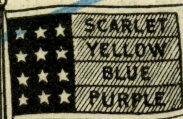


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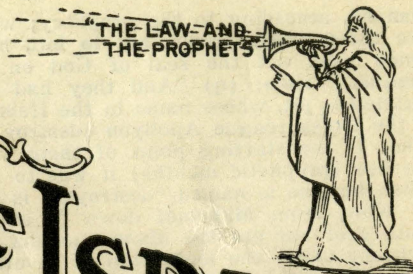
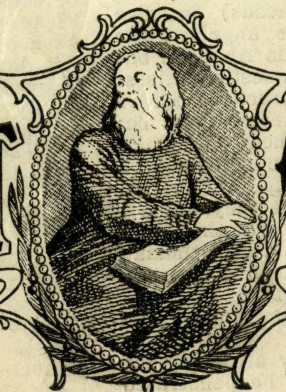
ASTOR, LENOX AND
TILDEN FOUNDATIONS
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The Ensign of Israel



The

REMNANT OF ISRAEL



"All ye inhabitants of the world and dwellers on the earth, see ye; when he lifteth up an ensign on the mountain, and when he bloweth a trumpet, hear ye."—Isaiah 18:3.

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A Valuable Chronology.

(Continued from June issue.)

As we proceed we desire to show the difference between the writer's own positions on 1st Kings 6:1, and his figures on his line of chronology. In his figures 2,996 A. M. (the year of the world) that date ends with the beginning of David's reign. Hence adding forty years for David and four for Solomon would make a difference between his own figures and his own comments on 1st Kings 6:1, of forty-six years. This adjustment the writer should in some way correct. Let the reader keep in mind we are agreed from one standpoint to the fourth year of Solomon but from another that of figures given in the chronology the writer gives of 2,996 years we are forty-six years apart to the fourth year of Solomon. That is very apparent for the writer adds to 2,996 years, forty for David and three for Solomon, etc. His own discrepancy for this he has not explained.

Now the writer we are examining had at the beginning of David's reign 2,996. Then adds for David forty years, then we should consider the period in which they no longer had a good king which was forty years 2nd Kings, chapters 20 and 21. Thus the 430 years dating from Solomon's fourth year is wrong, and next, it should be but 390 in all and that should date thirty-three years later, the seventh of Solomon's reign. Hence we add thirty-three and 390 to the fourth year of Solomon which was 2,993 A. M., and we have a total of 3,416 to Nebuchadnezzar's visit to Jerusalem the second time when the city was broken up.

The appearance of Jesus with John the Baptist (h), in order to be made manifest to Israel, baptized, and declared the Anointed of the Lord and Son of God—according to the prophecy—took place when He was about thirty years old (the year 27 of our era.) (Here again we must underscore the word "about." What explains this, is that it is recognized that Nebuchadnezzar and Cyrus reigned jointly, the former with his father, the second with Darius the Mede, his uncle—see "Histoire Ancienne, by L. Rollin".) From that time was being fulfilled the 70th week set apart—re-

served—(out of the great period of the 2300 prophetic days.) (i) In the midst of this week of years He was to be cut off, to cause the sacrifice and homage to cease (i. e., the service of the earthly sanctuary) by his oblation, and at the close of this prophetic week the gospel was to be preached to the nations. (7 years.)

The successive appearance of the (j) "Ten Horns"—or the invasions of the Barbarians, which took place during the course of the 4th and 5th centuries, and the appearance of (k) "The little Horn"—or papal power—bring us to the year 538 of the Christian era. (504 years.)

It is from this point that the (l) "Three times and a half," or forty-two months," or "one thousand two hundred and sixty prophetic days (or years) of the Papal supremacy" start.

But let us here introduce another politico-religious power, which gives us valuable chronological indications. In the year 622, after Jesus Christ, the Mussulman religion is founded by Mahomet—in fulfillment of (m) the 5th Trumpet. (year 84.)

According to this prophecy, the faithful of the new religion were only (n) "hurt those men which have not the seal of God in their foreheads" (The seal being that which reveals the name, the authority, and the extent thereof, of him who possesses it, we must recognize that only the 4th commandment (relating to the 7th day Sabbath), which links the two tables of the law written by the finger of God, constitutes its seal. Let us notice that in the 7th century of the Christian era, and the centuries which followed, and at the time of the thickest darkness of the middle ages, there were those who observed the Holy Sabbath of the Lord, and that it could not be they whom the disciples of Mahomet were to hurt (according to the edict of Abou-Bekr.) Historians (o) testify that, as a matter of fact, there were faithful observers of the weekly seventh day of rest in the East Indies, in Ethiopia, in Syria, in Europe; and that, about the year 1074 after J. C., Gregory VII (contrary to Abou-Bekr) condemned those who taught its observance, which is a sure proof that in his time (the 5th millenary of the age of the world being now past, and on the threshold of the 6th thousand years of the probation of mankind a considerable number of 7th day Sabbath observers exercised a manifest influence by their faithfulness to the seal of God and by their propaganda.

From the edict of Abou-Bekr, against "those who had not the seal of God in their foreheads" to the condemnatory act of Gregory VII against the latter: (About 452 years.)

But let us proceed with the history and progress of Moham-

(g) Dan. 8:13 and 14; 23 to 26; and 9th ch. (h) Luke 3:21-23; John 1:29-34. (i) Dan. 9:27. (j) Dan. 7:7 and 8, 24 and 25 etc. (k) Dan. 8:23-25. (l) Dan. 7:25; Rev. 11:2 and 3; Rev. 13:7. (m) Rev. 9:1-3. (n) Rev. 9:4. (o) Yates' "East Indian Church History" p. 133-134.

edanism, according to the prophecy; we notice these details: (p) "to them it was given, not to kill, but to torment (those men which have not the seal of God on their foreheads) for five months." Then: (q) "And they had as king the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon but in the Greek tongue Apollyon (destroyer)." The question arises: What is the starting point of their work of destruction and of the five (prophetic months) it was to last? The reply must be: when he who is named "destroyer" is king over them.

Now, from Mahomet down to about the close of the 13th century of our era the Mahomedans were split up into several divisions under the leadership of several heads, but they did not then have any general civil government established over the whole empire. About the close of the 13th century, after J. C., Othoman founded a government, which has since been known under the name of the Ottoman government or empire, exercising control over all the leading Mahomedan tribes, uniting them in one great monarchy.

Othoman commenced his work of destruction by attacking for the first time the Greco-Roman Empire, (r) when he penetrated into the territory of Nicoemedia on the 27th of July, 1299. (Years 225.) "Five" prophetic "months" give us 150 literal years. Starting this period with the 27th July, 1299, brings us to the 27th July, 1449. (Years 150.) But the 5th Trumpet (Rev. 9), called also "the first Woe," passes, and, behold, two more Trumpets (or two Woes) appear. As soon as the 6th Trumpet sounds, a voice is heard, saying (s) "Loose the four angels which are bound in the great river Euphrates . . . which were prepared for an hour, and a day, and a month, and a year . . ."

During the entire period (from 27th July 1299 to the 27th July, 1449), (t), we read, "The Turks were engaged in a practically continuous war with the Eastern Roman Empire, without however, vanquishing it entirely; they seized several Greek provinces and retained them in their power. Greek independence, however, was still maintained in Constantinople. But in 1449, i. e., at the end of the hundred and fifty years, a change took place."

The 6th Trumpet being sounded, "The four angels," symbolizing the four principal Sultanies of which the Ottoman Empire is composed, and which are placed in the country watered by the great river of Euphrates (Aleppo, Iconia, Damascus and Bagdad), were loosed." How was this?

In 1449 the Eastern Emperor, "John Paleologus," died, leaving no children to succeed him on the throne, and "Constantin Dracoses" succeeded him. But before ascending the throne, he desired to have the consent (or approbation) of the Turkish Sultan "Amurat," which was granted. If one examines carefully this historical fact in connection with the prophecy (Rev. 9:12 to 15), one will notice:

1. It was in no way a violent attack against the Eastern Empire.
2. It was not by force that it was overthrown and its independence annihilated.
3. It was simply through a voluntary abandonment of independence into the hands of the Turks, saying to them: "I cannot reign unless you permit it."

One more feature: "The four angels" (or sultanies), which "were loosed," "were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." What was the nature of their bonds if not that up to that time they had only "the power to torment men"? And does it not appear clear that it is henceforth in order to "kill," and to "kill for a definite period," for which they are "prepared," that they are "loosed"?

In reality, a fate of another kind awaited the seat of the Empire. The Sultan Amurat, to whom Dracones rendered submission, and by whose permission he reigned at Constantinople, died soon after, and Mahomet II succeeded him in the Empire in 1451 after J. C. The latter turned his thoughts to Constantinople and resolved to seize it. He made preparations to lay siege to it and opened the siege on the 6th April, 1453, concluding it on the 16th May following by taking the city and by the death of the last of the Constantines. The Eastern city of the Caesars became the seat of the Ottoman Empire. It was by new methods of warfare—gunpowder and fire-arms, of which the prophecy gives (u) a pictorial description, pointing out the effects, that Constantinople was delivered into the hands of the Turks. This supremacy of the Mahomedans over the Eastern Roman Empire was for a definite time, according to the prophecy: "an hour, a day, a month, a year, (or two times), but before coming to its solution, let us come back to Western or Papal Rome.

We have pointed out that her supremacy has its starting point the 538th year of the Christian era and that it is for "a time, times, and the dividing of time (or half a time)"—prophetically "forty-two months" or 1260 days (or years). 538 of the Christian era corresponds to 4615 of the Age of the World. From that time we have fixed certain events which absorb 911 years out of the 1260—the duration of the Papal supremacy. We have remaining to be inserted, since the 6th Trumpet (Age of the world 5526)—(359 years)—which brings us to 1798 of the Chris-

tian era (age of world 5875). Exactly at that time General Berthier entered Rome, proclaimed the Republic, made Pope Pius VI prisoner and did away with the Papacy for a certain time. As a matter of fact, since that time it has never enjoyed (up to this day, 1920 A. D.) the privileges and immunities which she had enjoyed up to then. But another prophecy states that (v) "its deadly wound" is to be "healed." The Word cannot fail, but it will be of short duration.

The 12th chapter of the prophet Daniel, narrating the conversation between heavenly beings, from verse 5 to 12, regarding "the end of the wonders," gives a confirmation of the Papal supremacy, to which we will revert later.

Let us now take up the events in the East. The supremacy of the Mahomedans over the Greco-Roman Empire was to continue, prophetically: "an hour, a day, a month and a year," that is, always calculating according to Eze'iel, "one day for a year"—15 days plus 1 year plus 30 years plus 360 years equals 391 years and 15 days. Beginning the 27th July, 1449, this period of the Mahomedan supremacy is to terminate August 11th, 1840, A. D. From the time this calculation was first published, by Pastor J. Litch, in 1838, thousands of persons watched events and waited for that date with intense interest. And the exact fulfillment of the prophecy, by the voluntary abandonment, by the Sultan, of Ottoman independence into the hands of four Christian powers (England, Austria, Prussia and Russia), to avoid a war with his vassal, Mehomet Ali, of Egypt, which (document) was actually signed on the 11th of August, 1840, showing the accuracy and correct application of the prophecy, gave a powerful impetus to the great Adventist movement which was then beginning to draw the attention of the world.

From the end of the Papal supremacy to the end of the Turkish supremacy—(42 years).

But we must return to the great prophetic chain (Daniel 8:14) of the 2300 days, or years, and determine when they end. So far we have only alluded to this in passing, in connection with those portions of that period which were set apart for the Jewish people. When the angel said to the prophet that "Seventy weeks are determined upon thy people and upon thy holy city," which period he subdivides into three sections: 7 plus 62 plus 1 equals 70, giving their characteristics, we must understand that this period is reserved (set apart) from a whole or from a higher given quantity, and is indisputably cut off (reserved) from the great period which had not been explained to Daniel and which the angel said he had "come to make him to know and understand," stating (w) "From the going forth of the commandment to restore and to build Jerusalem unto . . ." If the "going forth" of this commandment is the starting point of the seventy weeks, it is logically and indisputably equally so of the "Two thousand three hundred evening-mornings (or days, that is, years). This commandment (or the full decrees) came from the hand of Artaxerxes in the 7th year of his reign (that is, in the year 457 B. C.). Two decrees (the one of Cyrus (y) in the year 536 B. C., the other (z) of Darius, in the year 519 B. C.,) which confirmed the foregoing, had already been issued, but only that of Artaxerxes, which authorized the re-establishment of the magistracy according to the Judaic law, put the seal to the restoration of the Jewish estate and of Jerusalem. 457 B. C. is, therefore, the starting-point of "the seventy weeks" determined to the people and holy city of Daniel, and, similarly, it is the starting-point of the "Two thousand three hundred days." The time "reserved" (determined) for the Jewish people ends with the year 33 of the Christian era, when the apostles (a) turned their evangelizing work to the nations; and the great period determining the "cleansing of the sanctuary" (or the investigative judgment) ends in 1843 A. D. (3 years.)

By way of confirmation of the foregoing let us now see what is said in the 12th chapter of Daniel. The prophet sees two (b) persons (other than the one who speaks to Daniel), the one questioning the other (clothed with linen), saying, "How long shall it be to the end of these wonders?" to which he who is clothed with linen replies that it is "for a time, times (or two times) and half a time; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." And Daniel said (c) that he "heard" but "understood" not. Then he himself asks the question: "O, (d) my Lord, what shall be the end of these things?" to which he receives the answer, "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. 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

(p) Rev. 9:5-10; (q) Rev. 9:11. (r) According to Gibbon's "Decline and Fall," etc. (t) In "The 2nd Coming of Christ," by J. Litch. (u) Rev. 9:17-19. (v) Rev. 13:3-10.

three hundred and five and thirty days."

"How long shall it be to the end of these wonders." A question throbbing with interest to the child of God. But the only reply which is vouchsafed to him is the one already noted: "It shall be for a time, times and an half," namely, the period of the Papal supremacy (538 to 1798 A. D.), and that "when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." And when the prophet Daniel, not having "understood," himself puts the question, "My Lord, what shall be the end of these things?" the answer is given that "they are closed up and sealed till the time of the end," and then, under another form, the preceding reply (from the man clothed with linen) is thus confirmed: "From the time that the daily* sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days (prophetic). And there are added the words, "Blessed is he that waiteth and cometh to the 1335 days." Already, in Dan. 8:13 and Dan. 11:31 the "daily* sacrifice" and the "rebellion" (abomination) that "maketh desolate" are referred to. The interpretation which best harmonizes with the original construction of the text, and with the context, is that the "daily* sacrifice" relates to a power which desolates, analogous with "the sin which causeth desolation," to which it is related. The daily (continual) sacrifice (desolation) signifies Paganism, and the "rebellion" or "abomination" which causeth desolation is the Papacy. After the preceding universal empires, merely pagan, Rome alone presented the two phases of the "continual" (daily) sacrifice: a power which desolates, and the "rebellion" which produces the "desolation." Now, the second form, or Papal phase, was introduced in 508 of the Christian era. Counted as from that date, the two prophetic given quantities above referred to bring us: the first: 508 plus 1290 equal 1798, to the end of the Papal supremacy; the second: 508 plus 1335 equal 1843, to the end of the great period of the 2300 evening-mornings, or days, or years, which confirms the accuracy of Biblical and historical chronology. Since 1844 A. D. we may consider that we have reached the "end of the wonders," "the end of the (revealed) things;" then, it is said, "The sanctuary shall be cleansed (or justified)." We shall have an opportunity of reverting to this question.

FURTHER EXAMINATION.

The reader will see that the Paris brother gives us the date as 4077 years to the birth of Christ from the creation of the world. All will see at once there is 73 years difference between him and the chronology of Mr. Usher as given our Bible, as of four thousand and four years, and 77 years difference between him and myself. The 4004 date is well understood to be wrong four years. But having become established several centuries before the mistake was discovered it has been left stand. Thus 4000 is agreed to by myself and others. But why 77 years difference in our Paris brother? We reply, this has been pointed out by me in the Paris brother's mistake in the past, to which we refer the reader. When the Paris brother makes these corrections then we are all practically agreed up to the birth of Christ. This we hope he will do as soon as his attention is called to them. We would call attention to the fact that he uses the Bible dates B. C. and A. D. as given in the Bible. If he is correct why not make his own B. C. and A. D. dates? The trouble would be they would not terminate the prophetic periods he now introduces at the time he wishes them to end. Note well the B. C. and A. D. dates are based on historical facts, running back through the history of nations and the Bible, which go to help make up the true chronology. A bad chronology will not fit with them. That blunder of over seventy years made and pointed out by me must be corrected the very first thing for harmony to exist.

There is a cause why this position is taken which will appear later. It is this, If the age of the world was not as old as the writer claims it to be, then his points which he desires to make on the prophetic

periods he now wishes to introduce, would end too soon to meet his positions on the coming of Christ at the end of the six thousand years, which he holds. Hence something must be done with the chronology to make it fit the position taken. The reader will see that this is the secret and cause of the discrepancy in our chronology. With this introduction we now quote more of the writing, beginning on page eight.

At the top of page eight the statement is made that the 2300 days sets the time for the birth and Messiahship of Christ. This will be considered by me latter but will say that to show anything of the kind from the 2300 days of Daniel 8:14 is impossible to do. If the writer's attention has never been called to this fact we would advise him now to show us where it is. We notice the writer uses the word "reserved" and also "cut off" as applying to the cutting off from the 2300 days, the prophetic period in Dan. 9th chapter. This we will notice later but say now if this can be proven to be true, then we confess that we know nothing of what language teaches. Neither do we understand Bible doctrine.

Regarding the use made of the 490 years of Dan. 9, reaching to the Messiah we have no criticism. Neither have we of the 1260 years of Dan. 7:25, as referred to on page eight. On page 9, reference is made to a prophetic period of 150 years as belonging to the eastern Empire. The writer has its beginning in 1299 and uses Abbubekers decree against the people of God to sustain the five months of persecution. Why does he do this? Because those before him had done the same. Will the writer give us reasons to show that that period should not be dated from Abbubekers decree which was issued 632 A. D., and show us if there was not sufficient reason in the Mohamedan's persecutions at that time to justify the applications then, and not from 1299 forward? Again on page eleven the application of the 391 years is made to the Turk. I am glad the true division of the trumpets is made. That the fifth and sixth trumpets apply to the eastern Empire or to the Greek division. But to make them begin and end as does the writer I see no evidence. Why should the taking of Constantinople be any point to mark the beginning or ending of a trumpet? The four Sultanies were not then loosed to slay the third part of men. But there must be a historical fact to mark the real loosing of the Mohamedan hordes by a declaration of war against Christendom. We have shown that to be fulfilled by the date given when it begun and the signing of the armistice by the Turks in the late war, as a literal fulfillment and not in Aug. 11, 1840, as claimed. Turkey has been an independant nation since 1840, as much so as any nation in the world. But she has not nor will not be since the signing of the armistice. For further instructions on the relationship of the Papacy and the Turks in the two empires see our book, "Time, Tradition and Truth." Suffice it to be said that the late war in Europe has forever settled the S. D. A. positions on Turkey to be a failure. See our comments on the trumpets in "Time, Tradition and Truth."

The 2300 Days of Daniel 8:14.

On page 13 this question is again introduced. In fact it is the central point with the S. D. A. people, to which all others tend. The reason offered here is not in order to establish a correct chronology by them. From the positions taken on the periods belonging to the fifth and sixth trumpets a correct chronology could not be made. In fact from this far on the writer puts

(w) Dan. 9:25, (22-27). (x) Ezra 7 and Ezra 1. (z) Ezra 6. (a) Acts 10; Acts 13:44-49; Acts 8:4-8 and 26-40. (b) Dan. 12:5-7. (c) Dan. 12:8. (d) Dan. 12:9. (e) Dan. 12:9-12.

much more stress in showing the teachings of the S. D. A. people than he does to establish a correct chronology.

What shall I say here on this great mistake of the S. D. A. people? That of connecting the two prophetic periods of Daniel eighth and ninth chapters together, thus giving them the starting point of the 2300 days of Daniel 8:14 to be the point given for the 490 year period in Daniel ninth chapter? Such illogical reasoning, such use of language, such unsound doctrine, and such wresting of the scriptures in order to sustain an unsound position I venture to say cannot be found among any other class of people. I have shown it to be wrong from so many standpoints that it seems most useless to repeat it again. But as some will read this who have not read our other writings we again begin the duty of explaining the truth. First, it would seem plain enough to any one that in reading the eighth chapter of Daniel that the design the Lord had in giving the prophecy was to point out certain nations that would arise. Then next to show their relation to the people of God and His worship as it would occur here on earth. Also by the prophetic period given, show the duration of a certain nation and its history as developed here on earth in connection with the people of God as it is represented by a certain little horn. First there is a ram introduced as a symbol of Medo-Persia. It is literally so explained. Second, a goat as a symbol of Grecia and so explained. Third, the four horns of the goat showing the four divisions of Grecia and is so explained. Fourth, a little horn was to come out of one of the divisions or horns of Grecia, and is so explained. Next, the persecution and work of this little horn as to what it would do to the people of God, their Prince, their Rulers and worshippers on earth. And last, how long this last nation there represented by the little horn of Grecia which was to come out of one of the four horns of Grecia would be permitted to exist.

The word "sacrifice," in the chapter, represents the worship of the people of God. Moses asked Pharaoh that Israel might go three days' journey to sacrifice to the Lord. That, is, worship the Lord. When we present our bodies a living sacrifice, we present our bodies a living worshiper of God. When we offer up spiritual sacrifices to the Lord we offer up our worship to God. Worship is always obedience to God. So in Daniel eight one saint asked another saint, How long should this nation continue to cast down the sanctuary, the host of heaven, (the people of God) and take away the **daily sacrifice** (worship), and trample the truth to the ground? The answer was given as 2300 days or literally 2300 years. Then the sanctuary should be cleansed, (worship restored). What sanctuary? The one here on earth which had been defiled of course. How had it been defiled? By casting it to the ground. By trampling the truth to the ground, the host (the people of God) and doing away with the daily worship. No thought is introduced of any other territory on earth, but the territory of the goat, and of the little horn. Much less is heaven in any of its phases of worship or defilement introduced at all. Then pray tell us why should any one think of applying the term sanctuary here spoken of to a heavenly sanctuary? Why should any one here introduce an "**investigative judgment**" in heaven to take place at the termination of the two thousand and three hundred days? Next why should anyone claim the two thousand three hundred days was not explained in this

chapter? Note what it says. It says, "Gabriel, make this man understand the vision." It says that Gabriel came to do that. Hear what he says regarding the 2300 days, "Understand, O son of man, for at the time of the end shall be the vision." Now any one who knows the Bible would say that neither the ram, goat or the four horns met their fulfillment at the time of the end. So it is settled that the purpose of Gabriel's visit was to give Daniel understanding concerning the little horn and the 2300 days. Note the above. Then Gabriel says further, "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. Now will any one who reads this ever say again that the time when the vision and the 2300 days would end is not told positively and in as plain a language as it could be possibly told?

If you don't know what is meant by "The indignation" and the "time of the end" we advise you to look it up, for then will the prophetic period end and not in 1844 as the writer claims. 1844 is not the "last end of the indignation," for the seven last plagues have not yet began to fall, much less the last one of them. The cleansing of the sanctuary here on earth is to remove the defilement which the little horn has made for centuries past. To cleanse the sanctuary is to restore the truth. Do you wish a part in it? If so begin now to restore truth which has been trampled to the ground. It is also to restore the true sanctuary worship. If you wish a part in that worship come out of Babylon, these earthly organizations which call themselves churches, and belong to the church of "the first born" of which Christ is head. If you wish to remove this power of persecution then grant to all an equal right of worship and not be filled with prejudice and form a creed that will not allow any one to teach in your places of worship who do not believe the Bible teaches as you believe it to be. All this God will remove when the little horn is broken, but we can now cleanse the temple of his body, the church. While it stands for Christ's kingdom, the rule holds good to all who do as it has done. The literal kingdom will also be destroyed that defiled the worship when Christ comes.

I now ask why should any one go to the ninth chapter of Daniel to begin the 2300 days? They should not in any sense. Why not follow the same rule if you wish to know where the 2300 days begins, that is laid down in the seventh chapter on the little horn there? There it says, "They shall take away his dominion and consume it unto the end. Then I learn from historical facts as the writer here has done and find it to be 1798. I count back 1260 years and find again by history it was established in 538. Thus all is harmony.

I go to the Bible and the Bible teaches me that at the end of six thousand years as the writer here teaches, Christ will come. I learn that his coming is in connection with the last plague of the seven. Then I count back 2300 years and it locates me 301 B. C., just where the four horns of the Grecian goat were divided and the four horns established. So all is easy when the same rule is followed in the eighth that I followed in the seventh. I advise my brother writer to do the same. When this is done there will be no need of stumbling over the last expression in Daniel eight, which says "that none understood it." So I note it here. It says Daniel fainted and was sick certain days and "was astonished at the vision but none understood it." Understood what? His astonishment

of course. For none knew he had had a vision, so how could it be that none understood the vision? Mr. Leshner, the Hebrew, in his translation from the Hebrew says, "None perceived it." His astonishment. That is, Daniel covered up his astonishment at the vision. He kept it in his heart and did not tell it. Thus we reply to the 2300 days and its explanation in the eighth chapter, but we must notice the blunder of my brother and his people further. The next blunder is found in their connecting the ninth chapter in order to get a starting point. So they go to the ninth and begin as my brother here does in this writing and show that the 490 is "cut off" from the 2300 days. This is done by their definition of the word "**determined.**" They tell us that means "**reserved, cut off.**" So I ask if the same definition will apply in verses 27 as they apply to it in verse 24? If not, why not? Then again, will the same definition apply in chapter eleven, verse 36, where it says of a certain nation that "it shall prosper" "till the indignation be accomplished"? If not, why not? And if it will apply then when "the indignation shall be accomplished" what will "the indignation" be cut off, or reserved for, etc.?

In Dan. 9:27, it says the plagues shall be poured upon the desolator "even till the consumation, for it is determined." Now does the word "**determined**" there mean reserved, cut off? Again, what are the plagues cut off of? Any one can see the word **determined** means **decreed, the time and purpose fixed.** So in verse 24 it says, "Seventy weeks are **determined** upon thy people." That is, the time is fixed and settled that certain things are to be accomplished during the 490 years allotted to them. It is not cut off of any thing, neither belongs to any thing else. So that theory vanishes.

Next, the subject of the ninth of Daniel is entirely different from the eighth chapter. It plainly says in verse two that Daniel (while in captivity) was reading the book of Jeremiah concerning the captivity—the desolation of the land of Judea seventy years as predicted by Jeremiah. He desired to fully understand the vision of Jeremiah. He sought by prayer and supplication for the desired information when Gabriel, whom he had seen formerly, came and said, "I am now come to give thee skill and understanding concerning the vision." He then begins the explanation by saying 490 years from the time of the commandment going forth to restore and build Jerusalem was allotted to his people, and so on. Not an intimation in the ninth chapter that refers to the eighth at all.

So it is seen that what we said is a truth. That such wresting of scripture, such illogical conclusions, and so on, could not be found elsewhere than is here found in the teaching of the eighth and ninth chapters of Daniel. But we are not through with it yet. These chapters must be known clearly by all the true remnant people. This fallacy must be exposed for the reason that it has thousands under its teaching who believe they have an infallible interpreter who cannot be mistaken who says the writer's positions here examined are correct. In fact his teaching on these chapters is not original but purely the teaching of others as endorsed by the infallible teacher. The teacher referred to is one they claim to be a prophet. I am sorry for them. But truth cannot be spared for friendship nor because we are sorry for those under the influence of error. Neither sorrow nor hatred have any place in the examination of truth.

In a former article placed in my hands the writer speaks thus on the six thousand years of time. On that point we agree.

"The day of judgment was fixed before the creation of intelligent beings, for when they had sinned they were not immediately judged and punished, but they were reserved for punishment at the day of judgment." Jude 6; Dan. 7:9, 10; Rev. 20:4-6; 1 Cor. 6:2, 3. And the heavenly sanctuary was foreknown before the foundation of the world, for Moses received orders to make the earthly sanctuary according to the model shown on Mount Sinai (Ex. 25:9); the saint and the judge, as well as Christ—the lamb whose precious blood is used for sprinkling—is 'foreordained before the foundation of the world,' 1 Peter 1:13-21; and again, John saw 'the ark of his testament in the heavenly sanctuary' following the time when 'the kingdoms of this world are become the kingdoms of our Lord and of his Christ, to reign for ever and ever.' Rev. 11:15-19. Evidently when God created intelligent beings, he fixed the day of judgment. It was necessary to determine such a day at that time, as the angels, although innocent were put on probation, and when the time of this probation shall have terminated it will have to be decided whether they have been faithful or unfaithful. A day of judgment, then, was established to mark off the end of the probation, and it is evidently for this reason that they were not punished as soon as they had not preserved their origin; but God has allowed them to manifest their character during the whole of the period which is to elapse before the judgment in order that all may know and judge of it. This day must have been established at the time of the creation of the angels, for they were made amenable from that day; otherwise they would not have been 'reserved' for this decision before being punished. Now, the angels existed when God created our earth. (Job 38:4, 7.) This day of judgment, then, was fixed before the creation of our earth and the creation of the human race. Therefore the day of judgment, being fixed before man sinned, comes neither sooner nor later in consequence of his sin.

"When God created man he put him on probation as he had done with the angels. After a short period man sinned and became amenable to judgment, but with attenuating circumstances, for he did not sin in the same way as the angels, and God gave man a second probation—a trial of mercy, which was not extended to the angels. We know that this second trial of the human race will terminate at the day of judgment so that man will be judged at the time fixed originally for the judgment of the angels. And evidently, if the human race had not sinned against God, the probation under which they were first of all placed would have terminated at the very time when the second probation (trial) closes, the day of judgment. The first probation of man was to determine whether he would be faithful to God and maintain his innocence. Gen. 9. The second probation is with circumstances vastly more difficult, for he must recover his lost innocence, and in this very trial period he must show his faithfulness to 'dominate evil.' (Gen. 3:17-19, 22-24 and Gen. 4:6, 7.)

"From that time, the question which comes to our mind is: 'At what time, or when, is the day of judgment to take place?' If we compare 2 Peter 3:7, 8 with Rev. 20:4 and others, we will find a solution. Peter said that with the Lord one day is as a thousand years and a thousand years as one day. From this we

Continued to page 8.

The REMNANT OF ISRAEL

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VALUABLE MATTER LEFT OUT.

Our trouble has ever been to get out the valuable matter we might get out had we space. The items this month are such as should have careful study. Some sent in for publication no doubt will be left out by the printer for want of space. We do not hesitate to say that those who study and gain information on all passing through the Remnant will be greatly benefited.

MUCH PLEASURE.

It was with much pleasure that I received a fine specimen of a weekly paper published in New York City by Brother N. M. Ask. The paper is devoted to advertising with well written articles by the editor. In this number in three different columns are adds for the "Gathering of Israel," "The Yellow Peril" and "Time, Tradition and Truth Concerning the End of the World." It is more than I can comprehend how God is working to bring the truth before the people.

Brother Ask is an enthusiastic worker. He also does things in a right way, neat, orderly and with good appearance, and above all, everything shows ability in thought and execution. I praise God for every opportunity of bringing the truth before the people. The time is coming when the minds who read even the adds of these books will enquire for them. Brother Ask's address is 209 Lexington Ave., New York City.

God knoweth those that are his. He will in due time raise up laborers in all places who will go and bring the sheep to his fold.

The heavens declare the glory of God; and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world In them hath he set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure

WORDS OF APPRECIATION.

The following is taken from "The Oklahoma Messenger," the organ of the W. C. T. U. movement in Oklahoma. Of course I appreciate such words more than I can express. God bless the work of the W. C. T. U. for the noble work accomplished.

Promoted Comrade.

"Our beloved Mrs. Nellie Shepler Rupert, so closely associated with Mrs. Emma Miller in the pioneer work of Oklahoma, swiftly follows her to the Eternal City of our God.

"Mrs. Rupert was born in Troy, Ohio, June 12, 1852, and died at Epworth Hospital in Oklahoma City, April 5, 1921. When a child she moved with her parents to Indiana, thence to Illinois and later came to Oklahoma. She was married to Mr. Shepler in 1875. One son, Oliver, was born to them. In 1909 Mr. Shepler died and later she married Mr. Rupert, of Britton, which place has been her home.

"Mrs. Rupert was very active in W. C. T. U. work in Illinois, having been the sixth congressional district president for eight years. She was elected territorial president of Oklahoma in 1892, at the convention at El Reno. The motto at the top of the convention program that year was, 'Faith and Courage.' These deathless watchwords of success inspired the early leaders to carry forward the work under many difficulties.

"Mrs. Rupert was the able president of the first district for two years. She lived many years in Comanche county and organized 'Nellie' Union near Lawton, which is one of the oldest organizations in that section.

"Being a spirit filled woman and with keen insight into the Scriptures, Mrs. Rupert was especially fitted for the state evangelistic work. She was also state organizer until failing health prevented her traveling. Mrs. Rupert was always in our conventions either in person or with a message. We shall miss our promoted leaders as they pass on one by one. The following verse expresses our feelings at these parting times:

"They never quite leave us,
The dear ones who've passed
Through the shadow of death
To the sunlight above.
A thousand sweet memories
Are holding them fast
To the places they blessed
With their presence and love."

TRACTS

THE BOOK OF THE LAW FOUND AGAIN

This book of 350 pages is a compendium of all law question in the Bible. As the title says "The book of the law is found again," as it was in the days of Ezra the Priest, and Huldah, the Prophetess. The law of Moses now to be remembered as spoken by Malachiah the Prophet. Don't fail to read it.

Illustrated with diagrams and charts, see codes of laws, are classified. It deals with true Church organization and all Bible doctrines. Price \$2.00.

Correspondence

Eldorado Springs, Mo., June 20, 1921.

G. G. Rupert,
Britton, Okla.

Dear Brother Rupert and all:

The borrowed tent is here, up, and the fine large tent meeting started in fine shape with good crowds and a fine interest. Many are very much interested and we have from 250 to 300 every night. The brethren here and elsewhere are financing the meeting as the Lord directs them, and the wife and I are doing the work with the Lord's help. Who wants a meeting next? Who wants to help? Yours in Jesus. Brother and Sister Lloyd Shanklin.

Maybell, Colo., June 3, 1921.

Mr. G. A. Miller,
52 E. 132nd St., New York, N. Y.

Dear Brother:

Your letter of April 3, to Elder Rupert has been forwarded to me for reply. I note what you say in regard to my article "Leviathan: What Is It?" and what you say in regard to the man who sets himself up to teach the scriptures with race prejudice in his heart. I beg to state that I am very much surprised to learn that I had said anything in that article that would indicate that I had any prejudice whatever against any race, sect or nationality. Those who know me will bear witness that I am a strong opposer of prejudice in any form. No matter what our profession may be, we deceive ourselves if we allow prejudice to reign in our hearts.

I realize that it is a very easy matter to say that a passage of scripture means this or that. But if we are not well acquainted with the scripture as a whole, serious mistakes are sure to occur. In studying the prophecies concerning a nation, we must guard ourselves by studying it in its various relations with all other nations at the time of its activities mentioned by the prophets.

I also note what you say in regard to England. Yes, I thought of that country, and compared it with the characteristics of Leviathan. I took up this nation in prophecy and looked at it from every standpoint, and its relation with other nations in the last days, thereby settling the question that England could not be Leviathan for the following reasons. First, England is one of the ten divisions of western Rome and a professedly Christian power. It belongs to one of the three divisions of Christendom, as brought to view by Hosea, and is punished by the sword in the hands of the heathen when the kings of the east come forth. Leviathan is one of the kings of the east which will join Gog in the last days. You will note this in the study of Eze. 38th and 39th chapters in connection with such scriptures as Deut. 28:49-52; Jer. 1:15; 5:15; 3:12-15. You will see that all the families of the kingdoms of the north and east will be united. This union of kingdoms will inflict the punishment upon professed Christendom. Compare their work with that in Isa. 28. In the 9th verse it says, "BY THIS SHALL THE INIQUITY OF JACOB BE PURGED; and this is all the fruit to take away his sin."

Leviathan will be the main factor in the purging of Jacob (God's professed people), which will bring out the remnant. You will no doubt see this more clearly in my article, which will probably come out in the August number of the Remnant.

Second. England is unquestionably modern Tyre as described in Amos 1:9, 10; Joel 3:4-6; Eze. 27. For a careful and thorough study of this subject I would refer you to the "Yellow Peril" by Elder Rupert. You will see that the relation Tyre sustains to the world in the last days is vastly different than that of Leviathan.

Like this letter, my article on Leviathan was necessarily brief. I realize that writing is not the most satisfactory as we do not always get the full mind of the writer. If we could talk together, I am sure we could understand each other better. Realizing something of the great responsibility of writing upon Bible subjects, I have often thought that I would like to beg off. There is a possibility of our being mistaken, though we may be ever so positive that we are right. I feel that the only safe plan is to hold my mind in such an attitude toward all that I may not fail to get all the truth anyone may see fit to bring to my attention. For this reason I thank you for your criticism. I hold that friendly criticism is good and will eventually make the truth shine out to all who wish it and are honest before God.

We may not be able to see just alike on this subject at the present, but if we both remain true to God, I am sure we will in the near future.

I like the name of your paper as given on your letter head. If it remains true to the name, I am sure it will be a great blessing in these dark and sinful times.

May the Lord abundantly bless you and lead you into all truth, that you may be a profitable servant of his in the gathering of the remnant in these last days.

Your brother in Christian love,

I. C. S'ULTZ.

On the first day of creation, on the first day of the first week, on the first days of the first month, and on the first day of the first year, the heavenly bodies and the great time keepers of God's universe was put in motion. From that day to this they have never lost a moment of time, they have never been for repair or a more correct adjustment. Thus those movements have never lost a moment of time. Neither have they ever changed their division of time then instituted into the daily, weekly, monthly, and yearly divisions. Never have the equinoxes which divides the year into two divisions found necessary to be changed. Neither can God's memorial of that wonderful display of God's Power and ability to create a World been lost sight of by His true worshipers. That memorial is the Sabbath instituted and made out of the seventh day of creation. The day on which God rested from all His work which He had created and made.

A Valuable Chronology.

(Continued from page five.)

must infer that he means not simply that the day of judgment will occupy a thousand years period, although this fact must be revealed in the second text by John—but that Peter means by this that the period devoted to the history of humanity, before the day of judgment, is also indicated by the days which God used in the work of creation. It appears, then, that at the end of six millenary days (or 6000 years) the day of judgment will begin and that it will last 1000 years.

“We thus have probation and the judgment: One full week of time (7000 years). Does this not also follow from the parallelism drawn from the texts alluding to the transfiguration of Jesus Christ? See Matt. 16:24 down to verse 9 of the 17th chapter and 2 Peter 1:3-21 (note verses 16 to 18), also Heb. 4:3 to 7, then 9 to 13 or even to the end, etc., etc. This period began at creation, when God pronounced the word which called the elements into existence, and it will close with the destruction of the wicked in the ‘lake of fire.’ God will then create new heavens and a new earth, which shall endure for endless ages the dwelling place of those who will have passed the period of their probation.”

The Two Horns of Dan. 7 and 8, With a Few Facts.

The reader will see that the writer makes the application to the Papacy of both these horns. To this we cannot agree at all. Therefore a few facts will be presented concerning them both.

It is said in Dan. 7 that the little horn there “came up from among the ten and subdued three of the ten (plucked them up). Those ten were Roman. In Dan. 8 it says the little horn “came out of one of the four” horns of the goat (Grecia). In Dan. 7, the ten horns arose between the years 356 and 483 A. D. The four horns of Grecia arose 301 B. C. In Dan. 7 the little horn was established 538 A. D., among the ten. In Dan. 8 the little horn was established at the beginning of the sixth trumpet, 628 A. D., “in the latter time of their kingdom of the four horns. The prophetic time as allotted to the one in Dan. 7 was 1260 years. As also agreed to by the writer the length of the horn in Dan. 8 was 1290 years. It is also a fact that the territory of the ten horns lies west of the eastern boundary of Italy. It is also a fact that the territory of the Grecian kingdom lies east of that boundary. It is also a fact that the gospel was first established in the east, and last in the west. It is also a fact that in the west the papacy or Latin church became the ruler of that territory, and it is also a fact that the Greek church rules in the east territory. The seat of government of the west is at Rome, that of the east at Constantinople. It is also a fact that Mohammedanism has its rulership in the east. It is also a fact that the Papacy in the west has been a bitter persecuting power of the true people in its territory. That is also true of the Mohammedans in the east throughout their history. The little horn of the east is to be “broken without hands.” The horn of the west was to lose its dominion by the hands of men in 1798. The little horn of the west “came up from among the ten.” It had to have a beast to produce it and as there was none but the beast with ten horns, of course it came up from among them, out of the same beast. (The Roman beast.) The little horn came

out of the Grecian horn and Grecian beast. Question, Could a Grecian beast with a Grecian horn grow out of it a little one and it be a Roman horn? If it did then the Papacy grew out of a Grecian goat and the goat grew up in Grecian territory. Further, then Rome grew before there was a Rome in existence, as a universal power. For the goat existed over three hundred years before Christ, while Rome did not come into prophecy till 161 B. C. If the father and mother are both Grecian tell me by what rule you can make the child, when born, a Roman? So the little horn of the east is of eastern origin. It is of eastern territory. It is of eastern blood. That is, it belongs to the territory of the east, as divided after Alexander’s death. It is foolish to talk of it from any other standpoint. It is illogical. It is not historically true. Mohammedanism arose in Grecian territory. Mohamet was born in that territory. It has made its history in that territory. It has been a bitter persecutor of the people of God in that territory. It has trampled the truth to the ground. It has caused men to seek death in preference to life. It has broken up the worship of God in that territory. Its massacres of the poor Armenians are still perpetuated even after Turkish dominion is lost as a nation. See our book on the trumpets, “Time, Tradition and Truth.”

Pagan and Papal “Isms.”

We have said in this article that the 2300 days was the goal to which all prophecy was to harmonize and that too to be in harmony with their position on that ending in 1844 A. D. The position taken on their interpretation of the 1290 years and also on the 1335 years proves this to be true. The position taken was that the 1844 date ended all prophecy on prophetic periods, it being the longest. So of course all must be made to fit that position. Hence, though admitted that the 1290 years applied to the eastern empire, now it must be shown that it applies to the Papacy. So the word “sacrifice” of Daniel eight is applied to the Pagan religion, and “the abomination of desolation” is applied to the Papacy. And that Paganism was taken away in 508 and the Papacy was set up in 538 A. D., when Paganism was overthrown by the Papacy. Is that true? We reply, No. This can be shown to be untrue as follows. First, there are but two classes spoken of in Daniel eight on this point. One is the little horn power which came out of one of the four. The other is the saints and their worship. That must be apparent to any one who reads the statements made on this point in Daniel eighth chapter. Hence there is no place for the third power of Paganism at all in the chapter. So much, so good.

We next go to the eleventh chapter of Daniel. All are aware that the eleventh chapter is devoted to the territory of Grecia as divided into the two divisions after the death of Alexander and named as “The king of the north and the king of the south.” Through those two divisions that territory’s history is given to the end of time. So in verses thirty to thirty-two I read:

“For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away