THE ADVENT REVIEW,
AND SABBATH HERALD.

“Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”

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THE SANCTUARY.

BY J. B. ANDREWS.

In presenting this most important subject to the consideration of the people of God, we bespeak the candid and prayerful attention of all who have ears to hear. It is well understood by thousands, that the great disappointment of the Advent believers, arose from the fact that they believed the cleansing of the sanctuary to be the burning of the earth, or some event to transpire at the second Advent of the Lord Jesus; and as they could clearly establish the fact that the 2000 days world terminate in the seventh month 1844, they looked with the full assurance of faith much to the glorious appearing of the Son of God at that time. Painful and grievous was the disappointment; and while the heart of the trusting was bowed with sorrow, numbers were not wanting who openly denied the hand of God in the Advent movement, and made utter shipwreck of their faith.

As the subject of the sanctuary of the Bible involves the most important facts connected with our disappointment, it is worthy of the serious attention of all who wait the consumation of Israel. Let us then examine again with care, the vision of the man greatly beloved, recorded in Daniel vii. We call attention to the symbols presented in this chapter. The first thing presented to the eye of the prophet, was the

VIEW OF THE RAM.

“Then I lifted up mine eyes, and saw, and behold, there stood before the river, a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no power might stand before him; neither was there any that could deliver out of his hand; but he did according to his will, and became great.” Verses 3, 4.

VIEW OF THE LITTLE HORN.

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he exalted himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.” Verses 9-12.

VIEW OF THE SANCTUARY AND 2300 DAYS.

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desecration, to give to both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days; then shall the sanctuary be cleansed.” Verses 13, 14.

GABRIEL COMMANDED TO EXPLAIN THIS VISION.

“Then he said, O son of man; for at the time of the 2300 days, and in the doorway of the curtains of the sanctuary, shall be one that builds a wall on the bank of the river.” Verse 15.

Here is (continued).

SYMBOL OF THE GOAT.

THE LITTLE HORSE EXPLAINED.

“And it came to pass, when I, even Daniel, had seen the vision, and sought for the meaning, then behold there stood before me as the appearance of a man; and I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make clear to the man that standeth near me, what shall be for the end. And he said, Gabriel, make clear to the man that standeth near me, what shall be for the end.” Verses 16, 17.

THE LITTLE HORN WAS NOT ANTIOCHUS.

“This ram which thou sawest, having two horns, are the kings of Medes and Persia.” Versus 20.

Then the meaning of the first symbol cannot be misunderstood. By it, the Medo-Persian empire was presented to the eye of the prophet. Its two horns denoting the union of those two powers in one government. This vision, therefore, does not begin with the empire of Babylon, as do the visions of the second and seventh chapters, but it commences with the empire of Medes and Persians at the height of its power, prevailing westward, northward and southward, so that no power could stand before it. The explanation of the second symbol will show what power overthrew the Persian empire and succeeded to its place.

SYMBOL OF THE GOAT EXPLAINED.

“And the rough goat is the king of Greece; and the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” Verses 21, 22.

The explanation of this symbol is also definite and certain. The power that should overthrow the Medes and Persians, and in their stead, bear rule over the earth, is the empire of the Greeks. Greece succeeded Persia in the dominion of the world n. c. 331.

THE GREAT HORN is here explained to be the first king of Greece; it was Alexander the great.

The four horns that nose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same was represented by the four heads and four wings of the leopard. Dan. vii. 6. It is predicted without the use of symbols in Dan. xi. 3, 4. These four kingdoms were Macedon, Thrace, Syria and Egypt. They originated n. c. 312.

SYMBOL OF THE LITTLE HORN EXPLAINED.

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy with austereness, and shall prosper with practic, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.” Verses 23-25.

To avoid the application of this prophecy to the Roman power, Pagan and Papal, the Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Douay (Roisesie) Bible on Dan. vii. 8; x. This application is made by the Papists, to save their church from any share in the fulfillment of the prophecy; and in this, they have been followed by the mass of oppressors to the Advent faith. The following facts show that

The LITTLE HORN WAS NOT ANTIOCHUS.

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

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

Great.
Very Great.
Exceeding Great.
Persea.
GRECIA.
ANTIOCHUS.

Now easy and natural is the following: Great.
Very Great.
Exceeding Great.
Persea.
GRECIA.
ROME.

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

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

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

4. The power in question was "little" at first, but it waxed or grew "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. For an extended notice, see Advent Library, No. 39.

The ancient name of this power was Rome; the Babylon of the east, the Assyria of the north, and the Egypt of the south.

1. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy, till somehow connected with the people of God. Moses used similar language, when as all agree, that "none understood" the vision. This must refer particularly to the 2300 days, and to the sanctuary, as the other parts of the vision had been clearly explained.

2. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. [Palestine. Ps. evi, 24; Zech. vii, 14.] This was true of Rome in every particular. Witness its conquests in Africa and Asia, and its overthrow of the ten horns by the hands of itself; a part of itself, c. 168, about ten years before its first connection with the people of God. See 1 Mac. viii. So that Rome could as truly be said to come out of one of them, as the ten horns of the fourth beast in the seventh chapter, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

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

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

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

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

7. Rome did stand up against the Prince of princes. The Roman power nailed Jesus Christ to the cross. Acts iv, 26, 27; Matt. xxvii, 2; Rev. xii, 4, 5. But this is not a "be broken without hand." How clear the reference to the stone "cut out without hand" that smote the image. Dan. ii, 34. Its destruction then does not take place until the final overthrow of earthly power. These facts are conclusive proof that Rome is the subject of this prophecy.

For an extended notice, see Advent Library, No. 39.

The Field of Vision, then, is the empire of Persia, Greece, and Rome.

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

The 2300 Days Not Explained in Dan, viii.

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

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

2. It is a fact, that a symbolic or prophetic day is one year understood. Num. xix, 24. Hence, the period is 2300 years.

3. It must begin with "the vision:" consequently it commences in the height of the Medo-Persian empire.

But the angel has not yet explained the "manner of times," or given its date to the prophet. If Gabriel never explained the period of 2300 days to Daniel, he is a fallen angel; for he was commanded in plain terms thus to do. Dan. xvi. 16. But he is not a fallen angel as appears from the fact that some hundreds years after this, he was sent by Jehovah to Zacharias and to Mary. Luke i. Gabriel did explain to Daniel at that time more than he could bear. [verse 27] and at a later period, as we shall now show, he did make Daniel understand the vision.

Gabriel Explains in Dan. ix, What He Omits in Dan. viii.

As we have seen, the change had been given to Gabriel to make Daniel understand the vision. Verse 24. But in the last verse of the chapter we learn that "now understandest thou the vision." This must refer particularly to the 2300 days, and to the sanctuary, as the other parts of the vision had been clearly explained.

But in the first verse of chapter x he informs us that a thing was revealed to him; and the thing was true, but the time appointed was long; and he did not understand the meaning of the vision. Hence, it is evident that between chapters viii and x, he must have obtained the desired understanding of the time. In other words the explanation must be found in chapter x.

Dan. ix. commences with the earnest, importunate prayer of the prophet, from the reading of which we shall now show, he did make Daniel understand the vision.

Gabriel's explanation of the time.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make recompence for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most High. "This, as Daniel testifies at the close of chapter viii that none understood the vision, it is certain that the charge given to Gabriel, "Make this man to understand the vision," still rested upon him.

Hence it is that he says Daniel, "I am now come forth to give thee skill and understanding," and "I have been sent to anoint the Most High." (Compare the nine and the hundred and ninety-ninth chapter.)

This is undeniable proof that Gabriel's mission in chapter ix, was for the purpose of explaining what he omitted in chapter viii. If any ask further evidence, the fact that Gabriel proceeds to explain the very point in question, most fully meets the request. That he does do this, we will now show.

GABRIEL'S EXPLANATION OF THE TIME.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make recompence for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most High." (Compare the nine and the hundred and ninety-ninth chapter.)

"I have been sent by Jehovah to understand the vision; and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. ix, 24-27.

"Determined? In verse 24, means cut off. Seventy weeks are determined, literally 'cut off.' "Determines" is therefore, in our English version, does signify 'cut off.' Not one has disputed it."—Joseph Litch. Midnight Cry, Vol. IV, No. 25.

"This Chaldean and Babiblical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single significance of 'cutting off' to this word. Should it be inquired why a tropical sense has been attributed to it, such as 'determining' or 'decreeing,' it may be answered that the reference of the verse (in which it occurs) to Dan, viii, 14, was unobserved. It was therefore supposed that there was no property in saying 'seventy weeks are cut off;' when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 25, compared with Dan, viii, 16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the 'matter' (the commencement of the 2300 days)—the literal (or rather, to speak properly, the only) significance demanded by the subject matter, is that of 'cut off.' "—Prof Whiting. Midnight Cry, Vol. IV, No. 17.

"Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of the holy oblations, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy."—Dan. ix, 25. (See Whiting's Translation.)

The facts which are set before us in the above,
from Litch and Whiting, should not be forgotten.

1. The word rendered "determined," [verse 24], literally signifies "cut off."

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

The Angel's Date of the Seventy Weeks.

We have seen that the seventy weeks are cut off from the 2300 days. Hence, when the date of the seventy weeks is established, the key to unlock and understand the reckoning of the days is in hand. The date for the commencement of the weeks is thus given by Gabriel:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Dan. ix. 25.

We present the following important testimony from the Advent Herald. It is calm, dispassionate vindication of the original dates, which establishes those weeks, and demonstrates that the 2300 days from 1851 to 1881; and, consequently, cannot be supposed to have been with a desire to prove that the days ended in 1844, as the Herald is not willing to admit that fact. Therefore it must be regarded as canon and honorable testimony to important facts. That the seventy weeks were to extend to the Messiah the Prince when they terminate. They were to extend from Litch and Whiting, should not be forgotten. Was that in the midst of the week? The date for the commencement of the Messiah's date on the seventy weeks. Did either of these predicted periods. There was no predicted period. There was no predicted period. With that baptism, the Saviour attended but four passovers, at the time that he was taken up from us,' at his ascension, (Acts i, 9, 10, 21, 22. And the remaining half of the seventy weeks date from the former, they cannot be terminated later than A. D. 34—70. The seventy weeks must date from some decree for the restoration of Jerusalem. Only two events are named in the reign of Artaxerxes for the commencement of those weeks. Acts, chapter 7, verse 52, the 70 weeks are dated, is the decree of the seventh of Artaxerxes, and not that of his twentieth year. Ezra 6:15, 18, 19, 24, 25; and Ezra 7:26, 27. Acts 1:21, 22. And the remaining half of the Seventy Week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including four decades or a present ministry: "All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day he was taken up, which was only forty-three days after the crucifixion; Acts i, 19, 20. And the remainder of the Acts principally records the circumstances of his mission to the Gentiles, and the churches he founded among them."—Dr. Tilton quoted in the Advent Herald, March 4, 1850.

The foregoing testimony from the Herald establishes the following important points:

1. The date referred to in Dan. ix., from which the 70 weeks are dated, is the decree of the seventh of Artaxerxes, and not that of his twentieth year. Ezra 7:26, 27.

2. We are informed in Ezra vii, 11, "Now this is the copy of the letter that king Artaxerxes gave unto Beshallem the son of Bebai, and to Mordekai the Jew, and to all the Jews that are in the province of Persia, both in Shushan the palace, and in all the provinces of his realm:"

3. The words of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And it is remarkable, that the year after, A. D. 35, begins the period of 70 weeks from the 2300 days. Hence it could not extend beyond A. D. 34—70. Those Jewish ordinances could only cease actually or virtually. They did not actually cease till A. D. 70. They ceased virtually only at the crucifixion: they were not supposed to forever be ceased. Such a concurrence of chronological, astronomical, historical, testimony, can only be set aside by testimony still more conclusive.

The Saviour attended but four passovers, at the time that he was taken up from us,' at his ascension, (Acts i, 9, 10, 21, 22. And the remaining half of the seventy weeks date from the former, they cannot be terminated later than A. D. 34—70. The seventy weeks must date from some decree for the restoration of Jerusalem. Only two events are named in the reign of Artaxerxes for the commencement of those weeks. Acts, chapter 7, verse 52, the 70 weeks are dated, is the decree of the seventh of Artaxerxes, and not that of his twentieth year. Ezra 6:15, 18, 19, 24, 25; and Ezra 7:26, 27. Acts 1:21, 22. And the remaining half of the Seventy Week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including four decades or a present ministry: "All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day he was taken up, which was only forty-three days after the crucifixion; Acts i, 19, 20. And the remainder of the Acts principally records the circumstances of his mission to the Gentiles, and the churches he founded among them."—Dr. Tilton quoted in the Advent Herald, March 4, 1850.
written not in Hebrew, but in Chaldaic (or the Eastern Aramaic) the language then used at Babylon. At the 27th verse, the narrative proceeds in Hebrew. We are thus furnished with the original document in which Ezra was assigned to "restore and build Jerusalem;" or, in other words, by which he was clothed with power, not merely to erect walls or houses, but to regulate the affairs of the people in general, to re-establish the worship and ordinances of God, to extend the kingdom of His name, and to multiply the descendants of the犹太人 beyond measure.

If it was not intended to have an immediate and visible result, the divine promise was that a "dwellingle" would be given him in "the land of Egypt," Heb. xiii, 14.

The character of the words of the decree are evident from the fact they are given in the same terms as are used in the case of Ezra, and the reason assigned for the appointment of him to the work is the same, viz., that "he was a man of courage and intelligence, and such as should be sent into Judah to build the house of God." Dan. xii, 9, 10.

It is evident, therefore, that we are not to seek for a perfect agreement between the two documents, but for a similarity of plan, a parallel course of events, and a confirmation of each other by the same events, the one considered as the type of the other, and the one as an interpretation of the other.

The 2300 days of Dan. viii, 14, are spoken of as "a standing notice in the Advent papers under the names of the 'thirty days' of the first month, the 'thirty days' of the second month, and the 'thirty days' of the third month, in the year 1844." (See上升的文獻, p. 18.)

It is evident that if we are to understand the 2300 days as a period of time, and the three periods of thirty days as three periods of time, we must look to some future period in which Palestine should be purified, or the earth be bugged, been, as the title, least, extremely embarrassing. In the Herald for Dec. 28, 1850, Joseph Litch remarks as follows:

"Chronologically, the period is at an end, accord- ing to the best light to be obtained on the subject; and where the discrepancy is, I am unable to decide. But of this we shall know more in due time.

"God is his own interpreter. And he will answer for it."

But not being able to longer maintain a position in denying the termination of the 2000 years in the past, while at the same time they were setting forth an unanswerable vindication of the original dates for the commencement of the period, the Herald has at last denied the connection between the 70 weeks and the 2300 days. We write this with deep regret. A correspondent asks the following questions, and the Editor of the Herald gives the answers which are enclosed in brackets:

"In your 'Chronology' the cross is placed A. D. 31, 32; are the principal objections which bear against its being placed in a. D. 39? [Ans. 1. The

2300 days, etc."

In Dan. viii, 14, the 2300 days are spoken of as "in the year 1844, as it would require all of 457, 458, and all of 1848, to make 2000 full years.

But at the close of 1843, it was clearly seen that as the crucifixion occurred in the midst of the week, and the Spring of 1844, as it would require all of 457, 458, and all of 1848, to make 2000 full years.

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place to take the position of "our opponents" then we greatly err. Hear the opinion of Apollo Hale in 1846:

"The second point to be settled, in explaining the text, [Dan. ix, xxiii. 24, 25] is to show what is vision in which the seventy weeks are said to be. And it should be remembered that one of the greatest circumstances which constitute the main pillars in our system of interpretation, so far as prophetic times are concerned, is the residence between the 70 weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist, the interpretation which has been employed throughout the system must be thrown over.

Harmony of Prophecies, page 33.

Then the set of those who deny the connection of the seventy weeks and the 2300 days is, of a fearful character. It is a fallacy so base as either to involve in its uses of the interpretation so far as prophetic times are concerned. If the connection between the 70 weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist, the interpretation which has been employed throughout the system must be thrown over.

From Pinssey's Purpose of God.

The learned Dr. Cottin Mather, who died about 1846, said in his sermon preached in London, (while attending the Christian Alliance,) from the text Isa. lxv., 17—23, (in which is brought to view the glorious resurrection as above shown,) in his introduction, remarks, "The above passage shows the Lord wishes to assure his hearers that he has not yet come: this, I think there can be no disagreement. 2. Till heaven and earth pass. This is quite strong, and carries the mind to a period of time which is still in the future. On this, I think there can be no disagreement. 2. Till all be fulfilled. This is the disputed ground. We have now them. The Mahometan power is bro- ken, the Mahometan power is broken. For the events connected with his coming in his gospel are told that this reaches only to the crucifixion. From the views of the two, the first reaches to the passing of the temporal, the second to the passing of the spiritual kingdom. This method of comparing the 2300 days with one of the signs in the great event. After the crucifixion, which was nearly three years and a half in duration, it would stand like this. After the crucifixion, which was nearly three years and a half in duration.

"The two Tills of Matt. v, 18.

The prophecy of every jot and tittle of God's history is foreseen and foretold by the use of the two periods, great day of the Lord and earth pass. This is quite strong, and carries the mind to a period of time which is still in the future. On this, I think there can be no disagreement. 2. Till all be fulfilled. This is the disputed ground. We have now them. The Mahometan power is broken. For the events connected with his coming in his gospel are told that this reaches only to the crucifixion. From the views of the two, the first reaches to the passing of the temporal, the second to the passing of the spiritual kingdom. This method of comparing the 2300 days with one of the signs in the great event. After the crucifixion, which was nearly three years and a half in duration, it would stand like this. After the crucifixion, which was nearly three years and a half in duration.

"The Sanctuary.

The Sanctuary, Brooklyn, Thursday, Dec. 22, 1849.

Wryu the greatest pleasure we give in this number, as a portion of Bro. Andrews' article on the Sanctuary. The reminder of it will be published as soon as possible. For want of the truth of this subject, thousands of thousands of the shipwreck of their faith. It will be seen that this view of the subject, explains the disappoint- ment of the Advent people, and harmonizes the position of those among them who are still waiting for the Lord, with their past experience in the Advent faith. The second period of the seventy weeks will position the position will yet be long for many who have, through discouragement and want of light, given up the "hoped for hope" of soon seeing Jesus, and they again rejoice in a coming Savior.

And as this subject shall be presented, we ask our readers, not only to read it, but to study it carefully, and compare it with the word of the Lord. Is it not your privilege and your duty also, to seek to be able to give a scriptural reason of your hope and faith?—Most certainly it is.
Exposition of Nebuchadnezzar's Dream.

Daniel 2:17-35.

There are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear predict and prophecy on those topics without the guidance and preparation of the sense of foretelling future events, I have nothing to do. I take the prophecies that God has given us, and tell you how I understand them, and why I understand them as I do. I take the prophecies, whatever the interpretation given, as the interpretation of the Scriptures. I do not explain them, as each of you must give account for yourselves, as each of you must give account for those matters. With predicting and prophesying, in himself, whether the interpretation given, accords with what I do. I take the prophecies that God has given us, and explain them, and to do. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge.

I understand the prophecies; but, to say, “they cannot be understood the language of language the language of infidelity. What is it but saying—Revelation is no revelation, but some thing made known; and, of course, to be understood. To say that any part of it cannot be understood, is, just so far, to be infidels. There are some men who disown infidelity with an unsparring hand, who, at the same time, tell us, we cannot understand the prophecies! This is but infidelity!

A man may say, with truth, that he does not understand the prophecies; but, to say, “they cannot be understood any different matter; and that he does it, whatever his standing, or infidelity, is indulged in his principles. Not that he rejects the whole of Revelation; but he leaves that part of the Bible which, to us, is a revelation, and for many years is a revelation. Me solely believe that God designed every part of the Bible to be understood; but, without solving the Scriptures, comparing one part with another, and earnest prayer to him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid. The blessed Jesus said—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Thus the “light search the Scriptures to know what was the understanding of the prophecies, and the language of the prophecies, and the language of infidelity. Why does it say—Revelation is no revelation, but some thing made known; and, of course, to be understood. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge.

The Medo-Persian kingdom, then, was the second kingdom. That kingdom was represented by the “breast and arms of silver.”

Verse 39, last part. “And another third kingdom of brass shall arise, which shall bear rule over all the earth.”

The Medo-Persian kingdom, then, was the second kingdom. That kingdom was represented by the “breast and arms of silver.”

Verse 40. “And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and consumeth all things, and as iron breaketh all things, those shall break in pieces and consume all these kingdoms.”

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. What kingdom was this? See Chap. vii, verses 5-7, 21. Here we learn that Grecia conquered the Medo-Persian kingdom and became a kingdom of universal empire. This took place under Alexander the Great, whose language was the language of the prophecies, and the language of infidelity. Why does it say—Revelation is no revelation, but some thing made known; and, of course, to be understood. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge. I take the prophecies that God has given us, and explain them, and hear, then judge.

Verse 41. “And whereas thou sawest the feet and toes, part of iron, part of clay, the kingdom shall be divided.”

What kingdom shall be divided? “The fourth kingdom.”

Verse 42. “And two of the feet being of iron, and one of clay.”

Two of the feet being of iron, and one of clay. The Roman empire, or “iron” power, through the influence of Rome upon the other nations, the world was divided into ten divisions, or kingdoms, viz.: 1. The Huns in Hungary, a. 356. 2. The Ostrogoths, in Myra, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, a. 407. 5. The Vandals, in Africa, a. 407. 6. The Sueves and Alans, in Galicia and Spain, a. 407. 7. The Burgundians, in Burgundy, a. 407. 8. The Heruli and Rugi, in Italy, a. 467. 9. The Saxon and Angles, in Britain, a. 497. 10. The Goths in Spain, a. 497. The “kingdom was divided” as designated by the ten toes. “But,” after its division, “they shall be in the strength of iron, forasmuch as thou sawest the iron smote the clay.”

The Roman, or “iron” power, through the influence and authority of Popery, or Papal Rome, stretched itself among the “clay” so as to be mixed with it, and thereby kept up a power. The “kingdom shall be divided.”

Verse 43. “And whereas thou sawest the feet and toes, part of iron, part of clay, and whereas thou sawest the feet and toes, part of iron, part of clay, thou shalt break them in pieces.”

Thou shalt break them in pieces. And whereas thou sawest the feet and toes, part of iron, part of clay, thou shalt break them in pieces.

Verse 44. “And whereas thou sawest unto the end of the image, and it stood upon the floor, and the wind carried it away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth.”

Thus the “kingdom was set up in the days of the Cesars.”

Verse 45. “And in the days of these kings shall he set up a kingdom, which shall not be destroyed: and the kingdom shall be the kingdom of God, and everlasting.”

Verse 46. “And the kingdom shall be a kingdom of grace” only 1800 years ago, all that lived the 4000 years previous have perished. But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the “head”—Babylon; nor on the “breast and arms”—Medoa and Persia; nor on the “belly and thighs”—Greece; nor on the “feet”—Rome Pagan, as it should have done, if the prophecy had been fulfilled. But, the stone smote the image upon the “feet.” Now it is evident, they were not in being till several hundred years after Christ’s crucifixion, i.e., till the fourth, or Roman kingdom was divided; which we have seen, did not take place till between the years a. n. 356 and 483. Since that time, the “Man of Sin” has reigned on earth, instead of the Lord of Glory, and has treaden “under foot the holy City.” But the kingdom of God is to be set up. That it was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray that his kingdom come in the next future. Again. The mother of Zedekiah’s children understood it to be future when she desired our Lord to grant that her two sons might sit, “the one on the right hand, and the other on the left, in thy kingdom.” It was still future when our Lord asks at the last passover. See Luke xxii, 18: “I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” So, it had not then come. Let us see if it had come before our Lord’s ascension to heaven. See Luke xxiv, 42. “Lord, remember me when thou comest into thy kingdom.” Thus, to his death, it seems, his kingdom had not been set up.—But did he set it up before his ascension to heaven? Jesus said: “Lord, will the kingdom of heaven again be set up in Israel?” Not done yet. Now
true," says the objector, "but the margin has it, among you." But, I ask, did our Lord intend to teach and kingdom." And again he tells us, [Acts xiv, 22]. "Neither shall they say lo here! or, That the kingdom of God will come sudden and unexpected to all the same deadness to the applause of men? In short, seeing that ye look for such things, be diligent for you from the foundation of the world." Then, and not till then, will the kingdom of God be set upon earth; "for flesh and blood cannot inherit the kingdom of God," as we have already seen. Some men will not eat the kingdom of God. See xxv, 31-34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then, and not till then, will the kingdom of God be set upon earth; "for flesh and blood cannot inherit the kingdom of God," as we have already seen. Some men will not eat the kingdom of God. See xvi, 9, 10. "Know ye not that the unrighteous shall not inherit the kingdom of God?" Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. See also Rev. xxii. "And there shall in no wise enter into it the new Jerusalem any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Who will be subjects of the kingdom of heaven? See xx, 6. "Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Then shall he appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Are we thus purifying ourselves? Are we striving to be Christ-like? Have we that love to God? Is the same love to men? The same hatred to sin? The same goodness to the ungodly? The same kindness to the bad? What is the same love to men? The same hatred to sin? The same goodness to the ungodly? The same kindness to the bad? What is the love of Christ? What are our "sounding", in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head" of god? No. That has passed long ago. Are we in the Medo-Persian empire? No. Long since that kingdom was numbered and finished with things passed. Are we in Greece? Certainly not—That, too, was numbered and finished more than two thousand years since. Are we in Rome in its indivi-
THE REVIEW AND HERALD.

Dear Bro. White—With feelings of deep regret, I have not been more self-denying, and thereby more ready to advance the cause of truth. I sit down to write.

We received the Review and Herald yesterday.

I have watched with anxiety for the Paper, (which it seems to me we ought to have weekly,) and wondered why it did not come. I welcome its appearance with joy, and when I read its pages, I am stirred up to more engagement. When I read the labors of those of whom I have left, and gone out to win souls to Christ, to round the solemn theme of the closing Church, I wonder what inquiry, what questions, I see in this work? For surely, I must have something to do. I have done all that I can in my power to do.

No, I can see that I have not, and am sorry I have not been more faithful.

I am to hear from the dear tried children of God, another day. My uncle Chandler Preston and Bro. Hyatt would have come to work in the vineyard of the Lord, prepared to meet him in peace.

But after the passing of the time, I knew not what to do. I was in this condition when I heard of the message of the third angel. But we lived thirty miles from any one that kept the Sabbath.

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**THE REVIEW AND HERALD.**

Rochester, Thursday, Dec. 28, 1852.

**A PALPABLE FALSEHOOD.**

Bro. Huntington has called our attention to the two following statements of the Advent Review for Nov. 25th, which, so far as it is already re-marked, has been told to us "a palpable falsehood." No one who read the testamonies, and despised people of God that are keeping all the commandments, and have all manner of evil spoken of, and feared those who are bound by the second commandment. Let those who have seen the event and read the prophecy, and that instead of our making the word of God tell "a palpable falsehood," C., and "Bro. Huntington" have, in their haste, made an egregious error.

We design meeting with the Brethren at Clarkson Jan. 1st and 2d. In this town, and take a decided stand, surrounded, as I was, by my young associates, and no one near to encourage me.—At length I came to Bro. Hyatt's on a visit, and when there, I heard the truth more fully preached by Bro. Huntington, and determined that I must live to no more myself, but devote myself to Him who gave his life for me. And many rich blessings I have thus far received. O, I want to be wholly prepared to work in the vineyard of the Lord.

E. H. SPENCER.

**Williamsport, N. Y. Dec. 1st, 1852.**

From Bro. Myers.

**DEAR BRO. WHITE—**I received your letter a few days after its being written. Many of the things you have written have been treated as not worth a look by C. The honest, cordial reader of the Herald will not long sustain that paper in pursuing such a wicked course.

One was highly esteemed of C., and loved him as a brother in Christ. When he observed and taught the Sabbath, the spirit he manifested was kind and his teachings were the best. But he was influenced by interest to go on in the course of Satan, to abuse and raise prejudice against us, and harden those who are bound by the second commandment. Will not the honest, cordial reader of the Herald, who saw the same from his pen in the Herald,—having shown that he is false, confuse him worse, the charges of "Palpable Falsehood" rest on himself...

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**Tracts.**


Four thousand copies of this work, most of it well covered, cost about $120, or 83 per hundred. It is designed for gratuitous distribution. We have to pre-pay one copy at a postage on those sent by Mail. Those sending for Tracts will send the postage. Bro. J., let this work be faithfully circulated.

**COMPARISON OF THE SABBATH QUESTION.**—This is a small tract of 16 pages which we have received from Mr. A. R. More, and which is completed. Its cover price is 25 on one hundred.

We shall credit the work to our subscribers, and in quoting the two texts referred to, in connection with no other scriptural evidence in favor of Sabbath, to the effect that the Sabbath was observed in the Old Testament.

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**YOURS in love,**

DAVIE MYERS.

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