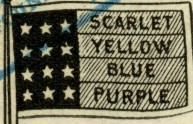


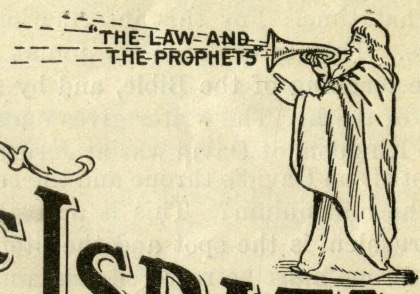
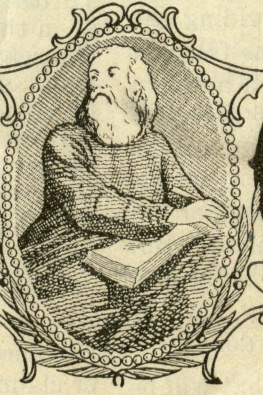
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"The Ensign of Israel"



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.

Volume 5

BRITTON, OKLAHOMA, APRIL 1922

No. 4

## THE SEVEN THOUSAND YEARS AND THE EARTH'S DESOLATION

The question of the length of time which the earth is to stand before it is made new is a question which seems to be interesting the minds of many at this time, especially those who have seen fit to abandon Denominationalism among the Seventh Day people. It is natural for persons when once separated from former associations especially under circumstances of trial that they also depart from most all of their former ideas which the Denomination held, and seek for something different. I would drop a word of caution on that point. I am sure we have done right in separating from present Church organizations and creeds of men. The Bible teaches us that it is right beyond question. But remember that each and all of these organizations have some truth that is still a truth and will always be a truth, though the whole organization gives it up or if they all stick to it. That does not change truth. Now I observe by reading matter sent me and also letters received that nearly all who have left the Denomination have given up the Denomination's ideas on the earth being desolate for one thousand years following the coming of Christ, in which time Satan is to bound. In accepting of this new idea some claim there will be a second probation after death during that period. Some claim all who are resurrected which includes all the wicked will have another opportunity to accept Christ and be saved. Some claim the Jews will, when Christ comes, be converted and will all be saved and Christ will then sit on David's throne in Old Jerusalem and so on. Of course for all this they offer scripture proof which seems to them to be clear and proves their point clear.

We will take up this matter and examine the scripture used and see if it really does teach these things. Truth is never harmed by examination of scripture. Truth always shines the more brightly when truth is compared with error. In a recent letter received from an able Minister of the seventh day faith my attention is called to several scriptures to prove the earth is not desolate during the Millennial age. The first cited is Dan.2:41-45. Verse 44 says, "In the days of these Kings shall

the God of Heaven set up a kingdom which shall never be destroyed nor given to other people," now I hold that to be a truth. But it does not say anything about the restoration of the earth. Neither the period of one thousand years which is to follow His coming. The next reference is Daniel 7:21, 22, 25. This says the writer, states that the little horn is given rule till the Ancient of Days came and the saints took the Kingdom." Now says the writer how can that be if the earth is to be desolate one thousand years after Christ comes? I reply that this like Daniel two and five says nothing about the earth being restored and the curse taken from it, neither does it say a word about the Millennium to follow. Verse 27 does say, "that the Kingdom under the whole heaven shall be given to the saints of the most high and they shall have it as an everlasting kingdom. But it does not say a word about when they will dwell on the earth and the earth will be purified, that is all silent. Now says the writer, "if the saints possess the kingdom, then where is there any room for the desolate earth? We reply there is a difference between a kingdom and the earth being inhabited. If the reader will consider a moment these scriptures are not to teach when the saints will inhabit the earth, but they do teach that when Christ comes then all earthly Kingdoms are ended and Christ is the absolute possessor of all that they possessed and ruled and from hence forth He is the only potentate and King. It further teaches that His saints then become His subjects and he will be their King forevermore. But as to the earth being restored at that time this is another question on which these scriptures do not mention at all. This same writer asks the question, How can the earth be desolate when under the seventh trumpet, it says, "that the Kingdoms of this world become the kingdoms of our Lord and His Christ. Rev. 11th chapter. This scripture is just like those in Daniel, it tells when Christ will destroy all earthly Kingdoms and takes the power in His own hands. But as to the Millennium which is to follow no reference is made about that.

Neither does it say where he or His saints will be during that time. For this information we must go elsewhere. This information is found by considering the whole teaching of the Bible, and by rightly dividing the word of truth. The writer gives question five as follows: "The Kingdom of David was at Jerusalem", then how can Christ sit on David's throne and the earth be desolate during the millennium? This is a strange position to take if Jerusalem is the spot and the literal city then the literal throne must be restored also and Christ must sit on the exact throne of David in Literal Jerusalem. But that can't be, for that is no where to be found being destroyed. But if that is to be rebuilt then why not the city and the land also be restored before that is done?

Yes you say, but when does the Bible teach that will be done? I reply not when Christ comes. There are too many plain scriptures that teach differently. The writer now says, "how could his reign be in heaven during the thousand years of the millennium?" He then sites to Luke 1:32, 33, where the Angel told Mary her son should rule on the throne of His Father David and He should rule over the house of Jacob forever." Now following this he sites us to many old testament scriptures which prophesy of Christ's reign over Isreal, Jacob, Judah, and so on. Then following this the statement is made that, "those scriptures teach that the Jews will be converted when Christ comes and Jerusalem will be restored and so on. Thus we see it leads us to lital Israel and their salvation as a people regardless of character or faith.

The query now arises, if the living Jew is to become converted when Christ comes then how about the literal Jew which has died during all the past history. They to would have to have another chance in order to have a fair show. Thus all such interpretations lead to universal salvation of the Jew, and finally to the same of all the Gentiles for God is no respecter of persons.

In a later letter the above is repeated and definite scriptures sited to prove position that the earth is inhabited during the thousand years. These references are as follows: I. Dan. 2:44; 7:21, 22, 27; Matt. 25: 31, 32; II Tim. 4:1; Rev. 11:15-18; 19:11-20; Zech. 14:1-9; Acts 3:21; Isa9:6, 7; 11:1-11; Joel 3:9-21; Amos 9:11-15, teach very plainly the following truths:

- (a) That when Christ comes he comes as King to reign.
- (c) To establish His kingdom on the earth
- (b) To judge the nations.
- (d) To usher in the Times of Restitution.
- (e) To raise up the Tabernacle of David.
- (f) To reign forever and ever.

These nine inspired witnesses unite in testifying that the earth will be the location of Christ's reign and kingdom during the 1000 years. Therefore it will not be desolate during that period.

On careful examination of each scripture cited we find not one word that mentions the period of the millennium.

It does say clearly that when Christ comes He takes all power and it also says when he comes He will sit on the throne of Glory which is ever represented by David's Throne in the scripture. Now if we were to go no further in the Bible such an inference might be gathered that His reign from that time on would be on the earth among men. But does not the scriptures teach plainly that when He comes every earthly Kingdom will be utterly destroyed with every inhabitant not saved with them? Yes, read Daniel 2. It tells us that they will be carried away by the wind of destruction till there will be found no place for them. The same of Psalms 2. It says they will be dashed in pieces as a potter vessel, and just so every prophecy says the same. Paul in II Thes. 1 says they will be destroyed with everlasting destruction from the presence of the Lord. So much for that. Now the writer claims that Jeremiah fourth chapter was a local event which happened to old Jerusalem in the past. He has not read carefully sufficient to know it to be a latter day prophecy of the northern army so frequently sited in our book, as the Yellow Peril, as the army which comes out of the North to lay Christendom desolate. The prophet says it applies to the Gentile. Hence it is Gentile Israel in the last days not the Literal Jew at all as claimed, neither is it old Jerusalem, the Literal city, but the modern city of Babylon. The church as it is so often refered to in latter day prophecy as Jerusalem, that is also found in Joel third chapter and other scriptures cited by the writer.

Isaiah 11 is cited to prove it is literal Judah, and literal Jerusalem. It is too bad teachers are not acquainted with the facts and story of Isreal both among the Jew of old and te Gentile. Isaiah and Joel both prophecied of Israel, Judah, and so on, I say it is too bad such lack of knowledge exists. But as long as it does exist such blunders will be made in the reading of the scriptures. We are glad this is all taken up in our books and each scripture here cited has been used many times by us in our writings. The whole question is settled by this one point, namely: Does the Bible teach in every case where Isreal, Jerusalem, Judah, Palestine, and so on, mean, the literal place and the literal Jew of the blood of Abraham. If it does then there is some grounds for holding such positions. But if as stated by Paul and others that these titles apply to the people of God regardless of blood and to the whole earth instead of old Palestine, then there is nothing to such argument as the writer presents. We know he is wrong and all are wrong who hold to the literal. They know not how to divide the scriptures and are in error. We are glad the S. D. A. people are correct on the millennium. We only wish they were correct on other things. I propose to hold every truth they hold and discard their errors whether they do or not, I wish all would do. Something must be done.

If the paper is kept going funds must come from some source. We have a special copy we have reserved for a small book. A dialogue and Bible study engaged in by various ministers and people of various denominations on the book of Romans, The Acts, Second Corinthians, and so on. **It is pronounced by others as our very**

best. We wish now to publish it if sufficient subscribers can be secured, or funds to keep the paper going which I believe will be done if all will take hold. Many have been reading who have not subscribed surely they will not let this pass them. But if they do not subscribe the paper will cease to come to them. Let all do all they can, and do it now.

### RUSSIA TO ASK HUGE LOAN

#### Envoys to Genoa Conference to Make Soviet Demands— Half-billion Sought—Ask Free Co-operation With Germany—Oppose League

By EDWIN W. HULLINGER,, United Press Staff Cor.)  
(Copyright, 1922, by United Press) . . .

Moscow, March 8.—Soviet Russia will send a delegation to the Genoa economic conference with the following proposals and demands:

- 1.—An international loan to Russia of \$500,000,000.
- 2.—European reconstruction to be accomplished by Russia supplying raw materials in exchange for foreign credits.
- 3.—Germany must be permitted to co-operate freely with Russia.
- 4.—The League of Nations must not be forced upon Russia or the central empires.

#### Fifth Demand

A fifth Russian demand, namely, for payment for damages caused by the vain campaigns of Kolchak and Deniken will be incorporated in a Soviet promise to pay the debts of former Russian governments.

It is with a business program of this sort that Bolshevik envoys will appear at the council table at Genoa, Apr. 10.

Proposals of delegates will be materialistic and nationalistic—but not communistic. The “internationals” idea will be left in Moscow.

The Russian delegation, while recognizing it must of necessity take a comparatively minor place at Genoa, has received its instructions not to submit to dictation. Rather than that Russia's late enemies, France among them, should be allowed to dictate terms, the Kremlin's envoys are to withdraw.

#### Outline of Demands

A clear outline of the Soviet demands which may when presented at the conference table, surprise allied statesmen, was given the United Press by a high authority.

**INTERNATIONAL LOAN:** The Kremlin intends that the economic conference shall arrange a big international loan to Russia. This is desired to facilitate reconstruction, but more to give the present government a firm foundation. M. Karestnisky, a commissar of finance, informed the correspondent Russia will ask for a minimum of \$500,000,000. All other considerations are to be subordinate to securing this loan,

**RAW MATERIALS FOR CREDITS:** The Russian delegation will have in its pocket a thoroughly worked out plan for European reconstruction. Russia will supply raw materials in exchange for foreign credits. The Soviet plan includes German participation, with the use of Germany's industrial machinery both for the needs of Russia and the balance of Europe. Russia will instruct her envoys to play the raw material trade “to the finish.” It is the Kremlin's one best card, the one tangible thing she has with which to bargain.

**RUSSO-GERMAN COOPERATION:** The Kremlin is in communication with the Wilhelmstrasse. The extent of the Russo-German cooperation at Genoa will be determined by the outcome of these secret negotiations. Russia will certainly be influenced by opportunism; that is, she will use the German cause as long as it will further her own. The Russian delegation, however, will insist the allies permit such cooperation. The envoys will maintain that this will help both Russia and the rest of Europe and at the same time give Germany an opportunity to work off her indemnity and lift herself out of present depression.

**THE LEAGUE OF NATIONS:** The Russians will oppose the League of Nations. Tchitcherin, Soviet foreign minister, and probable head of the delegation, does not believe in any association of nations whatever. He believes that if Russia and the central European states were forced to join the league they would become further instruments in the hands of the large powers that control the league for the intimidation of smaller ones.

### EXPLANATION

We do not publish the names and addresses to the letters we published in this issue. Our reason for not publishing such names and addresses is the fact we have no right to do so. It is not every person who wishes such done, they do not care to be bothered with correspondence which might come to them. If any one wishes to know such parties address and it is necessary they should have it, if they will write us we will give them. We do not withhold them for any reason that we wish to keep such from having the privilege of reading or studying any literature. That is far from our intention. We hold that every person is free to read and investigate all they wish. As stated several times, this paper is for the purpose of sending out what we believe to be truth, having a special message for our day, different from every thing else now published in the World. We shall try to keep ourselves confined to the teachings of the scriptures. Also to keep our legitimate privileges and no more. At all times treating all with courtesy, and doing the best we know how to glorify God and build up His truth.

If you wish the special articles to be published in this paper on the books of Romans, Acts, Corinthians, and so on represented by a dialogue and study as represented by various ministers of different denominations. Send in your subscription at once. There is also prepared a special copy on the “Inspiration of the Bible”, a very valuable article every one should read. It will also appear. The above will appear providing sufficient means comes in to keep the paper going which we have no doubt will come.

# The REMNANT OF ISRAEL

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Volume 5 April, 1922 Number 4

## From My Scrap Book in 1909

I take the privilege to publish again the report as written at the time of my final esepartion from the denomination of S. D. I will give a few statements preceeding the report of the meeting, wherein my credentials were withheld. For several years I had become especially interested in the teachings which have since developed in my six volumes. This teaching was nt harmonious to the denomination to which I then belonged, as the reader will see in their written report. Hnce resolutions had been passed by the General Conference condemning all books not bearing the denominational imprint on them. This caused the local conference to deal directly with one of the intruders which was myself.

The reader will also note, that I have but the last report by the committee on credentials and license. The first report had my name as one to be given credentials, with the note attached that all must comply with the book of resolutions passed by the General Conference. That report opposed and it was refered back to the committee. Hence the next time my name was left off. This will explain why I asked for the minltes of the former meeting which they would not grant me to have, neither did they publish it. I held that it was unfair to withhold credentials from one who had held them for thirty years without giving a cause. This they did not wish to do, for they were not prepared to defend their doctrine. I will say that I do not publish this for but one reason. Namely that all may know the reason why I was seperated from the Denomination. Organization forced them to take this position. Organizations when a creed is once established never change. They bear the infallible stamp of perfection which is the real cause of all ignorance among professed Christians. God will soon rend them in pieces and set the birds free from their cage. May the day be speeded on.

### THE REPORT

The committee on credentials and licenses then brought in the following report:—

For Credentials—Andrew Nelson, A. J. Voth, U. B. Dake, David Voth, D. F. Sturgeon, T. J. Hickman, William Braley, I. A. Crane, E. L. Neff, C. M. McDonald, J. H. Krum, C. H. Bates, N. Clausen, Matthew Larson, L. F. Starr.

For Ministerial License—J. B. Hampton, Bernard Voth, J. F. Harder, R. P. Montgomery, C. S. Lightner, R. B. Coberly, W. F. Talburt, W. R. Hanson, Peter J. Buller, Ray Hickman, Isaac Baker, C. M. Hayhurst, W. T. Ramsey.

For Missionary License—T. J. Eagle, William Voth, Sophia V. Parker, Faye Etta Eagle, Mary Baxter, Nellie Sturgeon, G. C. Jenks, Mrs. W. R. Hanson, Mrs. R. P. Montgomery, Lottie White.

Wheras we have reached a time in the third angel's message when new ideas and doctrines are springing up on every hand tending to bring in confusion and discord, therefore,

We your committee recommend that all persons receiving credentials or license from this conference be required to labor under the direction of the conference committee and in harmony with the resolutions passed by this conference and the General Conference, and that all licenses and credentials are granted only on these conditions.

It was moved and seconded that the report be adopted and the committee discharged.

Moved by Eld. G. G. Rupert that a duplicate copy of the first report and the present report of the committee on credentials and licenses, also of the minutes that contain the discussions on these reports be given him. Sec-onded. Voted on and lost.

Eld. G. G. Rupert: " move that this conference state plainly in writing why my name is left off this report. Sec-onded. Voted on and lost.

The names were then again slowly read and question called after each name. Voted on and carried.

Elder Rupert requested the chair that time be grant-ed him to make a statement to the delegates. The chair referred the decision of this request to the delegates. It was voted on and lost.

### VERY SIGNIFICANT

In our book the Yellow Peril is found a chapter on modern Tyrus. In that chapter we show that England is compared in prophecy to ancient Tyre in latter day prophecy. We further show that as ancient Tyre fell so will England fall and go to decay and ruin in the last days.

We believe the last war marked that period for the beginning of England's decay. Today the United States stands at the head of all world powers, England stands

no longer in that position. England's struggle with the Irish and their victory marked the time for the decay to begin. Egypt has now followed. Today India has a million and a half men in preparation for their freedom. We clip the following from the correspondence of the associated press, which follows:

"New York, March 1.—A federal commonwealth of nations is rapidly replacing the British empire.

The announcement that freedom is to be given to Egypt following so closely the Irish Free State, the British government is trying out a policy of modernizing the empire by means of self determination.

India now remains the only part of greater Britain held by the old principles of imperial rule. Plans are now being considered for extending complete domestic autonomy to India. When that is accomplished the British empire will have undergone an entire change of form as a result of the war.

This historic metamorphosis taking place before the eyes of the world began when the British colonies were admitted to the Paris peace conference on an equality with independent nations.

The grant of self government to Egypt which has not been free since the downfall of Cleopatra's kingdom, is the latest step in the same evolution of process."

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## SYMBOLS USED

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### SYMBOLS USED

The rock is used as a symbol of Christ, water is a symbol of people, a city is a symbol of the people, such as spiritual Babylon. Rev. 18, Mountains as Governments, Trees as Men, the Cedar as Rulers in Isreal, the Oaks as Rulers of the Wicked, the Bramble as a Worthless Ruler. The same use is made of the vine, the Cluster of the Grape as the People, Whoredom stands for Spiritual Adultery, Sodom as one of the divisions of Christendom, Samaria as another, and Damascus as another. Also Gaza, the Philistine, the Moabite, and the Ammonite, all stand for divisions of Christendom. The valley of Achor, as a place of trouble, the seeds of the Ground represents the People, also the Word of God, Herbs, Grass, and Plants represent the People, Rain is used to represent Doctrine, which makes the people grow. Deut. 32:1-3. The seasons of the early and latter rain, represent two periods in history when special doctrine must be taught the people. Fishing is the work of the Gospel worker, the same of plowing. The harvest is the end of the world, leaven in bread, false doctrine; sowing the seed, the teaching of the truth. The seven years, the seven thousand years of the World's history; lamp, the light of truth; light, the entrance of the light; oil the Spirit of God. There is hardly any limit to the symbols used. These all should be considered in the reading of the Bible. What we have said of Isreal, and

ancient names and events, are all transferable to modern times and must be so used if we would know the truth. We repeat that we are sorry this has not been taught. Always get God's symbols as used and don't try to make our own is another point very essential. These are lessons the Remnant must learn. Then they can know the truth while others will remain in darkness. On Isreal and other questions now falsely being taught regarding the return of the literal Jew, to literal Palestine, and literal Jerusalem, all of which is foolish when the truth is known. Inspiration has used the things of nature and daily life as lessons to teach us spiritual lessons. Let us learn them and profit by them. Paul says we are without excuse. Nature itself teaches us of God. The principles in Nature is used in the conversion and development of man in spiritual things. The laws of God and the laws of nature are inseparable.

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## Litteral or Figurative, and Symbolical Language

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In the study of the Bible all should know when the writer intends we should understand the teaching to be done in literal or symbolical speech. We should also know whether the writer is using Ancient names to represent modern events. All no doubt know that Christ taught much in parabolical speech to impress the lesson upon the hearer. It is said He opened His mouth in parables. The Lord teaches by visions, dreams, similitudes, and personification of speech in the teaching of His truth. Hence nothing is more important in obtaining a correct understanding of the Bible than to know the correct use of language used by the writer whether it is to be taken literally or otherwise.

Next, how can we know this without first understanding the plan and purpose of God concerning the future. For example, the Lord told Abraham He would give him and his seed all the land of Canaan for an everlasting possession. How can we understand the full import of that promise when we take the promise literally as applying to that land only? It is impossible. But when we take other writers comments on the promise we learn very clearly that the promise embraced the World, Rom. 4. We also learn by other writers that the seed promised was first, Christ, then all who became heirs with Christ, Gal. 3:13-27. The Jerusalem of that land is also used by Paul as a type of Jerusalem above the true church, and the Jerusalem below of the earthly church or people, Gal. 4 Sarah and Hagar is also used as a figure of these two companies of people under the name of Jerusalem. Therefore in order to understand correctly the writings of the prophets in latter day prophesy these principals must be well observed and remembered by the student.

People today are reading the word of Jerusalem, Palestine, and so on in latter day prophecy and apply it to a literal city made of brick and stone, Old Jerusalem.

When Christ spake of Jerusalem by saying He would gather it as a hen gathers chicks under her wing, did He mean brick and stone, or did he speak of the people in the city?

The Bible abounds in its teaching in the use of the spiritual use of language. Ancient events such as the valley of Achor is used to teach a modern time of trouble such as formerly existed in the literal valley of Achor, or place of trouble. The transfer from the literal to the figurative is so common in latter day prophecy it seems useless to mention them. Especially is this true as used by the prophet in latter day prophecy concerning the land of Canaan, Jerusalem, and so forth. It seems too bad that any one should not understand these principles and not make the mistake they do on Isreal, Palestine, Jerusalem. The gathering of Isreal, and so on by applying the prophecies to the literal instead as the Lord shows in His teaching. All we can say of such is as Paul said of the Jews, "they have a zeal for God, but not according to knowledge.

### Necessary Evils

The sword, the pestilence, the famine, and the poisonous and ravenous beasts are God's four sore Judgments ever present in this world to destroy life. It is plainly taught in the scriptures and laid down in the law of blessings and cursings recorded in Deuteronomy twenty seventh to thirtieth chapters as a sign that would ever follow Isreal in their history. God never intended in the beginning that sin should be perpetuated for an unlimited time in the lives of men.

It is stated in Gen. 3:22-24 that God placed an angel to keep every way of the tree of life that man should not eat and live forever. Man's age of life has been limited in every age since that time according to the moral condition which existed in the world. The average length of life from Adam to the flood was near nine hundred years. The time from Abraham to David was very much shorter. From David to the captivity near thirty years. In our day the average age of man is about thirty three years. Man in our age has devised every scientific principle, and every caution to lengthen life but all in vain. Why? We reply because this is a sinful age of the world and God knows it and deals with the race accordingly. If God did not interfere and bring about His judgments to destroy life, then the world would soon be filled with violence as it was before the flood and nothing to hinder its perpetuity. It was for that reason that the flood came and took them all away, and the replenishing of the earth to start again with those who were righteous. Nations rise and fall according to the life they live. It has been sin that overthrew every nation of past history

and will again with present nations. It is God who plucks up nations, and plants nations. This is all brought about by the Lord. Hence war, pestilence, famine and so on are among the necessary evils of this world. To talk of preventing war is as foolish a thing as ever men engaged in. If they wish to prevent war, change present methods of life.

Arbitration and treaties will never prevent war for any length of time. That is as sure as there is a God, and the Bible is true. It was said to Eve, the mother of all living, "I will greatly multiply thy conception and in sorrow shalt thou bring forth." Millions are born in the world only to be destroyed for the reason they will never accept the Gospel. During this great surplus of beings being born, God is calling out all who will obey Him and will save them. But the majority will not come that they might be saved. Hence, they are born for the murderer in war, the famine, pestilence and any other cause that may take them away. In the late war with its loss of millions still there seems to be a great surplus of unemployed men. There is only about so much labor to be performed in the world. Hence when a surplus comes it is a question what to do with them. They must be fed, clothed, paid, and housed. Who is to do it, and how is it to be done? China has been a peaceable nation, famine and pestilence thin them out occasionally. But with that, they still have more than they can handle, so they seek homes in the new world and with other nations. That is true with Japan and other nations of the Old World. The surplus must find homes elsewhere. No one wants them. Other nations are also full of help. This shows the difficulties of our age of the world. In addition to all this, the world is increasing in wickedness as pointed out in the scriptures. We ask what must be the outcome? We reply, there are too many people again, something must take them away. What will it be? We reply, the sword, the pestilence, the famine and noisome beasts are pointed out in the seven last plagues. We have reached the days of final settlement of the World. Happy is the man who knows and believes the truth for our day. Who is able to see the hand of God at work? Who can discern the signs of the times? The wisdom of the World is foolishness with God. Trust not in Princes but trust in the Lord, our God.

### TRACTS.

"A Positive Appeal to Seventh Day Adventists." A tract everyone should read who wishes truth on the prophecies given in the 7th, 8th and 9th chapters of Daniel. This tract is entitled to a large circulation. 36 pages, price 15 cents.

"The Story of the Jew and the Remnant of Judah." 16 pages. "Is the Literal Jew Entitled to any Preference Above Other People?" Don't fail to read this work.

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"Is There a True Church Organization?" Price 15 cents.

"Bible Doctrine is the Former and Latter Rain of the Bible." "The Gift of Tongues Examined." 16 pages, price 10 cents.

## The Judgement Day

"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 must infer that he means not simply that the day of judgment will occupy a thousand years period, al-

though 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 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 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.

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