in among the Jews in B. C. 161, that the 2,300 days were years, you must not count them before the coming up of the little horn, B. C. 161, and if I shall cleanse the sanctuary at their end, I must wait till 2139 and not 1844. When this investigation is held, 1912, I have 227 years left before the sanctuary is to be cleansed."

White becomes white as snow and sees that their prophetic message is built upon a false foundation.

7. "You teach that the 2,300 days ended 1844; that I entered within the second veil and began my service as an high priest that year. Here is another point that is indispensable to your prophetic message. Elder S. Mortenson of Chicago who thinks Nyman is no dangerous opponent, come forth and show these people what service I rendered before and after 1844. Now you have a good opportunity to crush the propaganda of Nyman."

Elder Mortenson steps forward carefully and begins his speech. "At the end of the 2,300 days which are years, beginning B. C. 457 and ending A. D. 1844, the sanctuary should be cleansed. Wm. Miller was mistaken regarding the place, for he thought that it was the sanctuary on earth which should be cleansed through fire, but he was correct concerning the time. It was the heavenly sanctuary that should be cleansed. Now our dear Saviour served in the first apartment, afterwards he ascended to his heavenly Father. He was now like the High Priest of the old covenant, bringing redemption to Israel."

The Lord Jesus interrupts him, saying, "In your yearbook for 1912, page 261, in the preface before you begin the twenty-six paragraphs, you say that you have no other creed, but the Bible only. Please tell me where it is recorded in the Bible that I served in the outward sanctuary to 1844?"

Mortenson answers, "We are the only true church on earth which has the Spirit of prophecy, Mrs. Ellen G. White, is among us, and in the 'Great Controversy Between Christ and Satan,' a book of 722 pages, written by this prophetess of the Lord, we read on page 421 that our Saviour ministered in the first apartment to 1844. In the book "Early Writings' by the same author, in the edition of 1907, on page 55, this maid servant of our Lord had a vision in which she saw the Lord

Jesus in a flaming chariot move from the first to the second apartment, within the veil."

The Lord Jesus says then to Mortenson, "This is no answer to my question. My question was, where is it written in the Bible that I ministered in the first apartment till 1844?"

Mortenson admits now that it is not in the Bible.

"Did you not hear, Mortenson, that we proved in the foregoing paragraphs that the 2,300 days cannot begin before the power that brought them into existence. Formerly my heavenly Father spoke to men through the prophets but in these latter days he has spoken to you through me. Don't you see, Mortenson, that the atonement which was accomplished on the cross you remove to 1844? The believers have not had any high priest, then, from my ascension to 1844. First in the seventh paragraph the reason appears why you have not answered any question correctly. You have believed in Mrs. White's visions, and therefore you have come into this darkness. I have never ministered as a priest in the first apartment. I did not ride within the veil 1844 to become your high priest. I have always been your high priest, since I ascended to my heavenly Father. I entered once for all into the sanctuary, since I had gained for you an eternal redemption. According to your doctrine I should have entered once after my ascension and another time in 1844; that is twice.

The upright have always had in me an anchor for their souls which is steadfast and sure, and which entereth into that within the veil, whither I went after my ascension and not 1844. (See Hebr. 6: 19, 20.) Go, Mortenson, and preach this doctrine no more."

8. The Lord Jesus continues, "As you know, Adventists, your prophetical message is depending upon the year B. C. 457. You say that the commandment to restore Jerusalem went forth then, and that it is written in the seventh chapter of

Ezra's book. Professor J. M. Erickson of the Swedish Adventist school in Broadview, near Chicago, will you come forward and read loudly before these people the verse in Ezra seventh chapter which says that Ezra received a commandment from the Persian king Artaxerxes to restore Jerusalem that year?"

Professor Erickson is standing up, finds Ezra seventh chapter, but does not find a single word there that Ezra was ordered to restore Jerusalem. "If it is not in Ezra seventh, it must be in the sixth," says Erickson.

The Lord Jesus interrupts him saying, that it is written in Ezra's book that the "work was done; but we don't look for that, we know it. It is absolutely necessary for your message, that it should be written in the seventh chapter, because otherwise you cannot get the year B. C. 457, and in such a case your message is false. But as Erickson says it is the sixth chapter, please read the verse in Ezra sixth which states that Ezra received a commandment to restore Jerusalem."

Erickson commences to look for the verse; but he cannot find a word there to that effect. The people stand trembling and amazed that it is not written in Ezra seventh chapter, as this is the very starting point of their system which they always trusted would endure the most fiery test.

The Lord Jesus says to Erickson, "It was just that which Nyman wanted to show you, when he attended your tentmeetings in Chicago, but he has said that you did not want to give him the Bible to read to you, but you went behind the curtain saying that you were no schoolboy of his. Now I ask you, Erickson, if you will be my disciple?"

"There is not a word written in Ezra's book that Ezra received any commandment to go to Jerusalem to restore it. He was commanded to beautify the temple which was dedicated fifty-eight years before and to teach the people the law of God.

In Ezra's sixth chapter Exra's name is not even mentioned, much less that he received commandment to build anything. Your message is built on a false foundation. Do not go out again and say it is written in Ezra seventh or sixth chapters."

9. "You teach that the anointed prince, spoken of in Dan. 9: 25-27 is I, Christ. Elder U. Bender, Riversdale, Jamaica, West Indies! Come forth, and show that I am the prince who sent people and destroyed the city and the sanctuary, since I abolished sacrifice and oblation for a half week (three and a half years) and finally that a determined punishment came over me."

Elder Bender comes forward. He begins to relate that "we as a people have always taught that the prince who is spoken of in Dan. 9: 25 is Christ, and that he is the same prince who died after the sixty-two weeks, 434 years. That the Lord Jesus abolished sacrificings forever through his death upon the cross, but that half of the seventieth week (three and a half years) began with the work of Christ and ended with his death, and that the latter half of the week was occupied by the disciples to work among the Jews before they were rejected as a nation, and Paul went to the gentiles."

The Lord Jesus asks Elder Bender, if he cannot see that the Anointed one who was put to death after the sixty-two weeks (434 years), and the prince who afterwards was sending his people to destroy the city and the sanctuary, could not be the same persons. "And *he,* the same prince, shall confirm a covenant with many for one week (seven years), and in the midst of the week he shall cause the sacrifice and the oblation to cease—how can you apply these things to me? The pronoun *he* (verse 27) shows that it is the same prince who destroyed the city and the sanctuary, who made a covenant, abolished the sacrificings for three and a half years, and finally a determined punishment came upon him."

Elder Bender admits now that he has not studied the subject, but read and believed what Uriah Smith had written.

10. "You teach that Rome is the king of the north in Dan. eleventh chapter, and that this power is introduced first in the seventeenth verse. That the Roman general, Julius Cæsar, is the first Roman who got his wife Cleopatra from the Egyptian king Ptolemy XI Auletes. Professor Charles T. Everson from Chicago, come forth and show with historical facts that there was a war between Auletes and Cæsar, and that Cæsar received Cleopatra in matrimony from him."

Professor Everson stands up, but he cannot show with the aid of history that Ptolemy had any war against Cæsar, but must admit that Cleopatra gave herself away to Cæsar B. C. 48. Everson stands now exposed to the glances of Jesus.

The Lord Jesus asks him, if he knows, how much of the message is proved to be false, if Rome does not come in here.

Evers answers, "The whole message is then false."

The writer wants to add that he has heard Everson speak twice on the eleventh chapter of Daniel, and both times he passed by the foundation, where they say Rome fills the prophecy, and tried to show at last that the forty-fifth verse shall be fulfilled by Turkey, when this power shall be driven out of Europe. If he should preach in one hundred years, his hearers will know as little after the last sermon as they did after the first, as he did not adduce any proofs of his statements at any time.

After I had heard him the last time I sent him a registered letter, which read like this,

Chicago, June 22, 1912,

Chas T. Everson,
3722 Irving Park Blvd.

Dear Brother—

Last Thursday, the 18th of this month, I heard your talk

on Daniel's eleventh chapter, when you tried to prove that Turkey is the power which fills the requirements of the prophecy in verse forty-five. Without the least proof of your statements you said that Rome fills the prophecy from verse fifteen to thirty. I wish to ask you in all friendliness, if you want to debate these verses with me, and show that Rome is the power referred to in those verses. We may appoint seven judges, and if they say you are right, I will gladly contribute with 100 dollars to your work.

Awaiting your answer before 12 o'clock noon, the 30th of this month, I am,

A lover of truth,

Aaron Nyman,
1050 Wellington St.

No answer.

To appear before a public that is absolutely ignorant in history and say that Rome fills the requirements of prophecy from verse fifteen to thirty is mighty easy, when no one is allowed to make any remarks. But now when an occasion was offered to prove these assertions, which could be done in an hour, then they dare not. Think if Everson had the truth how he would have advertised my folly to the whole world; but he found out that the case was weak and without warrants from God's word and the immutable evidence of history. A dead king cannot carry on any warfare. Rome does not come in there. I see now. If I should say as it is, the denomination does not want me any longer. I would better remain silent. It will die out by and by.

A man who left the tent before the meeting was over told me that the speaker had first said that the kingdom of the south is Egypt, and the kingdom of the north is Syria, at present Turkey. If a kingdom happens to change its name, it does not change its location on the map; but when the

speaker came to the fortieth verse he applied it to Napoleon. Napoleon was not king of Syria, the man said to me. I was not acquainted with this man, but was glad that he did not accept the "present truth."

11. The Lord Jesus says, "Because you have got Rome to fill the qualifications of prophecy in the eleventh chapter, you have made the thirty sixth and fortieth verse to apply to Napoleon Bonaparte to the end of the chapter. Professor J. Wallenkampf, Stockholm, Sweden, step forth before these people and explain what a pronoun is."

Professor Wallenkampf came forward saying, "It is very easy to say what a pronoun is. It is a word used instead of a noun. Let us take an example that all can understand. The king has left the capital. He has gone to the seaside. At his arrival the people received *him* well. "He," "his" and "him" are pronouns.

The Lord Jesus acknowledges this answer, and asks him afterwards to read Dan. 11: 40-45. Thereupon the Lord asks Wallenkampf to whom the Adventists apply the prophecy in verse forty.

He answers, "Napoleon Bonaparte."

"In what kingdom was he the ruler?"

"In France."

"Was there any change of kings from verse forty to forty-five?"

Answer: "No."

"How can you then, Adventists preachers, go around and teach that verse forty-five applies to Turkey, when a pronoun stands instead of a noun, and there was no change of kings from verse forty to forty-five? If Napoleon is the king of the north in the fortieth verse, it is "he" in the fortyfifth. The Adventists see now that the Eastern question that has been troubling them for a long time is already solved, as far as

Daniel is concerned, and that by a little pronoun in Dan. 11: 45."

12. "You teach that the time of the end began A. D. 1798 and ended A. D. 1844, a period of forty-six years. Elder H. Kuniya, Tokio, Japan, come forth and show that what Daniel saw in the vision was fulfilled between those years."

Elder Kuniya, who is a converted Japanese, came forward. He says, "Daniel 11: 36 is applied to Napoleon, the monarch of France. Verse forty refers to a battle that should be fought between Egypt and France, and Turkey and France A. D. 1798."

"To what time," Jesus asks, "did the angel say the vision should belong, that is mentioned in Dan. 8?

"The time of the end," was Kuniya's answer.

"What time of the end?"

He answers, "The time of the end for the world."

"The time of the end for the world begins 1798, according to the message of the Adventists?"

"Yes."

"What did Daniel first see in the vision?"

"A ram standing before the river."

"Of what kingdom was the ram the symbol?"

"The Medo-Persian kingdom."

"How did the ram push?"

"Westward and northward, and southward."

"What does that signify?"

"That the kingdom extended its dominion in these directions."

"Did Medo-Persia extend her dominion in these directions after A. D. 1798?"

"No, they did it between the years B. C. 538 and B. C. 525."

"When the vision belongs to the time of the end, you ought to see that that time must be when the vision was being ful-

filled. It was about 2,330 years ago when the vision began to be fulfilled, and not A. D. 1798."

"I see," said Kuniya, "but then our whole message is broken down before this vision. I am a heathen who has learned this from the missionaries and believed with all my heart, but I see now, it is false."

The Lord Jesus asks him to study Daniel's 8th chapter: "A host was given him by reason of transgression. The transgressors had come to the full at the end of the empire of Greece. The little horn, a fierce and presumptuos king, came up at the same time. The 2,300 days are a certain time during his fury against this host. This time is six years, four months and twenty days. The sanctuary should be cleansed toward the end of these days, which took place, when Judas Maccabeus offered the first sacrifice, Dec. 25, B. C. 164. There the 2,300 days end, and not A. D. 1844. The foundation is false."

WARNING TO THE SEVENTH-DAY ADVENTIST PREACHERS AND THEIR PEOPLE.

Do you intend to continue preaching your prophetical message, since you have read this book? Are you going to prove that the Biblical, historical and scientific facts I have made use of in my arguments against you are manufactured falsehoods? Do you intend to condemn my book from your pulpits and forbid your people to read it? Do you intend to appoint an (un)skilful committee who can with the Bible and history refute these twelve points that are the foundation of your prophetical system when anyone of them is strong enough to demolish the whole palace? Will you try to demonstrate that there is another time to measure time on than the one pointed out in the previous chapters? Will you try to prove from history that Rome came out as a new horn from the divided

kingdom of Alexander? Are you going to prove that, since Rome had taken Egypt, B. C. 30, it was possible to go back and capture Syria in B. C. 65? Do you intend to prove that Jesus is the prince of the host in Dan. 8:11; that Titus, born Dec. 31, A. D. 40, could take away from Jesus his daily sacrifice 161 years before Jesus was born, and 201 years before Titus himself was born? Are you going to prove that Jesus had a daily sacrifice, while he lived on the earth? Do you intend to prove that the fierce king who came up in the latter part of the kingdom of Greece, and who, according to your opinion, is Rome, which came in contact with the Jews B. C. 161, could begin her deeds B. C. 457, 296 years before its existence? Are you going to prove that the little horn is the Roman empire, when the angel Gabriel says in his explanation that it is a fierce king (Dan. 8:23)? Do you intend to prove that Greece, which is the father of the little horn, and coming up B. C. 301, and that Rome, B. C. 753, being the son, could be 452 years old at the birth of its father? Do you intend to prove that Jesus ministered in the holy place from his ascension to 1844, when he changed the clothes and rode in a flaming chariot within the second veil? Do you intend to prove that the world was without an high priest more than 1800 years in direct contradiction to the word of God and common sense? Do you still intend to prove that it is written in Ezra 7th chapter, that Ezra received a commandment to restore Jerusalem? Do you intend to show that it is written in Ezra 6th chapter, if it cannot be found in the seventh, that Ezra received any message from Artaxerxes to restore Jerusalem? Do you intend to prove that Jesus is the prince who sent his people to destroy the city and the sanctuary in Jerusalem, abolished the sacrifice and oblation for a half week, and then died upon the cross the second time, and that at last determined desolations were poured upon him?

Do you intend to prove that Rome is referred to in Dan. 11:17; that Ptolemy XI Auletes had a war against Cæsar after his death and gave him his daughter? Do you intend to prove that France is the kingdom of the north, and Napoleon its monarch? Do you intend to prove that you can make the pronoun in verse 45 refer to the Turkish power which, according to your opinion, applies to Napoleon? Do you intend to prove that the seventh trumpet began to sound in A. D. 1844, while you teach that the silence of half an hour shall occur, when Jesus comes the second time? That it is a prophetical time of eight days? This silence began after the breaking of the seal. Christ has not come, therefore the seal is not broken yet. The seven trumpets were sounding first *after* the breaking of the seventh seal, and *not before;* but yet you teach that the seventh trumpet began to sound in 1844. Just think what beautiful logic these Adventists apply to their reasoning!

A man who is to be born in the unknown future will have seven sons. The youngest of his sons has sixty-eight years ago been president of the United States; but the father is not born yet. The seventh seal which is, as it were, father of the seven trumpets is not broken yet; but yet the seventh trumpet began to sound A. D. 1844. (Rev. 8:2, 6.) It shall sound, "The kingdoms of this world *are become* (present tense; not *shall become in* the future) the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15.) Either is your message a cruel deception or the angel has been standing up there and has deceived people since 1844.

Owing to these immutable facts, and led by the Spirit of God, I admonish you in the name of my God and Saviour whom I serve in my spirit to desist from preaching your prophetical message which is proved to be the most astounding error from beginning to end.

It is so easy to acquire knowledge of these things that anyone with ordinary brain capacity can grasp it. A preacher is without excuse who tries to argue against the reasons that are given in this book. He is unfit to preach the gospel. It is as impossible to you, Adventist preachers, to overthrow the arguments against your message as it is for you to go to Egypt and carry the great pyramid, weighing about six million tons, upon your shoulders to Chicago and place it in Lincoln Park.

In Matth. 23rd chapter the Lord Jesus pronounced an eight-fold woe over the Pharisees and Scribes for their folly and blindness. They went over lands and seas to make proselytes, and in order to get their bread they were eating the houses of widows while they offered long prayers.

When one shows them their errors one is criticized for not using the same mild, soft and blandiloquent language that the false prophets use when they are trying to make proselytes. Why did not Jesus use the same kind of language to the Pharisees? Perhaps he then might have won them for God. Why did not Martin Luther use such language against the pope and prelates of the Catholic church? When they commenced to speak of their spirit, he said that his spirit would give their spirit a blow in the face. If Luther had spoken softly he might have won them for Jesus. He who is sent by God has his Spirit and knows what kind of language to use to whom he is speaking.

If the Lord Jesus had written against the Adventists they might have heard a more definite language, without vowels, adjectives and euphony. If they had been a people looking for the truth, it would have been a pleasure to me to use a softer tone; but to impart any knowledge to the hide bound Adventist leaders is a thankless task. My book will enlighten others that they shall not come into this place of torment.

After the Adventist preachers have finished their sermons, the main contents of which are taken from Uriah Smith's book and Mrs. White's so called visions and useless divinations, they often say, "You are not going to be condemned on the day of judgment because you have been mistaken, but because you do not accept the truth when it comes to you."

When any one of your colleagues leaves you on account of your doctrines, how do you treat him? How did you treat Brother A. F. Ballenger, when he was enlightened on the sanctuary question? He showed you that if Jesus had ministered in the first apartment till 1844, then the throne of God must have been there, but the throne of God has always been in the holy of holies, according to Heb. 6:19, 20, and that Jesus entered into the holy of holies when he acquired for us an eternal redemption. The atonement was accomplished on the cross, but according to your doctrine it was done 1844. The speculative message was sent to the bottom of the sea on that point. The prophetess is thereby proved to be false. Think what shame it is to have preached so long that they are the only true church; all others are Babylon.

Instead of accepting the light from Brother Ballenger, which he offered you weeping, he was expelled by the General Conference, held in Tacoma Park, Washington, D. C., a few years ago. How many times have you not written and warned your members against him! This beloved brother was in Chicago two years ago (1911) and preached a few times. May God in his wisdom send us many such ministers! The Adventists are raging because they are not permitted to lead those who see. How did you treat the venerable father of A. F. Ballenger, when he took sides with his son, because he found the latter was right? Jesus had not ministered in the first apartment till 1844. The atonement took place at the cross,

and Jesus became our high priest after his ascension. You expelled him, also, taking the bread away from the old gentleman. When I read that I commenced to cry over your conduct against an honorable servant of God. But Mrs. White's visions you must believe, thinking that she has received them from God's throne, even if they are dark as the demons of the underworld, and in opposition to God's word. As soon as I hear that a person accepts Mrs. White as a prophetess I know he is unfit for the service of the Lord.

As long as I am living and have strength I am willing to go alone against you, the audience may be small or large. You may come with your whole conference, the prophetess in the lead, I do not fear. My lips shall not quiver, neither shall my knees tremble as Belshazzar's did at the feast. When you have studied my "false evidences" against the "whole truth"; then let us examine the matter before the public. To write in your papers and to throw dust in the eyes of your blind members is the same as shooting in the air, when you want to hit the bear, or fishing perch in the top of a tree.

When you point out the weaknesses in their doctrines they say you are barking at them.

A professor said to me that we who have left them are barking at them. I read Isaiah 56:10, "His watchmen are blind; they are all ignorant, they are like dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

I thank God that I am not among the dogs that cannot bark. A master has no use for a watchdog that cannot bark. A dog which is going against the thief, wagging its tail in order to get a bite to eat while the thief takes what he wants, such a dog is useless to his master. The Lord has not sent dogs that cannot bark. The Lord wants such to speak the truth. This is the meaning of the verse.

Sometimes I have been provoked in my spirit and wished

I had all their books in a hole that I might pour oil upon them and burn them to ashes. Again I have had compassion for them. How many times my eyes have been dim with tears while writing this book, I do not know. Often after my family has retired for the night I have been studying their doctrines and wept over the misled people. I have felt as though I would take them all in my arms and say to them, "Brethren and sisters, you are misled. Your message is built on a false foundation. Why do you throw away your hardly earned money for what is not bread?"

The Adventists may say what they please about me. They are not harder on me than I am on their message. They would not wish to see me in a hole, saturated with oil, and burning to death. I think better of them than that. One thing is certain, I wish them no evil, but all the good they can enjoy in this life, a peaceful death, and finally life eternal. I want to see them all saved to the everlasting kingdom of God, and I think they have the same longings for me, though they may think there is small hope for me, as I have left the "present truth."

When they are unable to defend their doctrines they often say, "We have Jesus, and there is no salvation in chronology anyway." We answer, "If there is no salvation in your message you ought to give it up and preach that part of God's word which leads to salvation. Is it worth the while to keep on since 1844 preaching a message that contains no salvation and squeezing $1,300,000 in tithes every year out of your poor members, not to say anything of other donations? Leave out the prophetical message, received from the fantasies of Mrs. White, and the answer will be as one of your own professors once said, "What is then left?"

One of their most gifted men who preached in Chicago six years ago assured the old men leaning on the edge of the

grave that they needed not to die for the day was close at hand that Jesus was to return the second time. There was no time for business, but we ought to use our time selling books showing people that Jesus is soon here. He was honest in his ignorance. He was a splendid agent for Mrs. White. Young people have gone out to sell books, many have lost their previous savings, had to give up this occupation and sought other employment to get a living. If we had been as blind as the preacher with the great light of Mrs. White from God's throne and left our business which is the only means of our support to sell books, thereby exposing the family to suffering and want, had that been pleasing to God? We use our understanding and believe that that is just as pleasing to the Lord as being controlled by a fanatical woman who has led these people away off from the truth with her visions and fanaticism.

There are many other things that could be mentioned, but we want to finish this book. Here is light enough to show that the Adventists and Pastor Russell never have had any message to the world; all is built upon false visions, dreams, imagination, false chronology, etc.

A message so muddled as that of the Adventists no one can unravel, unless he is thoroughly familiar with the world's history and the methods they have used in spinning it together. Therefore there are not many who can go against them in their interpretation of the prophecies, unless they know their many hiding places. Any one of the questions that have been treated in this book is sufficient to smash their message to pieces. If they cannot prove one point they cannot tackle the others, because the questions are all links in a common system.

If you are so foolish that you cannot see when reading this book that you never had any message to the world, there is nothing to do for you. But when you see that the founda-

tion is false, you know how many questions of doctrine there are which lose the importance you have attributed to them.

The most important questions which are lost and gone, according to your interpretation, are the following:

1. The messages of the three angels. (Rev. 14: 6-12.)
2. The seven churches. (Rev. 2nd and 3rd chapters.)
3. The seven seals. (Rev. 5th, 6th, and 8th chapters.)
4. The seven trumpets. (Rev. 8th, 9th, and 11th chapters.)
5. The little open book which you say is applied to you during the years 1843 and 1844.

Remark. Seek light from this book and you will find that you did not eat any book 1844. This book will not give you any too sweet taste in the mouth.

6. The investigative judgment beginning 1844.
7. The Eastern question.

These and other related questions are proved to be false.

8. Here is the most important of them all, viz., that Mrs. Ellen G. White, who is the main cause of their message, has fallen from her high position, where she has been placed by ignorant people, and come down to the level of quite ordinary beings. If she is going to retain her title as a prophetess she must be satisfied to be classed among the false.

As the Apostle Paul preached in Ephesus, and the truth became known, the magicians brought their books and burned them in the presence of all. That is what the Adventists ought to do. You ought to carry all your prophetical books with which you have deceived thousands and thousands of honest souls and burn them in the sight of all. If Mrs. White lives then, she ought to ignite this heap of rubbish as she is the chief author of the false prophecies. Isaiah 59: 13 would be a very appropriate text to preach from at the occasion, "And as for our iniquities we know them; in transgressing and lying against the Lord, and departing away from God, speaking

oppression and revolt, conceiving and uttering from the heart words of falsehood." (The fantasises of Mrs. White.) If you do that the Lord shall accept your oblation as a sweet odor; but if you proceed with your propaganda you will reap what you are sowing, for the Lord is not mocked.

We believe that the Lord still has compassion with the times of ignorance. But in this book there is light enough to enlighten you so that the times of ignorance will be a very poor shelter. If you reject this light which the Lord has made to shine upon your path it may have serious results. Without pretending to be a prophet who can foretell events, you will find that my prophecy will in time prove to be true, when Mrs. White's prophecies are crushed.

He who has the truth has nothing to fear The prophet Elijah was not afraid to go against the 450 Baal's prophets who were eating at the tables of Jezebel. How the prophet had any right to take their lives, when the commandment says, "Thou shalt not kill!" I do not know; but even if I had the permission I would not take the life of a single false prophet. The deepest desire of my heart is that they might have their eyes opened, that they could see how miserable their prophetical views look to an innocent bystander.

As the kings of Israel and Judah intended to go against Ramoth-gilead, the king of Israel, Ahab, gathered the prophets together to hear whether he should go to battle or not. The prophets said unanimously, "Go up; for the Lord shall deliver it into the hand of the king." (1 Kings 22:6.) But Jehoshaphat, the king of Judah, said, "Is there not here a prophet of the Lord besides, that we might inquire of him?" The king of Israel answered, "There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophecy good concerning me, but evil." (Verses 7, 8.)

Micaiah was sent for. The kings were seated on their respective thrones. The false prophets had promised success. The messenger told Micaiah that he should prophecy in harmony with the four hundred. But Micaiah answered, "As the Lord liveth, what the Lord hath said unto me, that will I speak." (Verse 14.) At first he jested with the king. But when the king pleaded with him to tell the truth, Micaiah said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd." (Verse 17.) As the king heard these words he said, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." (Verse 27.) And Micaiah said, "If thou return at all in peace, the Lord hath not spoken by me." (Verse 28.)

Ahab went up against Ramoth-gilead, but was shot to death the following day. The dogs licked his blood, and the chariot was washed in the pool of Samaria and the harlots bathed in it, as was foretold by Elijah, when Ahab killed Naboth and took his vineyard from him.

A witness who testifies to the truth weighs more in the ears of a just judge than innumerable false witnesses. Jezebel's 450 and Ahab's 400 false prophets weighed less than a grain of dust in the scales against two men of God, Elijah and Micaiah.

Let Mrs. White come with her 828 preachers, 458 local preachers, 1,234 city missionaries, and 1,697 book peddlers, total 4,217 (and not 4,346, as you have it in your year-book. You have reported 129 too many) workers to prove to the world their peculiar doctrines. She may, like Jezebel of old, pamper them to make them believe in her fantasies. Still we will before unprejudiced people show their mistakes in the prophecies as easily as we showed that they made a mistake in adding up the list of workers so they got 129 too many.

To judge colors correctly a person must have his eyes

open and not be colorblind; but you poor Adventists have your eyes closed. Think if God was permitted to open them so you could see in what darkness you are walking!

The reason why I have taken up this warfare against their views concerning the prophecies is this:—

The Adventists have believed in Mrs. White's visions without knowledge, but I have tried to understand my power of reasoning together with the Bible, the history and real science.

The briefest description of the differences between us is faith, with or without knowledge.

Adventists! Your prophetical message has been, is now, and will always be to your shame and dishonor, because you have let the pitiable fantasies of a sickly woman, which she calls visions, blind you, though they are in direct contrast to the Bible, history and common sense.

Adventist preachers! You kill time only by circulating your message.

It gives a person a wonderful feeling of security to have the truth with which one can defeat the lie, knowing beforehand that truth will gain a final victory and come out of the melting-pot seven times purified.

The Adventists do believe that chapters two and seven in the Book of Daniel belong to the same prophecy, and in that respect they are right. They have, therefore, asked me, what I will do with these two chapters. They believe that the image represents Babylon, Medo-Persia, Greece, and Rome, calling them the four world-powers. If their prophecies had been built upon any of these chapters, we could show them they are on a wrong track even there. When we understand the vision in the eighth chapter, and the correct interpretation in the eleventh we have all that is required for a true insight into the remaining. As Rome is not the symbol of the little horn in the eighth chapter and does not come in as the king of the

north or the south in the eleventh chapter, we may rest assured that it has no place in the second or seventh either.

What is meant by a world power? The Bible does not say that the image represented four world powers, but four kingdoms. If Babylon is a world power, in which Nebuchadnezzar was the golden head, and after him should come another kingdom that is smaller; then it was a smaller world power. If the second kingdom coming up after Nebuchadnezzar's was the Medo-Persian, then history must decide for us, if Medo-Persia was inferior to Babylon according to Daniel 2: 39. If not, the Adventist interpretation of the image is also erroneous.

These four kingdoms have, owing to their vast extent, been ruling over greater dominions and populations than other contemporaneous kingdoms, and had greater power and renown than these, but not one of them was all-powerful over the known world during the time of its greatness. In that respect Rome can be called a world power, but Rome is not represented in the image.

Contemporaneous with Rome were Assyria, Medo-Persia and Greece. Media took Assyria and was itself made a tributary to Persia 558; afterwards Babylon was taken by Cyrus 538 who also added Oxus, Indus, Asia Minor, Syria, Palestine and Mesopotamia to his domains. After Cyrus' death his son Cambyses took Tyre, Cyprus and at last Egypt. According to the views of the Adventists this is the second kingdom which should be inferior to the Babylonian. But now it is as impossible to prove that Medo-Persia was inferior to Babylon as it is to show that the time of the end began A. D. 1798. Vain speculations, that's all.

In the absence of reliable information concerning the number of inhabitants in the various kingdoms we have to limit our observations to the area of each kingdom. When Babylon was at the height of its power, since it had subdued the neighbor-

ing countries, it had an area of about 170,000 square miles. Persia alone was 648,000 square miles before it captured Media, that was 150,000 square miles, and Assyria with 100,000 square miles. After Medo-Persia had taken Babylon 538, it had an area of 1,068,000 square miles, or six times as large as the Babylonian empire; this was before the other nine kingdoms were taken. If it were necessary to find the square area of all those kingdoms and add to the 1,068,000 miles, we would doubtless double the size of this territory. But he who cannot see that a kingdom six times as large as another is larger, will not listen to reason if it were fifteen times as large.

"For vain man would be wise, though man be born like a wild ass's colt." (Job 11: 12.)

Uriah Smith admits that Cyrus erected the most extensive empire that up to that time had ever existed; but it was inferior in wealth, luxury and magnificence. (Daniel and the Revelation, page 63.)

We consider the superiority of a country to consist in its greater power, influence on other nations, extension of territory and a number of inhabitants, but not so much its wealth, luxury and magnificence. A very small country may sometimes put up a greater display than the larger country.

Ten of the wealthiest men in New York could move to a smaller place and live in splendor and magnificence, but that fact does not make their abode greater than New York. If the description of the kingdoms should fit Uriah Smith's interpretation, it should have read somewhat like this: "And after thee shall arise another kingdom inferior to thee in wealth, luxury and magnificence." But Daniel makes no mention of the outward splendor, because he had not Persia in mind at that occasion. This subterfuge is necessary for the Adventists to get a chance of introducing their beloved Rome in Daniel's book, though Rome, whether ecclesiastically or

politically, has no more place in Daniel's prophecies than the United States of America. But unfortunately Rome is the most important pillar of the "present truth."

After Nebuchadnezzar's kingdom there should arise a kingdom inferior to his. Media broke loose from Assyria B. C. 708, and was an independent kingdom for one hundred and fifty years. Cyaxares established a monarchy 633; took possession of Nineveh 625, and of Assyria B. C. 604. Persia seized Media B. C. 558. Media had now exerted great political influence from 633 to 558, a period of seventy-five years. Ecbatana was the capital city. (See article "Media" in McClintock and Strong's Cyclopedia.)

Cyaxares, the king of Media, overthrew the Assyrian empire with the aid of the Babylonian king Nabopolassar B. C. 604; in 560 Cyrus deposed the king of Media, and from that time the two kingdoms are spoken of a one. (Int. Cyclopedia, Vol. IX, page 654.)

The other kingdom coming up after Nebuchadnezzar, which should be smaller, cannot be any other than Media. It was prophecied that after the death of Nebuchadnezzar the kings of Media should attack Babylon and immediately after the death of Nebuchadnezzar the kingdom began to disintegrate, until Babylon was subdued by Cyrus 538, when Medo-Persia became the third kingdom to have supremacy over the world. (Dan. 2: 39.) Dr. Farrar applies the second kingdom to Media, and the learned scholarship of our day has almost universally accepted this view.

That Babylon was greater than Media is easy to see. After the capture of Babylon 538 the Adventists say that Medo-Persia is the second kingdom which should be inferior, though it was six times larger than Babylon, before it had added nine smaller kingdoms to its dominion.

Nebuchadnezzar was a mighty king, but extremely proud,

so the Lord had to send him out among the animals in the fields to humble his spirit. Cyrus seems to have been a greater man than Nebuchadnezzar.

The capital of Babylon was probably the most magnificent in ancient times, but the greatness of a kingdom does not depend alone upon the size of its capital.

It was prophecied by Jeremiah 51: 11, and by Isaiah 13: 17, that the Medes should overpower Babylon. Do not think that Media was a poor country. "Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it." (Isa. 13: 17.) It will take a long time before this can be said about the Americans.

The third and fourth kingdoms should be world powers, not so the second. Medo-Persia was the greatest kingdom that had existed up to that time, about twenty times larger than Babylon; therefore, Medo-Persia cannot be the second, but must be the third kingdom.

It is not written in the second chapter of Daniel that the fourth kingdom should be divided into ten kingdoms. It says that it should be broken to pieces. Greece became such a kingdom that could not be melted together. (See explanation of Dan. 11.) The Adventists have made a gigantic leap forward to get Rome in. That is the way they always try to save their message; but Rome is excluded even here. "And in the days of these kings shall the God of heaven set up a kingdom." (Verse 44.) Not in the days of these kingdoms, but in days when Greece was divided. In the days of these kings God set up a kingdom by Judas Maccabus. A kingdom with divine principles in it, and not of this world. In the days of these kings, the same kings who tried to mingle these kingdoms with the seed of men, but they could not cleave one to another, even as iron is not mixed with clay. Uriah Smith says that Charles V (†1558), Frederick the Great of Prussia (†1786),

Louis XIV (†1715), and Napoleon (†1821) fill the requirements here. It is 355 years, since the first one died and ninety-two years since Napoleon died, but Christ did not erect any such kingdom in those days. Now they say that it was in the days of the kings in the divided kingdom of Rome, and in such a case the days of these kings will last as long as the world endures. In the days of these kings is a definite form; therefore it is certain kings, the same who tried to reunite their kingdoms by matrimonies, then God should set up a kingdom. It is the people of God that shall have the principles God in themselves. The Jews had the first opportunity. Jesus said that his Kingdom was not of this world, and as the Jews were not heeding his voice, Jesus told them that the kingdom of God was going to be taken away from them, and be given to a people which bore the fruits of righteousness.

More than two years ago I saw plainly that Rome does not enter into Dan. 7, and least of all the ecclesiastical Rome. The Adventists hold the opinion that the new horn which came up (verse 20) is the Papacy; but then we ask them to show us where in the whole sacred literature a church or religious power is signified by horns. Never.

The seventeenth verse being the explanation of the angel gives a deathblow to this view. It reads as follows, "These great beasts, which are four, are four kings, which shall arise out of the earth." These four kings represent four kingdoms. If the fourth king represents the Roman empire, then we wish to know, who is the king the angel is speaking of? The fourth beast had ten horns. As soon as it said a horn, it means a king, and not a kingdom. If these ten kings had ten kingdoms at the same time, it is apparent that the ten kings would be contemporaries. Is that according to the explanation of the angel? "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." (Verse 24.)

According to their interpretation these ten kings lived contemporaneously, and the litle horn which arose and subdued three kings is the papal power. It is not a power that rules the horn, but the horn that rules the power, the kingdom. The pope has never been a king in any political sense, except over Rome and vicinity. That he exercised royal power and had troops at his disposal is undeniable; but he never was a king in the political or exclusive sense, as the prophecy implies.

But according to their opinion it is the pope who rules a kingdom. Here is no way of escape. As the angel of the Lord says that it is a king, they say it is the papacy with all the popes from the beginning to our days. Who is now this "a king?" The Adventists have this point so beautifully illustrated that when they come to this verse they pull a string, and a pope appears marching gradually across their diagram and overthrow three kings. The Huns 493, the Vandals 534, and the Goths A. D. 538. When the angel says "a king" it must be a person. Was the pope this king who defeated the Huns 493? The first pope came up 538, he led his kingdom (the Catholic church) forty-five years before his office came into existence. These figures are taken from the library of the "whole truth."

This is no small horn to the Adventists. Here it is carrying on a war A. D. 493, just forty-five years before its existence. In Dan. eighth chapter Rome (the horn) is even 452 years old at the birth of its father. Then it came up B. C. 161, but had already been in contact with the Medo-Persian kingdom B. C. 457 and taken away from the Prince of princes his daily sacrifice, 296 years before its existence. The horn has three natal years: B. C. 753. According to that figure it is now 2,665 years old. The second, B. C. 161. According to that year it is now

2,073 years. According to its third birth 538 it is 1,374 years. The angel of the Lord says "a king," and the Adventists help us to such explanations. It should, according to their views, never be called the little horn, but the most amazing horn that ever existed. You ought never call yourselves Adventists when you have so little respect for the word of the Lord.

It is the same horn in the seventh as in the eighth chapter. The ten kings who came out of the divided kingdoms of Greece were Seleucus I, Antiochus I and II, Seleucus II, III, Antiochus III, Seleucus IV.

The little horn was Antiochus Epiphanes who pushed aside three kings: Demetrius, Heliodorus and Ptolemy VI. The same one who exalted himself against the Almighty, abolished the Jehovah worship and his law in Jerusalem for three years and a half. The same history, the same man spoken of in the eighth, ninth, eleventh and twelfth chapters. The seven first ones had heads (were rulers); but three who were entitled to kingdoms were pushed aside.

We only touch briefly upon this subject to give an idea of how the prophecies intermingle in the book of Daniel.

We do not deny that the prophecy might have a double meaning in several instances, for many things are repeated; but we must study them together with kings and kingdoms to which the angel refers if we are to obtain the right meaning. And if we do that, led by God's spirit, aiming above everything else to find the truth, we never can get the Roman power, religious or temporal, to fill any place in Daniel's book. This is a fact that will remain when the prophetical truth of the Adventists has dried up.

Elder Mortenson has not yet presented himself for a public debate, since he found out that I was in earnest. He thought he was going to scare me; but as long as I live I stand behind

my promise to give my house to their work when you can prove that my twelve items are false.

Another letter was sent to S. Mortenson from Chicago Aug. 9, 1912.

Elder S. Mortenson,
Chicago.

Emil Forslund mentioned to me that he had spoken to you concerning my circular against your doctrines, and that you said I was mistaken about the 2,300 days, as the time allowed to Antiochus Epiphanes is too short, only about five years; but Forslund is not sure how it was, so he cannot explain to me where you said the fault was. I therefore ask you kindly to inform me what my mistake is on that point; and if I find that I am mistaken, I am more than willing to acknowledge the same and openly retract my mistake through the columns of "The Signs of the Time." This is my duty, if it can be proved that I have made any mistakes in my calculations. Awaiting your reply, I am, Yours truly,

Aaron Nyman.

No answer received.

S. Mortenson has in the paper made us understand that the time is too short for Antiochus Epiphanes, but he has not shown in what manner it is too short. It is easy enough to call a person a thief if you do not have to prove it. Antiochus Epiphanes came to Jerusalem B. C. 170, and Dec. 25, B. C. 164, the temple was cleansed. The 2,300 days that correspond to six years, four months and twenty days come in between 170 and 164. As far as I can see from their way of figuring they subtract 164 from 170 and get six years. There remain four months and twenty days, Mortenson probably thinks, as he did intimate, that the time was only somewhat over five years. Let us see.

From December 25, B. C. 170, to December 25, B. C. 164, is six years. How many days have I taken from the year 170? We have taken five days. There are eleven months and twenty-five days left, a sufficient time to subtract four months and twenty days from, and still have seven months and five days over. I say in my circular that there is so much time over. But yet I am a deceiver even there.

Nyman writes to S. Mortenson again and points out that he has handled the truth in a reckless manner in the paper, as follows:—

Chicago, Dec. 24, 1912.

Elder S. Mortenson,

Chicago, Ill.

In "The Signs of the Times" for Jan. 10 you have again manifested your profound ignorance concerning the prophecy in Daniel's eighth chapter.

Speaking of the restoration of Jerusalem, you say, "The next commandment went out from Artaxerxes who gave a commandment to the priest Ezra in writing and ordered him to put it in execution. (See Ezra seventh and eighth chapters.) This happened B. C. 457."

Here you make a mistake again and cause the people to believe in a falsehood. There is not a word in Ezra seventh or eighth chapters to the effect that Artaxerxes gave Ezra any commandment to restore Jerusalem B. C. 457. Can't you read? He beautified the temple and taught the people the law. Now I warn you, Mortenson, in the name of the Lord, never to write this again, but read these chapters and revoke your statements in the same paper, if you do not want to see this letter incorporated in the book against the perverted prophecies of the Adventists that I am just sending to the press. Truth will win at last. Let the old doctrine go, and

put your feet on the mountain. In love for yourself and the people you are misleading,

Yours truly,
Aaron Nyman.

Another letter by Nyman to J. M. Erickson of the school of the Seventh-day Adventists, near Chicago:

Chicago, Dec. 24, 1912.

Rev. J. M. Erickson,
Broadview.

You have written in "The Signs of the Times" for Dec. 10 under the heading "The Watchtower," in which you try to prove that Dan. 11:45 is a prophecy concerning the Turkish power. If you are so familiar with all the details of the prophecy as you pretend to be and say that all men of learning who have titles of Doctors, etc., are both blind and deaf and that they neither see nor hear, then you ought not to be afraid to submit your proposition to an open investigation.

You try to prove that Turkey fills the requirements of the prophecy in Dan. 11:45. If I cannot refute your arguments in favor of this position, I promise to give you at that meeting a note of $500.00 for your school. The note I promise to redeem before Nov. 1, 1913. We will appoint seven judges, and treat each other in a brotherly way in order to get at the truth.

I will be responsible for all the expenses, so that will be no obstacle in your way.

In the warfare for the truth,
Aaron Nyman.

No answer. If these shepherds had the truth on their side, they would soon go against me; but it is easy to see why they dare not show their colors.

S. Mortenson once told me, that Mrs. White had instructed

the preachers not to offer themselves to debate with other believers; but if they are challenged by them, they should take up the invitation and defeat their opponents. Why not obey the prophetess? Goliath has been in hiding long enough.

In answer to my offer in the papers to give a free ticket to the Exposition in Stockholm and back again to anyone who could prove from Ezra's seventh chapter that Ezra was commanded by Artaxerxes to restore Jerusalem in B. C. 457, Elder A. W. Bartlett of Chicago presented himself for a debate. The debate was held on May 5, 1912. The first half an hour he followed the old Adventist way of cutting off from the measure, then he said that Christ was the anointed prince in Daniel's ninth chapter. But he could not show that any commandment went forth in Ezra seventh chapter to restore Jerusalem. The last ten minutes he spelled "builded" and "finished," saying that that was written in Ezra and that 457 was printed in the margin. Then the Adventists nodded because they knew he was right. He spelled Ezra 6:14 for them, and prevaricated for them when he said it was written in Ezra seventh chapter. Several persons told me, among them three of my children, that he said the verse he spelled for them was taken from the seventh chapter. But when the deception was laid bare they were all very displeased.

After my daughter had read the seventh chapter, she wrote a letter to Elder Bartlett and upbraided him for having said that the words he was spelling out so emphatically were taken from Ezra 7th when he was reading Ezra 6:14. He answered her that Ezra 6:14 is just as much God's word as Ezra 7th chapter, and admonished her to let nothing stand in her way to believe neither to do away with the year B. C. 457, when they built up Jerusalem according to Ezra 6:14 and 7th chapter, which is the foundation for every Christian's hope of salvation. If Jesus did not die and rise again in connection

with the seventy weeks of the prophecy, then, he says, our faith is in vain and we are still in our sins.

Our debate had nothing to do with the accomplishment of the work, but whether the commandment went forth by Ezra, and that it is written in the seventh chapter, otherwise the "present truth" is an untruth.

I went immediately to the stenographer I had engaged for the meeting and asked him to read what Elder Bartlett had said the last ten minutes of his discourse and found that it was just what the others had told me before. The words he had taken pains to spell out syllable after syllable were taken from Ezra 6:14, although he asserted they were taken from the seventh chapter.

It was Elder Bartlett who told me that he believes more now in Mrs. White as a prophetess than he ever did before. But as long as anyone can believe in her as an inspired prophetess he is incapable of grasping the true meaning of the prophecy. Even the angel Gabriel himself could not persuade him. You must give her up first.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." (John 9:39-41.)

"If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." (John 15:22.)

Adventists! Are you going to procrastinate with the examination of your doctrines until the day of judgment breaks in upon you, then, if not before, you will see your astounding errors.

Now the Adventists say that Satan is against them, because they have the truth.

They say, Our message is founded upon Christ; but we have shown from their own writings that it is built upon chronology, beginning B. C. 457, when they insist that the commandmend went forth to restore Jerusalem, saying that this is recorded in Ezra's seventh chapter. But there is not one word to that effect in Ezra's seventh chapter, and their whole message falls to the ground with the 2,300 days and all that is deducted therefrom. The Adventists who are converted to God, and not to old womanish fables, will see this and leave them; but the others will, of course, remain. Time will show that no system can endure which starts from false and indefensible premises.

Their preachers are blind leaders as long as they cannot see this. "The ancient and honorable, he is the head; and the prophet that teacheth lies he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed." (Isaiah 9:15, 16.)

I close my unveiling of this deceiving doctrinal system with Paul's words to the Galatians (4:15, 16), "For I bear you record, that, if it had been possible, ye would have plucked out your own eyes (when I first came among you), and have given them to me. And I therefore become your enemy, because I tell you the truth."

CHAPTER XII.

Let the People Know the Truth

An entreaty to all who have read this book, especially the pastors of the various Protestant denominations, to help me get the facts known among the people.

I make this final appeal in deepest sympathy for the many thousand sincere souls that have been caught in the nets of an unscriptural, unreasonable and man-made system of doctrinal beliefs.

In publishing my two letters against the mistakes of the Adventists in Daniel's 8th chapter and against their ingenious prophetess, I was criticized for asking the priests of Babylon to assist me to circulate them. But I knew beforehand and felt in my spirit that the preachers of the "present truth" would not help me in making known a circular that reveals the true nature of their message and places their system, with the prophetess and all, under the microscope. It is very unbecoming for the Adventists to call other churches Babylon, as long as they themselves are the crown of Babylon.

Were I sure that the Adventists and Russellites would become agents for this work and circulate it with one-tenth of the zeal and energy with which they have spread their own erroneous writings, I should not make an appeal to others for their assistance. But I am doubting like Thomas. Those who follow false prophets see nothing wrong in them, but all that they do is right, if it is as irregular as the ways of the fishes in the sea. It makes little difference who circulates this book, ministers or atheists, only the truth is made known.

The object of this publication is not to make money or

amass a fortune. I have a small business giving me enough for the support of my family and a little more, so I can afford to do this work without looking for material gain.

Since I found out that the message, spread in the world under the name of the "present truth," was resting upon so weak a foundation, it has been a burden upon my conscience how I could in the best way instruct them in their ignorance. I know it is a hopeless task to speak to their preachers and members; they are as blind as the man spoken of in John 9, before Jesus opened his eyes.

In order to carry on such a work as theirs they need a great deal of money; and as long as they practice the system of tithing, demanding that all the members, however poor they may be, must pay their tithes, they raise sufficient money to propagate their false message.

It can never be proved that Jesus or his apostles taught or practiced the system of tithing; the system belonged to the Levitical priesthood.

If the members of a church agree to practice it, there is nothing to be said against it; but showing with the Bible that the poor in the old covenant paid tithes, or pointing out any alleged similarity between such practice and the tree of knowledge, is an Adventist trick, a grand deception to extort money of the poor. A beautiful Adventist gospel! The poor widow with a number of children as well as the rich must pay their tithes, it is a requirement for obtaining God's blessing, God must have his share first. If you take anything from God, you cannot count upon his blessing. God does not bless any thieves. That kind of reasoning is not uncommon.

Elder S. Mortenson, the acknowledged head of the Swedish Adventist work in America, has published a book containing thirty pages on the system of tithing, in which he is trying to prove that it is binding in the New Testament as well as in

the Old. I published then a pamphlet of thirty-two pages against his views and pointed out that he had availed himself of all kinds of tricks and falsehoods to prove things that are not found in the Bible.

"The poor must also pay tithes," he says (page 13), "as they are obligatory for obtaining the blessings of God. Has one no right, then, to ask Mortenson, where it is recorded in the Bible that the poor must pay tithes, or if that is the whole truth of the subject? It is a penal offence in our land to say that a person is a deceiver, unless he can prove it. But I have nothing to fear. My pamphlet on the system of tithing has closed his mouth, for people say that I have unveiled his deception. In Deut. 14:28, 29; 26:12, etc., we can read that at the end of three years the people should set apart all the tithe of the increase and give to the Levite, the stranger and fatherless, and the widows.

When I read the word of God to them, they are warning their misled sheep against my errors. But when Mortenson publishes a book containing untruths in order to get plenty of money, then he is considered the proper person to propagate their message, which is built upon fallacious visions and empty divinations, as the prophet Jeremiah calls them.

The annual tithes were exclusively for the priests, he says. We read in Neh. 13:5 that it was to be given to "the Levites, and the singers, and the porters; and the offerings of the priests." Was that only for the priests?

The tithes that were intended for the widows and the poor he calls second tithes. That is not true either. This tithe they should use themselves and eat it before the Lord in a place which he should choose. If the way were too long, they were permitted to sell it at home, and buy the meat and drink they wanted when they came to the designated place. (Deut. 14: 22-27; 12:6, 11, 12.)

On page fifteen he writes, "Are we going to deny the Lord's ownership, and like Adam and Eve, take of what is forbidden?" Here he has gone so near the edge of the water he has dared without fear of falling in the water. What does Mortenson mean by that? The day you take of God's tithe you shall die, is evidently his meaning. Your scriptural life is in jeopardy, unless you first lay aside the tenth, set apart for the support of the Adventist pastors in order to enable them to go around the whole earth and preach Mrs. White's great doctrines from the throne of God.

Such tricks they must use to get enough money for the advancement of their fanatical theories. What is the difference between the purgatory of the Catholic church by which she forces her people to bring in the money? The two great factors in the Adventist system are tithing and Mrs. White. The holy apostles Paul, Peter, and John would have just as little chance to get into their conference as you and I, if they did not emphasize the doctrine of tithing. Their papers would soon tell the story that they had left the "present truth."

Some years ago, after Christmas was over, a poor widow came to me and asked, if I believed it was a sin not to give a tenth of her scant income to the church. She had in her poverty laid aside two dollars, but on Christmas Eve she had not had a loaf of bread for herself and her children. They must go to bed without a particle of food, and she was weeping till three o'clock in the morning. The preacher had said that God must have his share first. This poor widow did not enjoy very much of God's blessing, when she had nothing to offer her little dear ones on the very Christmas Eve and had a watch-night in tears till three o'clock in the morning. But the denomination with the preachers had all the blessing while hunger and tears were reserved for the poor widow and her brood of wretched children.

O what a humbug! to use the name of a benevolent Father in forcing the poor to exercise their utmost power in getting money together that the denomination shall be able to preach its consummate nonsense, aid its prophetess, who has for the greater part of her life, preached and prophecied contrary to God's word!

My heart is aching when I think of the poor deluded people who must believe in these things to obtain eternal life. Here I could speak of many incidents which would bring tears to the eyes of the readers, but space does not permit.

On page twenty-two S. Mortenson relates what a farmer in North Dakota has testified. By paying his tithes he had received such an abundance of God's blessings that it was surprising to all. He says, "As I did not know what kind of grain to sow that would give the best return, the Lord gave me an impression of what would give the best results. Many of my neighbors thought I was foolish to sow that kind of grain because it would not reward my efforts. But as the harvest came, the Lord gave me from three to five dollars more per acre than my neighbors received for theirs."

If the farmer was so superstitious as to believe this, a preacher ought to be more enlightened than to believe that the Eternal Ruler of the Universe should change his laws to accommodate a farmer in North Dakota, all because he gave one-tenth of his income to the hodge-podge of the Adventists. How did the Lord do it? It is easy to understand. The rays of the sun were more favorable on his fields, and God arranged it so that this farmer happened to get just the right quantity of rain and at the proper time, etc. If Elder Mortenson had been in the place of the Almighty and had perfect control of the laws of nature, we could believe such stories, but not now. We have beautiful flowers in our garden, but that depends upon the excellent care they receive from my wife. What one

of their chief leaders says concerning tithing most of them believe, though I cannot think they are all equally superstitious.

What small, perverted ideas of God has Mortenson, but great ideas of a system that brings in money for the system!

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. 8:12.)

When anyone reveals their mistakes, they say Satan is raging against them who have the truth. But they may blame me for the writing of this book and not Satan. Let him have a little rest this time. I will release him from all responsibility in this matter. I have a better leader than he is.

I wish that this book had been written with greater ability; but as a plain business man I have not had the advantage of a liberal education. Therefore, I shall ask you who have better discernment, who notice my inaccuracies in language and composition, to overlook these faults of minor importance. Of one thing I am certain: I have hit the mark I have been aiming at. I don't think anyone can refute the statements or arguments brought out. The correct facts are here, and I have made a logical use of them. Their interpretation of Daniel's prophecies is false; and that is what I intended to prove.

If I were a rich man, I know what ways to go to bring the facts before the public; but as I have spent my resources as far as safety permits, I am compelled to appeal to everyone who loves truth instead of error to help me sell this book. The Adventists who now live will in all probability stand by their denomination in spite of all the light that is shed upon their path, and prefer to walk in darkness; but if their errors became more fully known, it would not be so easy to deceive others. As I have said before, there are many good and dear souls among them whom I do love, and with whom I would like to speak, but they dare not discuss these things with me.

Seeing how deceived they are, my tenderest sympathy goes out toward them.

There is no doubt in my mind, however, that the real facts in the matter will be made clear to them, and that truth will win, even though her progress be slow. The Adventists have now about 4,217 workers, among them 1,697 colporteurs who go from house to house selling their books. They sell about as many doctrinal works as all the other churches combined. The people all over the land ought to be fortified against this insidious pestilence that walketh in the darkness, so they could invite the bookpeddler and ask him to show them in what verse in Ezra's seventh chapter it is said that Ezra received any commandment to restore Jerusalem in B. C. 457, and Mrs. White's book agent would soon get his walking paper from that town.

When they come and plant their tents in the neighborhood of your churches in order to catch your members in their nets, you should know the weak points upon which their prophetical message is built and you will be able to make so many holes in their windbag that they would lose all power in your community. And, remember that their only means of growth is by bewildering members of other churches. Babylon has always been their fattest hunting grounds. The literature against this peculiar form of error is yet small and comparatively unknown. Only two authors, as far as I know, have gone to the bottom of the questions in dispute, viz., I. Nyquist and A. F. Ballenger, with a few arguments that take the breath from the message. I have also read a few monographs by American authors against Mrs. White's false visions, giving rise to a fierce controversy causing many to leave them. But in spite of this there seems to be room, not to say a demand, for a book of this nature, because it is more complete in its scope and deals with the doctrines in detail thereby aiding the

general reader who is less familiar with their system and the scripture upon which it is supposed to rest. That is my only excuse for the many repetitions which occur. My only aim has been to make everything clear.

All I ask is that the reader takes up this study with a mind free from bias and prejudice, just as a juryman must listen to a case in the courts. Study it carefully. If you derive any benefit from the book, lend it to someone else; and help me to have it circulated in places where the Adventists are most active in their pernicious propaganda. Any net income from the sales will be donated for some benevolent work that is worthy of support. I do not look for any personal gain. My business is more than sufficient to take care of my temporal wants, in spite of the time that I have spent on this work. Whether the reader believes me or not, I am more interested in the spiritual welfare of people than in their money.

The book is meant to be free from all party and sect interests. I have only tried to present the truth from a biblical point of view, aided by the incontrovertible facts of history. Unprejudiced Christians can read it without harm to their own religious convictions. I have held that consideration all the time before my mind. It is only two sadly mistaken sects that are the objects of a scathing rebuke and a murderous criticism whose zealous propaganda is harmful in its effects upon innocent people and hindering the progress of the real kingdom of God. Their foundation is false, their methods insidious, their reasoning illogical, and the results of their proselyting dangerous to many souls. They should be vigorously opposed everywhere.

When the light shines, the message of the Adventists and Pastor Russell's false chronology will disappear, and let us thank God for the ridance.

My work, my prayers and my tears are not in vain. When I hear that souls have come out of the darkness by reading this book I shall rejoice. And when my weary spirit has gone to its reward and this aching heart is resting for ever, then there will be others who will take up this work with more ability and skill and spread the light to those who are ensnared in this net of errors.

My last prayer and desire is that we may all live such lives that we gain access to the tree of life, and go through the gates to the home that is eternal, where our strifes and errors are banished for ever.

Till that day comes,
"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Appendix

It is about half a year ago since the Swedish edition of this book was published, but J. M. Erickson has not yet ventured to attack more than one of my points, thereby showing his inability to defend his position.

On July 16, 1913, Erickson delivered a lecture on the subject, "How God uses mathematics to lead people to Christ." I thought when his handbills came out: he will certainly now bring in his 2,300 days, and I was not mistaken. He cut off the 490 years from the 2,300 days. It really hurts me to see people sitting there swallowing his hodge-podge believing that is the "present truth."

I sent to Erickson a registered letter and asked him if he wanted to submit this question to a public investigation either before the general public or his own people; but he remained silent. Then I published a circular containing the following:

"A fine opportunity for the Adventist pastor, .J M. Erickson!

"As before God who knows both truth and error and who knows both Erickson's and my heart, I wish to ask Rev. J. M. Erickson once more, if he is willing to bring proofs to his mathematical calculations that he spoke about on July 16, and show that the 2,300 days in Dan. 8: 14 are so many years which began B. C. 457 and ended A. D. 1844, and that the seventy weeks in Dan. 9: 24 also begin there. This is the foundation of the prophetic message of the Adventists. We may select seven judges outside of any denomination: Erickson to select two, I two, and these four select three. When these judges say that Erickson is right, I promise him to take possession of my property, 1050 Wellington Ave., Chicago, thirty days after such decision. The remaining part of the mortgage I promise

to pay myself. Moreover, I promise to give Erickson a note of $200.00 at the meeting to defray his moving expenses, if he desires to move here, and besides that he may draw $10.00 per week from the Nyman Extract Co., as long as he lives. The papers to be made out legally by a U. S. court before the debate is held. To stand before an audience and force the hearers to swallow a lot of nonsense is not hard, as long as no one is permitted to contradict the speaker or point out his false statements."

I think this was a fine opportunity for Erickson to increase his small income which, according to his own words, is less than that of a street-sweeper. If he had dared to accept this challenge and won the debate, what rejoicing that would have caused in the camp of the Seventh-day Adventists! The property is worth over $5,000.00.

Considerably stirred up on account of this circular he tries once more, in the columns of "The Signs of the Time," to show his skill in arithmetic, and at the same time he got an opportunity to give vent to his displeasure with those who are so densely ignorant that they cannot see his undisputable truth. He writes among other things, "The seventy weeks are cut off from the 2,300 days which are mentioned in the vision in Daniel's eighth chapter. Some say this is a falsehood, as the 2,300 days are a measure which cannot be divided. The only thing from which time can be cut off from is the time that arises from the movements of the earth and of the moon. This objection is a striking evidence of the fact that such people are absolutely incompetent to examine the commonest thing. It shows they have a very small head, even if it appears to be big. They have got hold of some fixed idea they cannot leave but must defend at all events. Their views are so narrow that I am almost ashamed of refuting them. But in order to show how valueless their reasoning is, I am going to give them some

attention. First in regard to the measure and the assertion that it cannot be divided. A measure can be divided and must consist of smaller parts, if one does not speak of the smallest part of a measure. A year as a measure is a unit, but can it not be divided in several component parts? A day is a certain measure of time, but it can be divided. How silly to bring up such nonsense and demand that we should learn something from it! Concerning the second part of the question that we have no other time to cut anything from than the time which is. No, that is clear. Do not the sun and the moon measure the time between B. C. 457 and A. D. 1844? And has not God a perfect right to divide this time as he pleases, or shall a mortal being in this year of grace 1913, come and correct the Almighty? There is a pope in Rome who presumes he can alter everything, even the commandments of Christ; but these latter days have shown that there are more fools than he. No, gentlemen, in spite of all your protests Dan. 9: 24 says that seventy weeks are cut off from a longer period of time."

These are the words of Professor J. M. Erickson and hereby he thinks he has proved that he can cut off a measure. We are not presumptuous enough to correct any mistakes of the Almighty, for we believe in his omnipotence, but it is the mistakes of the Adventists we are after. If a head has larger or smaller dimensions matters very little. The important question is whether they have anything in their heads, a brain that can think. That Erickson's brain suffers, in an appalling degree, from a total absence of gray matter he has shown time and again; but it would be unjust of me to attack him because he is ignorant, as ignorance is no sin. I would only prove that I was just as ignorant as he.

When I in the book show with indisputable facts that one cannot "cut off" a certain measure, then Erickson answers by referring to the dividing of a measure in its component parts.

Erickson is blind, or he would understand that when we speak of a certain time we mean the years, months or days we have taken or cut off from the timeline which arises from the earth's movements around its axle or the sun. It is evident that both the seventy weeks in Dan. 9: 24, is a certain measure, a certain time, that shall be cut off from that line, and the 2,300 days in Dan. 8: 14 must be taken from the same line. You must not cut off the 490 years from the 2,300 days. The message of the Adventists is a failure, and they ought to see their mistake.

Let us suppose that the chief of police in Chicago is going to reorganize the police force. He asks Erickson to be the measure according to which the new police officers are going to be measured. Erickson is placed against a perpendicular wall. A square is put on top of Erickson's head. The officers must be as tall as Erickson, who is the standard measure. The standard measure which is of Erickson's height can be divided in smaller parts, from the heels to the knees, to his hips, to the chin, yes be divided in the smallest possible measurement; no one has denied that. But the important question is this: In how many places can we cut off Erickson? Can you not see yet, that there is a difference to divide a measure and cutting anything off from a measure? Just as Erickson would forbid any one to cut off any part from him, just as surely does science forbid the Adventists to cut anything off from the 2,300 days, as they are a certain measure. Let the false sanctuary theory fall first as last, because you cannot defend it without laying bare your amazing blindness. May God take pity on you, brethren, before it is too late.

In the aforementioned paper for August 26, 1913, Professor J. M. Erickson had another article trying to defend their astounding errors. He makes this definite assertion, "He who cannot see that it is written in Ezra's seventh chapter that a

commandment went forth from King Artaxerxes to restore Jerusalem is blind."

On account of this statement I had a meeting in Verdandi Hall, 5015 N. Clark St. In a circular that had been sent out several days before $1,000.00 were promised to anyone who could read the verse in which Erickson's statement was substantiated, he himself having the first chance. The meeting was well attended, but Erickson was not there. A check for $1,000.00 was fastened to the diagram, an opportunity, was given to anyone who could stand up and read from Ezra's seventh chapter that Ezra received a commandment to restore Jerusalem and the note had been his. No one had anything to say. I read the seventh chapter slowly, verse after verse, but we all came to the conclusion that Erickson and the denomination he represents are blind and leaders of the blind who can make such bold assertions.

In the summer of 1913 I visited their Swedish school near Chicago. There I met the president of the school, G. E. Nord, an old time friend of mine. He treated me as a brother, though he was sad that I had left "the present truth."

"Will you admit, Brother Nord," I said to him, "that you teach that the 2,300 days in Dan. 8: 14 begin B. C. 457?" He answered in the affirmative. "Will you admit that you teach that the seventy weeks in Dan. 9: 24 also begin there, and that Ezra received a commandment the same year by the Persian king Artaxerxes to restore Jerusalem?" He said yes. I took out a certified check for $500.00 promising to give that to his school if he could find the verse where it was written. A Bible was sent for, but to find anything to that effect in Ezra's seventh chapter was just as impossible for him as for anyone else. He commenced to make the usual explanations, but I knew them before, and the check went back into my own pocket. Is it not the height of folly and blindness to hold fast to a thing

that has no foundation in the Bible and try to build a prophetic message upon it pretending it is the present truth.

You are beaten to a frazzle, Adventists, and sooner or later you will be compelled to admit it.

Under the heading "A Liberal Offer," Elder S. Mortenson had an article in their paper inserted three different times containing an offer that was good for one month. There is only one question in his sickening article that is worthy of observation. It will be noticed in the following letter to him.

Chicago, Sept. 30, 1913.

Elder S. Mortenson,
Chicago, Ill.

I have read your article under the heading "A Liberal Offer" appearing the last three weeks in "The Signs of the Time." People have come to me and said that you have promised $10,000.00, but I have pointed out to them that it does not say so. You say, "We can promise at least $10,000.00 if it is biblical." If I had wings I could fly, but now I have to be content to walk. If Mortenson has $10,000.00 he can give away that amount, otherwise not. Your liberal offer does not imply that you will give away the $10,000.00 but to admit in "The Signs of the Time" that you Adventists have been mistaken, if anyone can show that the 2,300 days in Dan. 8: 14 are literal days which were fulfilled in the persecution of Antiochus Epiphanes against the Jews, and that this time should begin B. C. 143 (Syrian time), or B. C. 169. The pope of the Catholics could offer a similar promise, if any protestant can show him that their doctrines are not infallible. How many do you think would believe that the pope would condemn his own belief when he is to judge in the matter himself? The proofs should be sent to you, and then you are to decide if they are conclusive. Just think what a liberal offer you have made."

You liken those to gamblers, wrestlers and pugilists who offer large amounts of money, if any one can disprove their statements with the Bible. But is there any wrong in offering a sum of money to the person who can show you a thing you wish to learn? Gamblers and their likes set up a sum against an equal amount, and that is wrong, according to my opinion. Come to my home, Mortenson, and read from Ezra's seventh chapter the verse which says that Ezra received a commandment from the King Artaxerxes B. C. 457 to restore Jerusalem, and I shall not say like you that I could promise, but I do actually promise to give $1,000.00 to your school, if you can do it before November 1 this year. You read the verse where it is written and I give you the money. Sin is transgression of the law" says the word of God. What commandment did I trespass against now? If it is not written in Ezra's seventh chapter then you know, Mortenson, that the foundation of the prophetic message of the Adventists is false. They have in such a case given a false testimony for sixty-eight years, and you ever since you came among them. To lie is a sin, but to give you $1,000.00 for your school if you can read for me the verse from Ezra's seventh chapter where it is said that Ezra received a commandment in B. C. 457 to restore Jerusalem, cannot be proved to be wrong. If I were a multimillionaire, I could not for the sake of my conscience give a cent to your school where the greatest part of the error is preached.

He who has the truth dares something; but you dare not go against me if you got the millions of a Rockefeller. This proves that you see how unreasonable your doctrines are. But you deceive your ignorant members when you in your writings act like the fox when he is trying to steal a chicken and the cat when he is lurking in the grass to catch the bird. Why not appear in the light like a man and defeat me in a public discussion, in the presence of witnesses and competent judges, who

can decide who is right? Such a conduct would be creditable in comparison with your cowardly cringing.

We will briefly show you if you have any faith in the words of the angel Gabriel that the 2,300 days in Dan. 8: 14 are a certain time during the persecution of Antiochus Epiphanes against the Jews.

The kingdom of Alexander, Greece, was divided in four parts. The division dates from the battle at Ipsus B. C. 301. From one of the four a new horn should come that is a fact. (See verse 9.) Antiochus III the Great ascended the Syrian throne at the age of fifteen years, B. C. 223, that is a fact. Antiochus Epiphanes was his second son, that is a fact. The divided kingdom of Greece lasted from Alexander's death B. C. 323 to B. C. 30, that is a fact. At the end of their kingdom the new horn was to arise, that is a fact. The last half of their kingdom is between B. C. 176-30, that is a fact. Some time between B. C. 176 and B. C. 30 the little horn was to come up, according to Gabriel (verse 23), that is a fact. This new horn is a fierce and malevolent king (same verse), that is a fact. You have written in the "The Signs of the Time" for Jan. 28, 1913, that the angel Gabriel compares this power to a fierce and mean king. This is not according to facts, but contrary to the truth. The angel says, "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, shall stand up." (Verse 23.) Does the angel compare him to a fierce king, understanding dark sentences? We answer no. It says here he is the king. There is a difference to resemble a thing and to be a thing. To support your views you have made the angel Gabriel say things he never did say; and about three years ago you wrote that Gabriel said that Rome was the little horn in Daniel's eighth chapter. You have written several falsehoods about me, and you will probably delay in squaring

this up till the morning of eternity. But you ought to be a little more careful when you deal with the words of the angel, for he is no heretic which you insist that I am, and it is with the words of the angel you refute your own erroneous doctrines.

We have now found the right time and that the new horn was a person, a king; but we have not yet found the beginning of the 2,300 days, though we have come to the years B. C. 176-30. The 2,300 days are mentioned in connection with the deeds of the king; that is a fact. But as the king, according to the words of the angel, did not come up before B. C. 176, his deeds cannot begin before that time, and it is just as impossible that the 2,300 days, which came up on account of his deeds, can begin before the deeds; that is a fact. The angelic hosts of heaven and all the philosophers on earth with the whole priesthood of the "present truth," with their prophetess Mrs. White at their head, cannot disprove my position that the 2,300 days did not begin before B. C. 176, and not B. C. 457 as the Adventists say. Either the messanger from heaven, the angel Gabriel, or the Adventists are deceivers. There is absolutely no way of escape from this conclusion. In Dan. 8: 10-12 a record is given of the works of the little horn. This horn is a king and there is no change of kings.

The thirteenth verse reads, "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?" In other words, How long shall the fury of the fierce king be against the host that was given to destruction on account of transgression and which had come to the full in the latter days of the kingdom of the four kings? The answer is given in the fourteenth verse, "Unto two thousand three hundred days: then, shall the sanctuary

be cleansed." Can this time begin before the king, before his deeds, before the holy ones had spoken to one another?

Now you complain, Mr. Mortenson, in your writing that you have been called blind and a leader of the blind, because you are unable to accept such a view. This is not a matter of faith. A person who wants to teach others and cannot see that the little horn is a fierce king and comes before the 2,300 days is either stoneblind or a bigger hypocrite than those over whom Jesus pronounced his eightfold woe. If you cannot see that 2,300 days are mentioned in connection with the deeds of the king, and that the king did not arise before B. C. 176, and that neither his deeds nor the 2,300 days can be before him, then you are stoneblind. And if you see it—which I and a large number of others think you do— but still adhere to the errors of your sect, then you are one of the biggest hypocrites that ever has walked on the earth. You are one of the two. God knows you.

Have not the Adventists built their prophetic doctrine upon the 2,300 days and changed this time to years which began B. C. 457 and ended A. D. 1844?

We have here only shown the words of the angel from the Bible and from history that the 2,300 days were a certain time during the fury of the fierce king against the Jews, and that the time cannot begin before the king himself, and that he did not appear before B. C. 176.

Your whole sanctuary theory is hereby exploded. If my proposition is false, then the angel Gabriel is the cause of my errors, for it is his words I have quoted.

Study the explanation of the angel instead of the visions of Mrs. White, and the scales will soon fall away from your eyes. My book against your astounding errors proves plainly that this king is Antiochus IV Epiphanes. He came from one of the four. He waxed as the angel said the little horn should

grow, and he did the works spoken of in verses 10-12 at the right time; and after that time, being six years, four months and twenty days, the sanctuary was cleansed by Judas Maccabeus in the 148th year of the Greco-Syrian calendar. They commenced their chronology B. C. 312, and if we subtract 148 from 312 we get the year 164, and not 165 as you have it in your writing. In the year 164 the sanctuary was cleansed, and there the 2,300 days end, which were a certain time of the furious reign of the king. Mortenson now asks, if we can force a period of six years, four months and twenty days between the years 143 and 148 of their time, for three from eight leave us only five. This is the only straw you have to save you in this storm. You admit that if we can do that, we have proven that Antiochus IV Epiphanes fills the requirements of the prophecy. The Adventists who so strenuously insist that we shall follow the Bible and study the context have here thrown both the scripture and context overboard, and try to defend their fantastic doctrines with a single number from one of the Maccabees. According to your opinion this year should overthrow the Bible and the word of the angel Gabriel as well as all historians who say, that Antiochus was in Jerusalem B. C. 170. The year 143 in their chronology is 169 according to ours. The temple was plundered in 170, says an author who wrote the story under the eyes of Antiochus when he was in Jerusalem.

Who comes first in the course of time, the little horn or the 2,300 days? The Adventists say the days come before, and the time for their beginning cannot go further back than B. C. 176. To argue against my evidences on this point is as useless as to raise a ladder toward the sun in order to turn him out of his place. I rejoice in my Lord and Saviour that there are others who can see how perverted your doctrines are, even if you cannot see it yourselves. If you could read the letters

I have received from those who have read my book, you would sit up and take notice. People outside of your communion have said that the Lord has sent me to show you the light, while you as a people reject the help you get. Only yesterday, I received a letter in which the writer says that God has, through his Spirit, sent me to give you the right key to the eighth and ninth chapters of Daniel's book.

An elderly widow in another church has read my book. She said to me that she could never imagine that your doctrines were so empty and hollow. She said, "I have studied the book and compared it with the Bible and find that they harmonize in a wonderful way. Why do not the Adventists see that the 2,300 days cannot come before the deeds of the little horn, when a seventy-four years old woman can see this? But the Adventists have not been to able to discover this fact in sixty-eight years, and yet they warn their sheep against errors. The Adventists are the 144,000 who shall sit upon thrones in heaven and judge the world during the thousand years. A judge must not be blockheaded. What your denomination is good for is hard to see, but you are absolutely impossible as judges. You would in all probability condemn all who do not swallow your peculiar doctrines.

It is just as easy to refute your false explanation of the seventy weeks in Dan. 9: 24-27. There is no mention of the restoration of Jerusalem in B. C. 457. There is not a word of it in Ezra seven. The angel who spoke to Daniel in the year 538 said that the time should be counted from the moment the word went forth to restore Jerusalem. "Went forth" is past time. The word had already gone forth B. C. 538 and not first B. C. 457.

The difference between your and my argumentation consists herein, that I above everything else cling to the explanation of the angel; that is to me of greater importance than

anything else. You stick to a single number, a year taken from an apocryphal book, and if you cannot get the various parts to harmonize, you suggest that it is safer to throw overboard the word that was quoted by the Lord Jesus and his apostles. But according to good exegesis it is a rule that what has been divinely revealed has a greater value than anything else.

Do not think for a moment that I am angry with you. My eyes were dim with tears when I wrote this letter and thought of the poor people who are led astray.

How glad I should be if I heard some day that you had found out that the prophetical message of the Adventists is false; I believe I would weep and dance in sheer joy for half a day.

Now, Mortenson, if you can, go and preach against the errors in my book and in this letter. Provided your heart is not dead, the Spirit of the Lord and the truths in this book shall follow you on your journeys and in the pulpits, to a certain day when the Lord no longer will be mocked. We cannot do anything against the truth, as you will find at last.

In the interest of your own welfare and in that of the poor people you lead astray, I am,

Aaron Nyman.

Eld. E. Pihlquist who has been a missionary to China over twenty years has made an extract from a journal he wrote twenty-five years ago when he began his career as a bookseller for Mrs. White. He says he did not know the foxy nature of the Adventists when they were selling books. The first day he visited thirty families and sold only one book. He showed the picture of Mrs. White in the beginning of the book, and told them it was an Adventist book printed in Battle Creek. His associates told him he was a fool, and his superior ordered him to stay at home for a couple of days to learn the art of selling

Adventist books. Here follows a sample of the instruction he received: "Hold the book in your own hands when you are representing it. Cover the picture of Mrs. White and do not show that the book is printed in Battle Creek. Do not mention it as Adventist book, if you can avoid it. To all questions which may hinder the sale you may give an evasive answer. When they ask you what sect you belong to, say that you are free as the bird, seeking only God's glory and that you are on the way to heaven.. Speak as little as possible about sects, and least of all of the Adventists. Try to find out what denomination the people next door belong to. If you meet a Lutheran sho whim the picture of Luther, if it is a Methodist say a good word about Wesley. If you meet a Baptist speak to him about baptism etc. When you hand the book to the purchaser leave the house as fast as you can that he won't have time to find out what church you belong to. The contents of the book which is the revelation of God through "the Spirit of prophecy" will give him the necessary light upon "the present truth." How does this appear to you? Is that a true picture of the 144,000?"

He who deals in false goods must use such methods to get them out in the market. The prophecies of the Adventists have never and will never have any chance if they are laid under the microscope and are studied in the light of God. The average duration of a generation the Adventists say, according to Ps. 90: 19, is seventy to eighty years; and that the generation which saw the falling of stars in 1833 shall live till Jesus comes. In 1886 "the Spirit of prophecy," Mrs. White, visited Sweden. She said then that God had shown her, there was no mistake in her explanation of Matth. 24: 34. She said, "Christ will come within a period of eighty years, dated from 1833 in the autumn, so we have now only twenty-seven years left for our work." If we add eighty to 1833 we get the year 1913. The time for the coming of Christ is now past; therefore God

or Mrs. White must be mistaken. The best thing you can do, my Adventist friends, is to turn your backs to your Seer with all her prophecies, for the longer you remain in her company the greater your shame will be to have been her blind followers. Remember the words of Isaiah 9: 15, 16, "The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed."

DIAGRAM NO. 1.

753—The foundation of Rome.

538—Medo-Persia.

The false starting point of the Adventists

331—Greece

323—The death of Alexander

B. C. 323 to B. C. 30.

The first half. of their kingdom

The latter The time of the angel 176-30.

B. C. 170-164

6 yrs, 4 mos., 20 days

The birth of Christ

A. D. 40, Titus born

A. D. 70, Jerusalem destroyed

Division of Greece and Duration of the Kingdoms.

Lysimachus—Thrace, Asia Minor.....301-281
Cassander----Greek Macedonia 301-146
Seleucus—Syria 312-65
Ptolemy — Egypt 323-30

The time of the end begins here, the Adventists say. Had Alexander any war with Medo-Persia here?

A. D. 1798

B. C. 457

The mistake of Miller and the Adventists in Dan. 8: 14 has been preached since 1844, a period of seventy years.

A. D. 1844

A. D. 1914

A. D. 2139

The deeds began then 296 years before the power that performed them.

B. C. 161

If Rome is the power in question and the 2,300 days in Dan. 8: 14 so many years, then the Adventists and Pastor Russell must advance the time of "the cleansing of the santuary" to A. D. 2139.

The little horn gives occasion to the mentioning of the 2,300 days. Is this horn Rome, that came in among the Jews in B. C. 161, then Rome could not begin the actions referred to B. C. 457, or 296 years before it came in among them.

This year is the hub in their message, says Mrs. Ellen G. White.

DIAGRAM NO. 2.

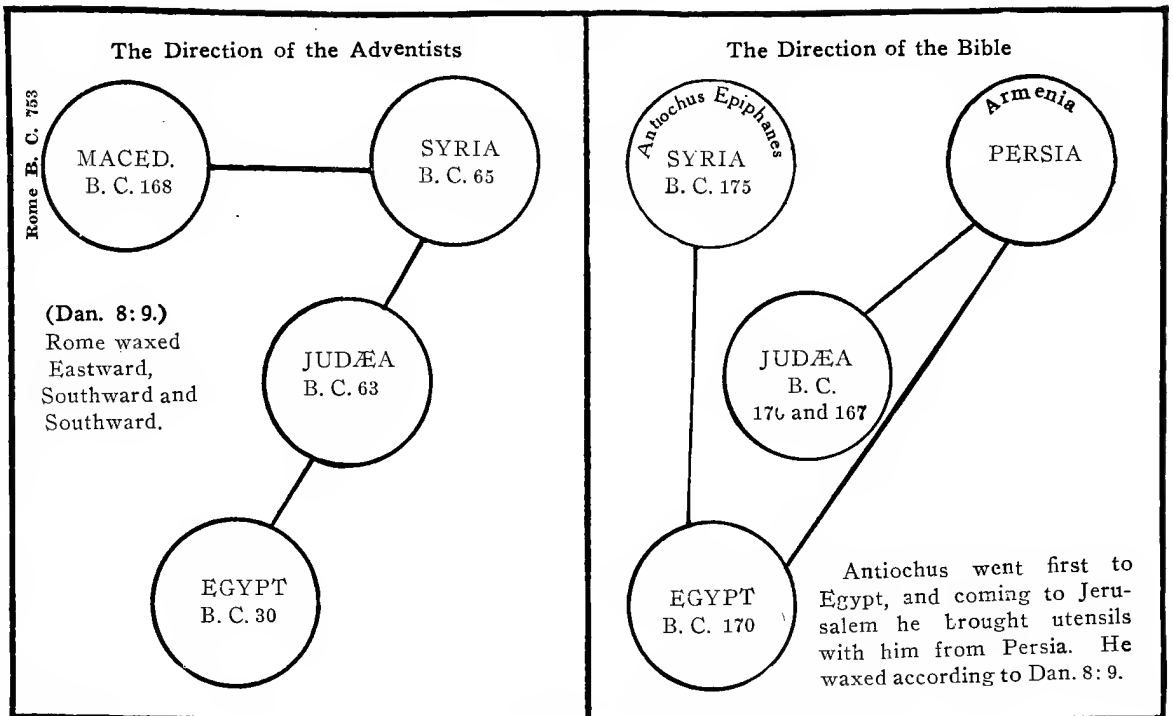

The Direction of the Adventists
Rome B. C. 753
MACED.
B. C. 168
SYRIA
B. C. 65
(Dan. 8: 9.)
Rome waxed
Eastward,
Southward and
Southward.
JUDÆA
B. C. 63
EGYPT
B. C. 30
The Direction of the Bible
Antiochus Epiphanes
SYRIA
B. C. 175
Armenia
PERSIA
JUDÆA
B. C.
170 and 167
EGYPT
B. C. 170
Antiochus went first to Egypt, and coming to Jerusalem he brought utensils with him from Persia. He waxed according to Dan. 8: 9.

DIAGRAM NO. 3.

A. D. 1580

A. D. 1708

ILLUSTRATION OF DAN. 8: 23.

(Read exposition in the book.)

Washburn

2004

2002 2006

Two hundred and fifty evenings and mornings,
then the peace shall be restored.

250 days

The vile person.

The disturbance of the 250 days could not commence before the man who came up after 2004; but according to the explanation of the Adventists of Dan. 8: 23 he should have caused the financial disturbance 1708—296 years before his coming to power. They say that Rome is the horn which came in among the Jews B. C. 161, but began the deeds ascribed to it B. C. 457—296 years before 161. This is one of the pillars of their message. The deeds of a person are 296 years prior to the person himself.

DIAGRAM NO. 4.

Lysimachus—Thrace, Asia Minor

Cassander—Greece, Macedonia

Seleucus I—Syria

Ptolemy I—Egypt

B. C. 312 — — — — — — SYRIA, THE KINGDOM OF THE NORTH — — — — — — B. C. 65

Seleucus I—B. C. 312-280 (Vol. 13, page 327.)

Antiochus I—B. C. 280-261 (Vol. I, page 530.)

Antiochus II—B. C. 261-246 (Vol. I, page 530.)

Seleucus II—B. C. 246-226 (Vol. 13, page 327.)

Seleucus III—E. C. 226-223

Antiochus III the Great B. C. 223-187 (Vol. I, page 530.)

Seleucus IV—B. C. 187-175

Antiochus IV Epiphanes B. C. 175-164 (Vol. I, page 530.)

The dates of these kings are taken from the International Cyclopedia.

Antiochus XIII—B. C. 96-65

Augustus, Roman Emperor B. C. 29

Birth of Christ

B. C. 323 — — — — — — — — EGYPT, THE KINGDOM OF THE SOUTH — — — — — — B. C. 30

Ptolemy I—B. C. 323-285. (Vol. 12, page 256.)

Ptolemy II—B. C. 285-247. (Vol. 12, page 257.)

Ptolemy III—B. C. 247-222. (Vol. 12, page 257.)

Ptolemy IV—B. C. 222-205. (Vol. 12, page 257.)

Ptolemy V—B. C. 205-181. (Vol. 12, page 258.) Married to Cleopatra I, 193.

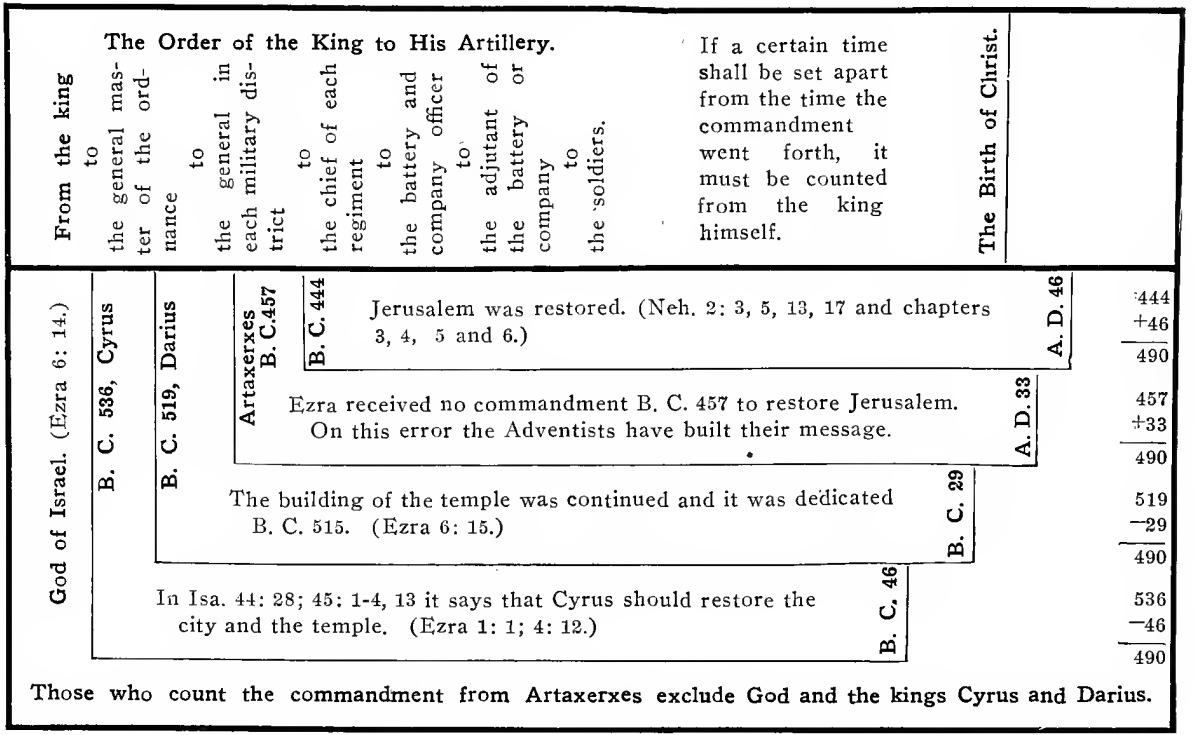
Ptolemy VI—B. C. 181-146. (Vol. 12, page 258.) Had war with his uncle Antiochus Epiphanes.

The Adventists have here made a leap forward of 125 years to get Ptolemy XI and Caesar to fill the prophecy in Dan. 11: 17. Ptolemy had no war with Caesar. On this mistake they rest their "present truth."

Ptolemy XI B. C. 80-51 (Vol. 12, page 258.)

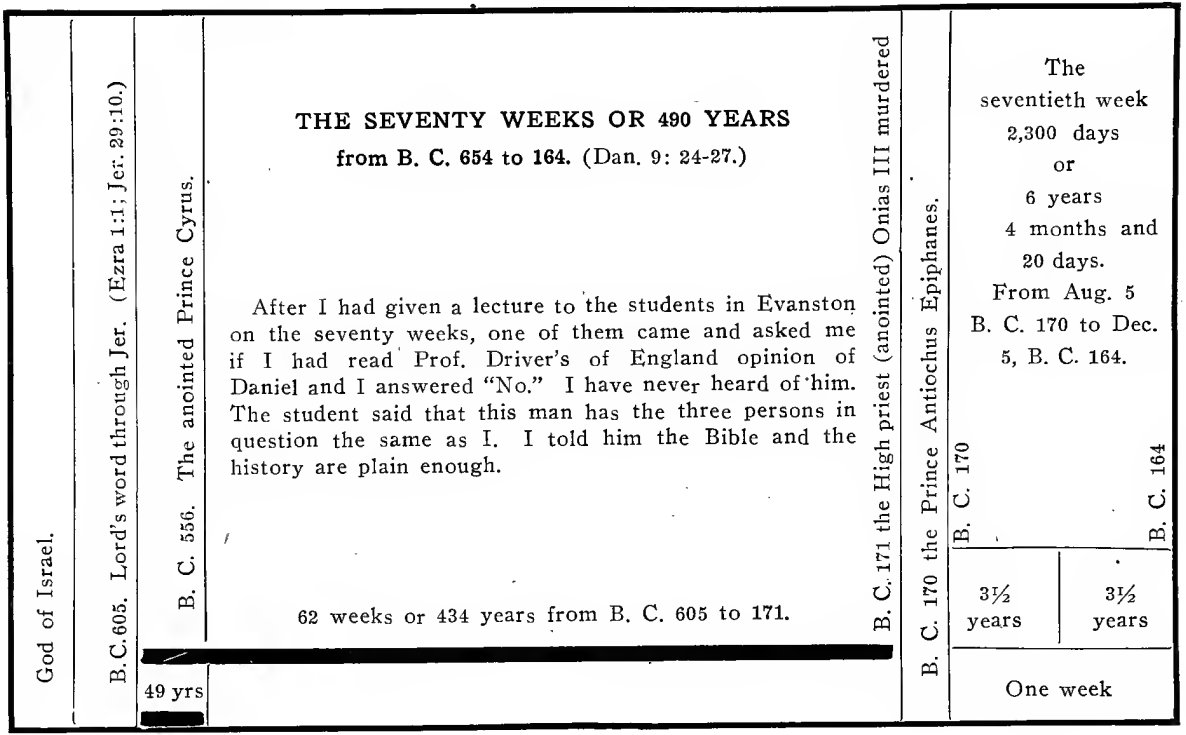
The message of the Adventists is built upon this dead king.

DIAGRAM NO. 5.



Those who count the commandment from Artaxerxes exclude God and the kings Cyrus and Darius.

DIAGRAM NO. 6.


God of Israel.
B. C. 605. Lord's word through Jer. (Ezra 1:1; Jer. 29:10.)
B. C. 556. The anointed Prince Cyrus.
49 yrs
THE SEVENTY WEEKS OR 490 YEARS
from B. C. 654 to 164. (Dan. 9: 24-27.)
After I had given a lecture to the students in Evanston on the seventy weeks, one of them came and asked me if I had read Prof. Driver's of England opinion of Daniel and I answered "No." I have never heard of him. The student said that this man has the three persons in question the same as I. I told him the Bible and the history are plain enough.
62 weeks or 434 years from B. C. 605 to 171.
B. C. 171 the High priest (anointed) Onias III murdered
B. C. 170 the Prince Antiochus Epiphanes.
The seventieth week 2,300 days or 6 years 4 months and 20 days. From Aug. 5 B. C. 170 to Dec. 5, B. C. 164.
B. C. 170
B. C. 164
3½ years
3½ years
One week