
Daniel 8h – The Cleansing of the Sanctuary – An Endorsement by EGW**Daniel 8 - The Cleansing of the Sanctuary**

I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint. {WLF 12.8}

*I pray that these lines may prove a blessing to you, and all the dear children who may read them. * * E. G. White. {WLF 12.9}*

HERE IS THE PAPER BY CROSIER: -

The Sanctuary
BY
O. R. L. CROSIER

"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." Hebrews 8:5.

The Crosier Article on "The Sanctuary" (Explanatory Note)

This article, "The Sanctuary" was printed in the "Day-Star Extra" in 1846. Regarding it, Mrs. White wrote in a letter to Brother Eli Curtis under date of April 21, 1847: {1850 ORLC, SANC i.1}

"I believe the Sanctuary to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, etc; and that it was His will, that Brother C. should write out the view which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." - A Word to the "Little Flock," printed in 1847. {1850 ORLC, SANC i.2}

In the Advent Review of September 1850, the Crosier article was reprinted, seemingly in full. {1850 ORLC, SANC i.3}

In the Advent Review, printed at Auburn, in 1850, this article was again reprinted, but two and a half very important paragraphs were omitted. These were also omitted

in a partial reprint of the article in the Review and Herald of September 1852. {1850 ORLC, SANC i.4}

These essential two and a half paragraphs omitted from the later reprints of the article have been copied in this document, in italics, in order to clearly point out to the reader the portion omitted from the later reprints. They will be found on pages 3 and 4 of this copy. {1850 ORLC, SANC i.5}

[CD-ROM Editor's Note: The italics have been lost.]

Before copying this article, all Scripture references have been verified. For the convenience of the reader the figures used in the Scripture references have been changed from the Roman numerals to the Arabic. Where references were made, giving, "ch." referring to a book before mentioned, we have in each case substituted the name of the book. Illustrating this is the last Scripture reference in the first paragraph of page 4. It read, "ch. VIII, 1, 2." In this copy it has been written "Hebrews 8:1,2." {1850 ORLC, SANC i.6}

Several very evident errors have been corrected in Scripture references and in a few cases where there was a seeming error we have used the reference given, and added "see " and we have given what we believe to be the correct reference. {1850 ORLC, SANC i.7}

The long paragraphs have been broken up to make the article more readable. {1850 ORLC, SANC i.8}

These mechanical changes have been made to render the article more easily read and more useful for study. W. C. WHITE. October 9, 1931. {1850 ORLC, SANC i.9}

[CD-ROM Editor's Note: The 1931 reprint of the Advent Review articles was mimeographed with new paging 1-25.]

THE SANCTUARY

The Sanctuary was the heart of the typical system. There the Lord placed His name, manifested His glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the Scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. {1850 ORLC, SANC 1.1}

The name, Sanctuary, is applied to several different things in the Old Testament, neither did the Wonderful Numberer, tell Daniel what Sanctuary was to be cleansed at the end of the 2300 days, but called it the Sanctuary, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it

was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the New Testament, the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. {1850 ORLC, SANC 1.2}

Paul freely discusses this subject in the Epistle to the Hebrews, to whom the typical covenant pertained. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. (Hebrews 13:11, see Hebrews 9:1-5.) {1850 ORLC, SANC 1.3}

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called (Hagia) Holy. {1850 ORLC, SANC 1.4}

"And after the second veil, the tabernacle which is called the (Hagia Hagion) Holy of Holies; {1850 ORLC, SANC 1.5}

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; {1850 ORLC, SANC 1.6}

"And over it the cherubims of glory overshadowing the mercy-seat; of which we cannot now speak particularly." {1850 ORLC, SANC 2.1}

A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Exodus 25:8 which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" Hebrews 9:9. {1850 ORLC, SANC 2.2}

"But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. {1850 ORLC, SANC 2.3}

The priests entered the "figures" or "patterns of the true", which true are the "heavenly places themselves", into which Christ entered when He entered "heaven itself"; verses 23, 24. When He ascended to the right hand of the Father, "in the heavens", He became "A Minister of the Sanctuary (or Hagion, Holies) and of the true tabernacle, which the Lord pitched and not man;" Hebrews 8:1,2. That is the Sanctuary of the "better (the new) covenant;" verse 6. {1850 ORLC, SANC 2.4}

The Sanctuary to be cleansed at the end of 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant

which was made and pitched by man, in obedience to the command of God; Exodus 25:8. {1850 ORLC, SANC 2.5}

Now what does the same apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Hebrews 11:10. What is its name? "The heavenly Jerusalem;" Hebrews 12:22; Revelation 21. "A building of God, an house not made with hands eternal in the heavens;" 2Corinthians 5:1. "My Father's house of many mansions;" John 14:2. {1850 ORLC, SANC 2.6}

When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to Him to show Him the buildings of the temple. Then He said: "There shall not be left here one stone upon another that shall not be thrown down:" Matthew 24:1,2. That temple was their Sanctuary; 1Chronicles 22:17-19; 28:9-13; 2Chronicles 29:5,21; 36:14,17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, He says, "In My Father's house are many mansions;" John 14:1-3. {1850 ORLC, SANC 2.7}

Standing, as He was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that He should point His disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the New Testament applies the name "Sanctuary", and it does appear that this should forever set the question at rest. {1850 ORLC, SANC 3.1}

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what Scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place". Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. {1850 ORLC, SANC 3.2}

"And the place of His Sanctuary was cast down;" Daniel 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency. {1850 ORLC, SANC 3.3}

The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30,31, "For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. {1850 ORLC, SANC 3.4}

"And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength." {1850 ORLC, SANC 3.5}

What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the "holy covenant", and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this "politico-religious" beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:1,2) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, "Lord God the Pope", "Holy Father", "Head of the Church", etc., and there, in the counterfeit, "temple of God", he professes to do what Jesus actually does in His Sanctuary; 2Thessalonians 2:1-8. ***The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.) {1850 ORLC, SANC 3.6}***

Daniel prayed "Cause Thy face to shine upon Thy Sanctuary that is desolate;" Daniel 9:17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon Thy Holy Mount, and an altar in the city wherein Thou dwellest, a resemblance of Thy Holy tabernacle, which Thou hast prepared from the beginning;" Wisdom of Solomon 9:8; 1Chronicles 28:10-13. It has shared in the seventy years desolation of Jerusalem; Daniel 9:2; 2Chronicles 36:14-21. It was rebuilt after the captivity; Nehemiah 10:39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superseded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, etc., "by the Spirit;" 1Chronicles 28:10-13. {1850 ORLC, SANC 4.1}

It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superseded by Solomon's, the Ark was borne from the former to the latter; 2Chronicles 5:2-8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Numbers 3:29-31; 10:17,21. So the court in which the Temple stood was properly

called the Sanctuary - Prideaux. We learn the same from 2Chronicles 29:18,21. "We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." {1850 ORLC, SANC 4.2}

The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in verse 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Exodus 15:17 - "Thou shalt bring them in and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in; in the Sanctuary, O Lord, which Thy hands have established." {1850 ORLC, SANC 4.3}

What is it which the Lord "has made to dwell in", which His "hands have established"? Paul says it is "A city;" Hebrews 11:10; a "Tabernacle", Hebrews 8:2; "A building in the heavens," 2Corinthians 5:1. And the Lord has chosen Mount Zion in Palestine for the place of its final location; Psalm 132:13,14. "For the Lord hath chosen Zion; He hath desired it for His habitation. {1850 ORLC, SANC 5.1}

"This is My rest forever; here will I dwell; for I have desired it." {1850 ORLC, SANC 5.2}

"He brought them to the border of the Sanctuary, even to this mountain;" Psalm 78:54; which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make Me a Sanctuary;" Exodus 25:8. "The shekel of the Sanctuary," Exodus 30:13 and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary," Exodus 26:1-6, see Exodus 36:1. "Before the veil of the Sanctuary," Leviticus 4:6. "Carry your brethren from before the Sanctuary," Leviticus 10:4. "Nor come into the Sanctuary;" Leviticus 12:4. "He shall make atonement for the tabernacle;" Leviticus 16:33. "Reverence My Sanctuary;" Leviticus 19:30; 26:2. "Nor profane the Sanctuary of his God;" Leviticus 21:12. "Vessels of the Sanctuary;" Numbers 3:31. "Charge of the Sanctuary;" Numbers 3:32,38. "They minister in the Sanctuary;" Numbers 4:12. "In the Sanctuary, and the vessels thereof." Verse 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" Numbers 4:15; 7:9; 10:21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Numbers 8:19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Numbers 18:1. "He hath defiled the Sanctuary of his God;" Numbers 19:20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord." Joshua 24:26. "All the instruments of the Sanctuary." 1Chronicles 9:29. "Build ye the Sanctuary;"

1Chronicles 22:19. "Governors of the Sanctuary;" 1Chronicles 24:5. "The Lord hath chosen thee to build an house for the Sanctuary;" 1Chronicles 28:10; 2Chronicles 20:8. "Go out of the Sanctuary;" 2Chronicles 26:18; 29:21; 30:8. "Purification of the Sanctuary;" 2Chronicles 30:19; 36:17. {1850 ORLC, SANC 5.3}

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Judges 18:31; 1Samuel 1:7-24) and was pitched at the city of Shiloah at the time of dividing the land; Judges 18:1,10, hence it was called the "Tabernacle of Shiloah," (safety and happiness) Psalms 78:60. The Lord forsook it when the Philistines took the ark (1Samuel 4:3-11) and delivered His strength into captivity, and His glory into the enemy's hand; verse 21. {1850 ORLC, SANC 6.1}

It was brought back to Kirjath-jearim (1Samuel 7:1,2), thence to the house of Obed-edom, thence to the city of David which is Zion, (2Samuel 6:1-19; 5:9) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple (1Kings 8:1-6), which was built in Mount Moriah near Mount Zion; 2Chronicles 3:1. The Lord has chosen Zion to dwell in rest forever; (Psalms 132:13,14) but as yet He had dwelt there but a short time, and then in curtains made with hands; but when He shall appear in His glory He will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (Psalm 102; Isaiah 33:20). And then "the people shall dwell in Zion at Jerusalem;" verses 18,19. The Song of Moses, (Exodus 15) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set His Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in their midst, and is built and forms a part of the city whose name is, "The Lord is there." {1850 ORLC, SANC 6.2}

End of Crosier Paper: [here you see Crosier has a different view of the daily; seeing it as he ministration of Jesus in the heavenly sanctuary as opposed to the paganism view. Remember EGW endorsed this paper and later endorsed DaR by Uriah and the two endorsements have views conflicting].

The Sanctuary is the Lord's

We saw from Crosier's article that the sanctuary of Daniel 8:11 was the heavenly sanctuary. It is here that I will revisit this issue of the sanctuary and illustrate its connection to the Hebrew word *chazon* (vision), thus showing from my understanding from the scriptures, that the sanctuary in Daniel 8:11, 13, 14 is none other than the heavenly sanctuary. I will begin by addressing some lingering points of controversy not previously mentioned in the context of the "daily."

First, in the past and even today, some church members believe, and some even teach, that many leaders of the early church left the faith because they accepted and were misled by the view of the "daily" as being the ministry of Christ. A long list of names of men who supposedly abandoned their advent beliefs is cited to support this understanding.

Once again, brothers and sisters, nothing could be further from the truth. No documentation has been produced for this claim because there is none. A mere listing of names certainly provides no evidence as to the true reason those listed left, nor has that evidence ever been published. Actually, many of the men named on the list echoed the same sentiments found in Patriarchs and Prophets, 357, and Great Controversy, 418. They were not adherents of the paganism view.

Frankly, the charge of leaving the faith because of acceptance of erroneous interpretation actually can be said of someone holding the paganism view. And, indeed, there does exist documentation that proves specifically that acceptance of the paganism view caused a man to leave the faith because of its many gross inconsistencies. The evidence is in the following letter.

E. J. Hibbard, writing to Elder L. A. Smith (son of Uriah Smith) in Nashville, Tennessee, from San Fernando, California, on October 24, 1909, was at one time an advocate of the paganism view himself. He later changed his view because of the several incongruities he discovered, and humbly admitted his mistake. In this letter, Hibbard attempted to help Smith see the shaky foundation of paganism that Smith was trying to build upon.

Just one year after Uriah Smith's book on Daniel came out, Hibbard related to Smith how he himself had begun to see and understand the truth:

"Dear Brother: Elder L. A. Smith,

"As I have a little time this morning, I will endeavor to reply more fully to the questions contained in your letter of the 17th inst.

"In the spring, of 1874 while holding quarterly meeting in Bear Lake, Penn., elder L. A. Wing, who had been led to give up all three of the messages on

account of the inconsistency of the old position on ‘the daily’, invited me to read Dan. 8:9–14 with him.” Here we read Elder Wing’s contemporary, Elder Hibbard, stating the reason Elder Wing had rejected and forsaken the three angels’ messages of the Advent movement.

The cause?

“The inconsistency of the old position on the ‘daily.’

Here is documentation that the paganism view caused someone to leave the early remnant church. We continue with Elder Hibbard’s letter to Elder Smith about Elder Wing’s experience, as well as his response to Smith’s reply, because we can gain fuller understanding about the sanctuary from his reasoning in the letters.

“He asked, ‘what is “the daily” mentioned in these verses?’ I replied, ‘It is paganism.’ When he asked ‘What sanctuary is cast down as mention in verse 11?’ I replied, ‘the sanctuary of paganism.’ After this we read verse 13: ‘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 and the transgression of desolation to give both the sanctuary and host to be trodden under foot?’

“Said he, ‘In the vision, what host was to be trodden under foot?’ I replied, ‘The host of heaven, according to verse 10.’ Then he asked, ‘What sanctuary, in the vision, has been mentioned as being cast down or trodden under foot?’ To this I replied, ‘The sanctuary of paganism, according to verse 11.’

“Now after the question asked in verse 13, ‘How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary [of paganism] and the host [of heaven] to be trodden under foot,’ the other angel replies, ‘Unto two thousand and three hundred days then shall the sanctuary be cleansed.’ After reading this, he asked, ‘If the sanctuary of the vision was the sanctuary of paganism, and the sanctuary inquired about in verse 13, was the sanctuary of the vision, then what sanctuary is to be cleansed as mentioned in verse 14, since verse 14 is a reply to the question asked in the previous verse?’

“I immediately saw my predicament, and could make no reply at all. He gave me a punch with his finger in the stomach and laughed at me, and that ended the discussion. I, however, told him that I would give the matter thought, for I was sure that verse 14 refers to the cleansing of the heavenly sanctuary, and that the beginning of this even was in 1844.

“The following autumn I began my work in the Battle Creek College as teacher of the Bible; was there three years; but during all that time I could not say a word to any class in reference to ‘the daily’, because it was not yet clear to me. I

spent a year at Walla Walla. Light kept coming; yet I could not see to the end of the matter. I therefore kept quiet. Returning East I connected with the Sanitarium at Battle Creek, was there three and a half years, and yet said nothing about it, though the Scripture in question had opened before me quite fully. In 1901 I came to Healdsburg as teacher of the Bible; yet even here I kept the matter to myself until it had been made public in a series of Sabbath School lessons written, I believe by Prof. Prescott. I then found out for the first time that there was another individual among us whose mind had been led in the same as my own. Also, about this time, I found that Elders Jones and Waggoner, each studying by himself, had arrived at the same conclusion as Prof. Prescott and myself. This, to me, was encouraging to find that all four of us, without consulting each other, or any human being, had arrived at the same conclusion. But even without this, I should have held to my convictions, because I was persuaded from the Bible alone; not from some finely drawn-out theory, but from the plain reading of the text.

“You are well acquainted with the reading of this Scripture as found in the Revised Versions; and here the reading is so plain that you cannot mistake the origin of ‘the daily,’ nor of ‘the sanctuary’ of the same;-

‘It [the little horn] took away from him [Christ] the daily, and the place of His [Christ’s] sanctuary was cast down.’ This also agrees with the marginal reading of the King James Version. And even the text of the King James Version itself is not out of harmony with the exact reading which I have referred to. Now it seems to me that no question ought to be asked concerning how this can be, when the plain reading of the Word of God says it is so E. J. HIBBARD... (Brackets Hibbard’s).”

Shortly thereafter, the unpersuaded Elder L. A. Smith replied with a letter and his thirty-two page, two-part tract delineating his paganism interpretation of the “daily” of Daniel 8. E. J. Hibbard responded on November 28, 1909, to Elder L. A. Smith with the following rebuttal:

“Dear Brother, L. A. Smith

“I am pleased to get your letter of recent date, also the enclosed leaflet, setting forth your view on the ‘daily’ of Daniel 8.

“Assuming now that you have proved your point, then we conclude that the sanctuary of Daniel 8:11 is the sanctuary of paganism. This being true, the sanctuary enquired about in verse 13 is the sanctuary of paganism; and the sanctuary to be cleansed in verse 14 is the sanctuary of paganism. And, of course, in harmony with the questions in verse 13, and the answer in verse 14, when the sanctuary of paganism is cleansed, then the sanctuary of paganism will no longer be trodden under foot by the Papacy.

“But you do not believe it was the sanctuary of paganism which was to be cleansed beginning in 1844. Neither do I. It was the heavenly sanctuary; and so also is that of verse 11; for the sanctuary of verse 11 is the only sanctuary thus far mentioned in the vision; and verse 13 asks ‘How long shall be the vision concerning the “daily” and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?’

“Then the reply (‘Unto two thousand three hundred days then shall the sanctuary be cleansed’) shows that the sanctuary to be cleansed is the same as the one concerning which inquiry was made. Thus: if the sanctuary of verse 14 is the heavenly, and not that of paganism, so also is that of verse 11. No honest person can escape this conclusion.” E. J. HIBBARD (emphasis Hibbard’s).

E. J. Hibbard responded on November 28, 1909, to Elder L. A. Smith.

E. J. Hibbard, writing to Elder L. A. Smith (son of Uriah Smith) in Nashville, Tennessee, from San Fernando, California, on October 24, 1909.

Up through 1843 there was general agreement that the end of the 2300 days would be in 1843. When the angel says, “Blessed is the one who waits for and reaches the end of the 1,335 days (Dan 12:12), this is what he is referring to. After that, from the end of 1843 up through October 22, 1844, there was general agreement that the 2300 days would end in 1844. So what position did "nearly all" of those who gave "the judgment hour cry" agree on? What united them in their message in a way that could be related to the “daily”? Their agreement was centered on the time when the daily would end, not on what the daily itself was.

Closing Remarks

We need to take Ellen White seriously when she speaks to a matter of prophetic interpretation. We need to let her say what she says. But in doing this we must not make her say what she does not say. The issue she addresses in EW 74-75 is consistently and exclusively on the matter of time setting. This is a topic to which she frequently returns in many sources, including Great Controversy. We should not make it an issue of personal loyalty to insist on turning her words in a direction that she herself does not take them. Our brethren speaks about EGW endorsements, but here we are faced with two endorsements that clash on the “daily” points; DaR by Uriah and SANC by Crosier and all are endorsed and even Crosier stands on vantage ground because she says **“The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846”**. Shall we take endorsement as infallibility then EGW herself is in trouble for not only made differing views infallible but also her recommendation and high respect of some

Sunday publications. This is not written to stir other rebuttals on this issue but we may consider whatever point of view we have us brethren and how we introduce to the people. Wisely, as the Book of Daniel is for the wise, the Lord gave to Daniel those verses as He did so that any view would not be a conflict but a compliment. You can see the view of paganism on a horizontal lane in the vision and still Jesus ministry on a vertical lane. The readers are left to decide for themselves such matters and pray that God will continue to give us grace in such issues. This is not a matter that should cause tensions, rifts and splits in ministries.

*We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly; that is, harmony and co-operation must be maintained without compromising one principle of truth. **And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a world-wide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great [work] now to be carried on.** There is danger of our ministers' dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness. {CW 79.2}*

The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned, and to be born again. We must have a higher, deeper wisdom than man's to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power. {1888 168.3}

*In some cases, it may be necessary to meet a proud boaster against the truth of God in open debate; **but generally these discussions, either oral or written, result in more harm than good.** --Testimonies, vol. 3, p. 213. (1872) People who love to see opponents combat, may clamor for discussion. Others, who have a desire to hear the evidences on both sides, may urge discussion in all honesty of motive; **but whenever discussions can be avoided, they should be. . . . God is seldom glorified or the truth advanced in these combats.**--Testimonies, vol. 3, p. 424. (1875)*

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. Brethren should be very modest in urging

these side-issues, which often they do not themselves understand, points that they do not know to be truth, and that are not essential to salvation. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity of the church. {3MR 28.2}

Those who are destitute of sympathy, tenderness, and love cannot do Christ's work. Before the prophecy can be fulfilled, The weak shall be "as David," and the house of David "as the angel of the Lord" (Zechariah 12:8), **the children of God must put away every thought of suspicion in regard to their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears: "Draw together, draw together." The solemn, sacred truth for this time is to unify the people of God. The desire for pre-eminence must die.** One subject of emulation must swallow up all others--who will most nearly resemble Christ in character? who will most entirely hide self in Jesus? {6T 42.2}

Those who differ with us in faith and doctrine should be treated kindly. They are the property of Christ, **and we must meet them in the great day of final account. We shall have to face one another in the judgment, and behold the record of our thoughts, words, and deeds, not as we have viewed them, but as they were in truth.** God has enjoined upon us the duty of loving one another as Christ has loved us.--The Youth's Instructor, Dec. 9, 1897.

Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility of character, heavenly-mindedness, enabling you to overcome selfishness and evil surmisings, and to be more than conquerors through Him that loved you and gave Himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set. The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love. It needs to see the Lord's people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve Him? God knows what you can be. He knows what divine grace can do for you if you will be partakers of the divine nature. (189) {9T 188.1, 2}

I saw that Luther was ardent and zealous, fearless and bold, in reproving sin and advocating the truth. He cared not for wicked men or devils; he knew that he had One with him mightier than they all. Luther possessed zeal, courage, and boldness, and at times was in danger of going to extremes. But God raised up Melancthon, who was just the opposite in character, to aid Luther in

carrying on the work of reformation. Melanchthon was timid, fearful, cautious, and possessed great patience. He was greatly beloved of God. His knowledge of the Scriptures was great, and his judgment and wisdom excellent. His love for the cause of God was equal to Luther's. The hearts of these men the Lord knit together; they were inseparable friends. Luther was a great help to Melanchthon when in danger of being fearful and slow, and Melanchthon in turn was a great help to Luther when in danger of moving too fast. Melanchthon's farseeing caution often averted trouble which would have come upon the cause had the work been left alone to Luther; and oftentimes the work would not have been pushed forward had it been left to Melanchthon alone. I was shown the wisdom of God in choosing these two men to carry on the work of reformation. {EW 224.1}

If you differ with your brethren as to your understanding of the grace of Christ and the operations of His Spirit, **you should not make these differences prominent. You view the matter from one point; another, just as devoted to God, views the same question from another point, and speaks of the things that make the deepest impression on his mind; another viewing it from a still different point, presents another phase; and how foolish it is to get into contention over these things, when there is really nothing to contend about.** Let God work on the mind and impress the heart. {1SM 183.1}

One man may be conversant with the Scriptures, and some particular portion of the Scripture may be especially appreciated by him; another sees another portion as very important, and thus one may present one point, and another, another point, and both may be of highest value. This is all in the order of God. But if a man makes a mistake in his interpretation of some portion of the Scripture, shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light. The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ says that if we learn of Him, worries will cease and we shall find rest to our souls. {11MR 266.1}

All who profess to be children of God should bear in mind that as missionaries they will be brought into contact with all classes of minds. There are the refined and the coarse, the humble and the proud, the religious and the skeptical, the educated and the ignorant, the rich and the poor. These varied minds cannot be treated alike; yet all need kindness and sympathy. By mutual contact our minds should receive polish and refinement. We are dependent upon one another, closely bound together by the ties of human brotherhood. {MH 495.3}

Christianity is not manifested in pugilistic accusations and condemnations.--6T 397 (1900).

When God is seen as He is, the blessed truth shines with a new and clearer light. That which kept the mind in perplexity is cleared away by the bright beams of the Sun of Righteousness. **And yet there are many things we shall not comprehend; but we have the blessed assurance that what we know not now, we shall know hereafter.-- Letter 15a, 1890.**

Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer and, without conversation with others, study the point of difference, asking light from heaven. **With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.** {TM 25.3}

No one has the right to start out on his own responsibility and advance ideas in our papers on Bible doctrines when it is known that others among us hold different opinions on the subject and that it will create controversy. The first-day Adventists have done this. Each has followed his own independent judgment and sought to present original ideas, until there is no concerted action among them, except, perhaps, in opposing Seventh-day Adventists. We should not follow their example. Each laborer should act with reference to the others. Followers of Jesus Christ will not act independently one of another. Our strength must be in God, and it must be husbanded, to be put forth in noble, concentrated action. It must not be wasted in meaningless movements. {5T 534.2}

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, **bringing Jesus before the churches and before the world.** Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are

God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. **God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph.** As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. **One interest will prevail, one subject will swallow up every other,--Christ our righteousness.** {RH, December 23, 1890 par. 19}

Blessings