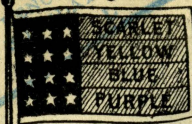


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"The Ensign of Israel"



The

REMNANT



OF ISRAEL

THE LAW-AND-
THE PROPHETS



"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 3

BRITTON, OKLAHOMA, OCTOBER, 1919

Number 45

THE DEAD AND THE LIVING.

It does not seem to dawn on the mind of many who would be teachers of the gospel, that God deals with all men alike and that all promises of the future so far as the future life is concerned applies to both the dead and the living alike.

Paul in speaking of the final reward of the saints says: "These (the ancient worthies) all died in faith, not having received the promise in order that they, without us, should not be made perfect."

When Christ comes and the dead are resurrected and the living changed to immortality, it says, "His reward is with him and he will give every man as his works shall be." Thus all receive the reward at the same time, both those who are alive when Christ comes and those who have died before he comes. This shows that no favor will be granted to any class that is not granted to all. As we think over the positions some are teaching, we are made to wonder how that teaching will harmonize with the dead as well as the living.

We take for example the doctrine of the Jew and national Israel. Some hold that the prophecies teach that national Israel and the national Jew will return to Palestine and again possess their land, and God will forgive their transgressions and they will possess the land and live on it for ever. If this is true to the Jew now living, it must be true to the Jew who has died. He was the same kind of a person as those now living. Just the same in character. Hence, if God favors those living in our day with the blessings promised to the national Jew (as they claim they apply) then those promises must be to the dead Jew as well. They must be resurrected and be made perfect at the same time. This we would learn at once would save every national Jew ever born in the world. If the promise was to that people alone that they should again possess the land then that portion of the earth would always be possessed by the Jew only and no Gentile would ever live in the land of Palestine. Again, what would that lead to pertaining to that race of people? We reply, To universal salvation of all that race regardless of character or faith. Universalism would be a true doctrine to the Jew.

That is not all of the doctrine of the return of the Jew to Palestine. Paul says the promise to Abraham and his seed was "That he should be the heir of the world" was through faith in Christ. He says further, "That as many as are baptized into Christ are Abra-

ham's seed." Christ said, "The meek should inherit the earth." These promises thus apply to all races. What will we do with all the saved and where will they live in the future? If all the literal seed lives in Palestine where will the spiritual seed dwell? If Jerusalem as it comes down with the names of the twelve tribes on its gates is for the literal Jew what is the city of the Gentile and where will it be located in the earth? Thus there is no end to the questions that arise when it is taught that God makes a special favorite of one class above another and makes Palestine to be the land spoken of when the promise is read about Israel and their salvation. It is all easy when we believe the scripture teaches that all races when they accept of the gospel are a part of the family of Israel, and that the promises of the new earth applies to all the saved and the holy city which John saw is the only city in the earth made new that is spoken of where the Lord's people shall meet. Thus there is but one capital for all nations. It says, "All nations shall bring their glory and honor into it." It further says, "The redeemed of the Lord shall come to Zion with joy and everlasting songs upon their heads." The prophet Zephaniah says, "Then will he turn to them all one language that they may all call upon the name of the Lord with one consent." Zeph. 3. The scriptures are easy when they are thrown into one story, one faith, one plan of salvation for all men, and when we see that all who are saved will be saved under one name and that name is Israel, then all is easy, otherwise confusion must ever exist.

He who reads the Bible connectedly will easily see that all promises of the future life embraces not only every race of people but it also embraces both the dead and the living. All under the name of Israel. If we were to take the name of Israel and the promises to Israel out of the Bible what would be left in the book on which other nations could hope to be saved? Nothing. The whole is a story of Israel from beginning to end. The reason Jacob was called Israel was the word signified a child of God and when Jacob obtained the blessing, then he became an Israelite. Adam, Noah and Abraham were Israelites, also Jesus. A child of God is a Jew in the same sense. The word Jew and Israel were applied to the descendants of Abraham because they were the only people who believed in the true God. But when it comes to salvation they must be a "true Jew" and an "Israelite indeed," whether they be nationally Jew or Gentile.

It is too bad the teachers of our day do not know

better than to teach the Bible as they do by applying those terms, Israel and Jew, to the national Jew only, thus leaving the people in such darkness. It is further too bad they do not teach the people that the promises of Israel's return to the land that was given to their fathers is their return to the earth made new, which was promised to Abraham, Isaac and Jacob, **our fathers**. If they would do this in the place of applying it to Palestine, the people would soon know more of the Bible than they now do.

In conclusion, don't take a promise made to Israel of returning to their own land given to their fathers that does not in that promise include the dead as well as the living in all ages and of all races of people who are saved. For they all come under that promise of returning to their **own land**. It has no reference to Palestine, neither to Jerusalem, but to the new earth and new Jerusalem.

BAAL WORSHIP AND THE BEAST OF REVELATION 17TH CHAPTER

(Continued from last issue.)

The woman as seated upon the 7th head shows she takes possession of the government, which was 538 A. D. The next point to consider before we go farther is that in this prophecy there has a change taken place both in the woman and in the beast from that of her relationship to any government before this, in head, in Western Rome. Prior to this she had been strictly and wholly a woman of Baal. Now as indicated by her clothing, purple and scarlet, and decked with precious stones with a golden cup in her hand and her name mystery Babylon all teach that now she is professedly Christian. Her clothing and precious stones are taken from the priesthood, Ex. 28. Her name mystery Babylon signifies a mixing of the gospel and of heathen worship. Paul terms it the mystery of iniquity. The mystery of the gospel is "Christ in us the hope of glory," mystery Babylon is a mixture of the gospel with Baal worship combined, hence she has changed to a combination of the two in the Western Empire of Rome. The beast also shows a change from that of all governments before it. It changes its color to **scarlet**. Scarlet was the color which represented Christ as the sin bearer of the world. Isa. 63; Isa. 1:18. All other beasts were in natural color. This shows a union in the Western Empire of religion and the civil power. The woman symbolizing the religious faith. The beast the civil. But in their color it shows they become both one, hence in speaking of **either one we speak of them both**, for they are united. This uniting took place A. D. 538. It continued from 538 to 1798 A. D.

By the above statements thus far made, we feel now we can study understandingly the rest of the 17th chapter.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were ~~not~~ written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Rev. 17:6-8.

Verses 6 and 9 gives the story of her hatred and persecution of the people of God during this 1260 years, at the end of which time John says, "And I saw one of his heads as it were wounded to death." Rev. 13:3. This was fulfilled at the end of the 1260 years, when that

form of government was broken up. Thus it was the 7th head that was wounded to death.

But that is not the end of her history. John says in verse 8, in the 17th chapter, "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." Verse 8 also says, "When they behold the beast that was, (from 538 to 1798) and is not, (when not in existence) and yet is," (when restored). The expression "yet is" indicates that that union between the beast and the civil power will again take place.

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Rev. 17:9-11.

The above Scripture plainly says "The 7 heads are seven mountains (or seven governments) on which the woman sitteth." Thus she had sat upon all the former governments the same as she sits upon the seventh. John said when he lived under Rome universal, "**five had fallen;**" Assyrian, Egypt, Babylon, Medo-Persia, Grecia, "**one now is**" Rome, (the 6th) and "the other is not yet come," (the beast is the Western Empire). Note, he says in verse 10, "The beast that is not and yet is, **is the 8th, and is of the 7.**" Thus the 8th head (or the government as restored) is identically the 7th head.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

"These have one mind, and shall give their power and strength unto the beast.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. 17:12-15.

The above Scripture shows clearly the 10 kingdoms were not in existence in John's day, neither was **the 7th head**. These kingdoms give their support to the beast in its united form, if the one called the 8th refers to the restoration it would be restored 15 days prophetic time. The object of its restoration as shown by other Scriptures, is to avoid the judgment of God falling upon her in the 7 last plagues, but the restoration of the iniquity only increases the difficulty and it is very quickly seen as the mask is lifted that they have rendered service to a system that has led to their utter ruin.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Rev. 17:16-18.

So bitter hatred is now turned on the part of the people that is deceived against the whole system till that they would gladly burn her with fire.

They had already rejected God when probation had closed so God sends them a strong delusion when they lend their strength and support to the beast, which brings about a fulfillment of God's prediction of the prophecy.

The last verse explains that Babylon covers 3 great divisions of Christendom, Greek Catholicism, Roman Catholicism and Protestantism, as shown in our comments on the 16th chapter of Ez. and the book of Hosea in the "Yellow Peril." She is said to be "the mother of harlots" which is the mother of all three divisions of Christendom, but as she is seated on the scarlet colored beast she represents the Roman division only as united with the beast under a false theocracy. When we speak

of the beast during that period we speak of both the woman and the beast.

Trusting these comments may lead to a clear light on this important chapter we send this article forth. We would cite the reader to our other publications for a more full explanation of Scriptures.

It is further easy to trace from Western Rome the same Baal worship to Protestantism in America with all her feast days, Sabbath Sundays, etc.

THE KING JAMES VERSION

A brother recently in the study of several Bible subjects finally said, "I can't get you out of the King James version." I remarked, No, it was the one I learned the story of salvation from and was used to it and it seemed to me fully as good as any. I also gave as another reason that I was accustomed to quote from it and the people were also more used to it, so I thought it best to use it in my work.

It may help some one for me to speak further on the subject. Giving further reasons. First, I find generally the thought conveyed by the words used in all versions are practically the same. The only difference is another word is used to express the thought. Our English language has many words with which to express a thought. So it seems to me the various versions have sought different words in order to make a difference in the wording so that there might be a distinction of words. Thus making a difference in order to create a sale of books. But the mischief of such work is the doubt thrown into the mind of the ordinary people. They believe that the Bible as it was was not correct. Then Satan says to them, How do you know this one to be correct? So in this manner doubt is sown in the minds of the reader till they have no interest in reading a thing that is not reliable. Hence if for no other reason I would not use in public a different version. A comparison of each might be used by the professional, but not for general use with the people, even if the revised was equally as good. If there should even be found a contrary thought taught in the word used. But few of the ordinary hearers would be benefited. This leads to what is the proper way of settling a question of truth, is it by the word used in a certain place? We reply, No.

The only way to settle truth is to be so acquainted with the whole Bible that other testimonies from other writers may be called in on the point and see what they teach about it. Hence, truth is found in being able to harmonize the whole evidence of the different writers and not by finding **what a word** says in a certain place. I can't emphasize this too much. For on this point so many fail. They quote this version and that version but are ignorant of the harmony of the Bible story on the point at issue. Nothing can be gained in the understanding of a truth or subject by the study of the meaning of a word. Then general testimony must determine the meaning and thought the writer had in his mind on the use of the word. Our experience is when this rule is followed we have no trouble in the version question with any of them.

EPHRAIM SHALL RIDE, JUDAH SHALL PLOW AND ISRAEL WILL BREAK THE CLOUDS.

This is the inspired prediction of the Bible concerning the three divisions of Christendom in the last days. In our comments on Hosea in the "Yellow

Peril" we show Ephraim to be Protestant America, Judah to be the Greek church in eastern Europe, and Israel to be the Roman Catholic church in western Europe. The Greek is in the eastern empire of Rome. This is a great lesson just now necessary to the Remnant that they be not deceived by the anti-Catholic propaganda.

The writer is no Catholic, either of the Greek or Roman. Neither is he connected with any organization of Protestantism. For all three, as stated by the prophet, are the daughters of the Baal woman of Revelation 17. The writer does claim to believe in organization and church membership, but it is of God's organization and membership with the church of the Firstborn whose names are written in heaven. To this church and God's organization we are by faith strongly connected. But as to the three mentioned above we have no connection.

The point which all should know about the three above is the order of authority in the last days under which they work. Remember that Ephraim (Protestantism) is the one **that rides**, Judah breaks the ground or plows it, Israel (Romanism) breaks the clods and prepares it for the seed.

Ephraim manages and rules the whole work by riding. Judah, the Greek, simply holds the plow. This places all other prophecies in their true light. It is Protestantism that makes the image to the beast. Not the beast or Rome. Protestantism is the leader. Romanism has prepared the ground for the seed and that **seed is the doctrines of Rome** with which the ground is sowed. The Greek is just a helper, not a leader, neither do they furnish nor prepare the soil for the seed.

Note. The anti-Catholic Protestantism better open their eyes and see that they are the ones who will do the mischief in making the image and enforcing the law "that all shall be killed who do not worship the beast." Let the truth of God be the anti and when this is done it will open the eyes of the people to the truth that all three are simply three apostate divisions of Christendom and that the call is to come out of her and be not connected with her at all **in any one of her movings in gospel work**, as represented by the riding, plowing or preparing the ground for the seed.

These few thoughts will straighten every one who wishes to be straight who will follow up the subject. A hint to the wise is sufficient. Don't wait till you are caught in the trap in any of their organizations.

A REQUEST FOR INFORMATION.

Detroit, Mich.

In Vol. 1, page 131, of Mrs. E. G. White's Testimonies, she says in speaking of a conference held in Battle Creek, Mich., May 27, 1856 (63 years ago): "I was shown the company present at the conference, said the angel, 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.'" Can any of "The Remnant of Israel" readers give me information on this conference and as to whether this testimony appears likely to be fulfilled? 487 Mack Ave. Robert St. Clair.

OUR BOOKS AND THE PAPER.

The season of the year is drawing near when the people will feel more like reading. Now is the time to secure the books printed by this company. Look over the list and order. If you will take them all write us and we will make you a price such as you will see that you ought to have each one and all of them.

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BOTH IMPORTANT AND CHEAP LITERATURE.

Our tract list has now run up to sixteen different tracts on special subjects, every one right to the point on subjects that now should interest the people. They embrace a total of three hundred and fifteen pages. The pages are large, full size of our books. One size page is standard for all our books. Hundreds of verses of scripture are quoted in these unbound booklets. They are just the thing to give to, or loan or sell, to those who wish to know the truth. The retail price of all is one dollar and sixty cents. We will furnish them all in one package for seventy-five cents post paid.

We know of nothing in print that will give the information on the Bible these will for the money. They all make a good sized book. Who will order them and go at the study of the Bible to know truth?

SORELY DISAPPOINTED.

On our return home July first we fully expected to start out again August first for near three months more labor in the field. But my wife has been so I could not do that consistently. It was difficult to secure the help and hands to leave her in. She was also too bad to leave. I dared not do it. So up to this time I have cared for her, run the house and office. I assure you I have been a busy man, early and late. At this writing (Aug. 27) the last two days she seems a shade better. But we fear nothing permanent. Her trouble is a bad case of neuritis in her back and spine. She suffers greatly. Nothing seems to give relief. There were certain points in Colorado, Kansas, Missouri, Illinois and Ohio we hoped to reach where calls were in for us. God knows best.

We ventured to send an appointment to St. Louis for Sept. 2, but seeing the situation and the anxiety of it on our mind, fearing we could not leave, we wrote and withdrew the appointment indefinitely. So now all the spare time we can get we spend in the office where we are needed and have been for some time. Both our courage and health is good. It seems that sufficient is our strength for the burdens to be borne. We say to those who expected us, go to work the harder and lift the burden and God will help you. It is a great disappointment to me not to see you and labor with you for the cause of God. I have the faith now that it will work for good though we cannot now see wherein it will be. The promises of our God are sure and we can trust him. Past experience gives us confidence. The parties in Missouri, Illinois and Ohio we hoped to meet we have never met, but we

feel acquainted with them in the Lord now, before we see them.

Let all who read this ever remember that we are busy and doing every day the work which we are called of God to do. We are not negligent. Neither have we lost a particle of interest nor faith in the sure fulfillment of the promises of God. "Now the just shall live by faith." "But if any man drawn back my soul shall have no pleasure in him."

P. S. August 30 Mrs. Rupert seemed better. The 31 still better. I telegraphed at once I would fill my appointment at St. Louis the 2nd as I had recalled it. Sept. 5th I write this and the interest is good. Surely the way was opened just in time. Will say more later about St. Louis. We may be able to go to other places also.

THE PRESENT SITUATION.

We are so thankful the way has opened till this office is supplied with a great variety of books and tracts till most all the vital points which are intended to help the Remnant people are now in print covering the leading subjects which are intended to develop the true Remnant people. Nothing short of divine providence has brought this about. It has not been the work of any man nor the wisdom of any man. But it is simply the work of God in using "the weak things of the world to confound the mighty." God's work does not depend on the wisdom of men. The Lord alone is head. He is the beginning and the end. The one whom he uses is left in wonderment how it has been accomplished. The instrument is ever impressed with the greatness of the power which works in a manner to bring it to pass. For an example of the many things we mention the tract of twenty-four pages or more which has been placed in the French language. With this we had nothing to do in the matter. The first we knew God raised up a very capable man to do the translating. The work was completed or nearly so before we knew it was being done. Then it came about that while other printers wanted near two hundred dollars for the work of printing, Brother Ask, an Armenian, who heard us in College View, who is also a scholar, had become owner of a printing plant. He offered to do the work for half the price, his plant is in New York.

Soon as we found the work under headway the means was needed. We had on hand one hundred dollars just what was needed and we sent it at once. Now I have no doubt nor worry about it, God was in it and the result will be a success.

This is a sample of how things are brought about in this work. We do each day what our hands find to do, believing the Lord guides in each move. We find it all works out for good and we have no trouble with mistakes, for we depend on God each day and ask him to keep us from mistakes and he does it. I have realized long years ago that no man has wisdom to guide his own steps. They must be guided by the Lord.

What the next move will be we know not, but rest assured it will be in some way for the advancement of the Lord's work. We hold ourself ready as an instrument for him to use.

Another strange thing about this brother who went to New York was that he went the very next day, if I remember right, after the meetings closed in Pasadena, Calif. He took the books with him and all his spare time is now devoted to writing and working for others in the message. Through him the truth is now in Europe, brought about by his correspondence

with acquaintances there. To sum it all up, God can work and none can hinder. His name is H. E. Brockway, Room 1855, 120 Broadway, New York. The other brother, the printer, is M. N. Ask, 2 Buffalo St., Brooklyn, New York. Oh that God will make these men strong to open the work in the east is our daily prayer.

I am so glad the work is the Lord's and he knows just where his children are. He also knows just who he can use for this and for that work he has to be done. Satan will work hard to overthrow in different places "but nevertheless the Lord knoweth them that are his." "Everything will be shaken that can be shaken but those things which cannot be shaken will remain." As I write on God's providence my heart is made to rejoice when my faith grasps the surety of God's promises to his children. His promises are surer than all insurance policies, surer than horses and chariots. His promises are surer than riches. As the widow said to the infidel after listening to him lecture against God and his word, she said, "What have you to give me in the place of the Bible. It comforts me when I am sick. It teaches me that which is just and right. My trust in God has brought me through many difficult places when I knew man could not help me. My faith in his promises has comforted me when I gave up in death those who were dear to me. I believed the promise that I should see them again. If I give up God and his word what shall I meditate about day and night which is such a help to me day by day and night by night?" The infidel replied, "Madam, my advice to you is to stick to what you have. I have nothing to give you in the place of what you have." I can say too, take away my faith in God's providence to guide my steps day by day and I would be at sea. I know "that all things work together for good to them that fear and love the Lord."

PROVE ALL THINGS HONEST IN THE SIGHT OF ALL MEN.

The above is the advice of the apostle. We are glad to say to this date we have had no secrets to be kept from the readers and believers of the faith in the things we are teaching. We only wish every true believer knew all about what we do in this work. But that is not possible. We receive many letters which we would gladly place in print but for want of space they have not appeared. We have felt the doctrine and that which would give a knowledge of the Bible should be the first in the paper. We give in this issue a letter from our dear Brother Brockway which we hope all will read. In this letter you can see how that Brother Ask with his press helped the work to be done. If any have printing to do we recommend you to Brother Ask, 2 Buffalo St., Brooklyn, New York. If takes time to bring things to pass, but we feel sure the Lord is working to open the work in New York, Pray, brethren, it may hasten.

Brother Brockway's Letter.

New York, August 21, 1919.

Dear Elder Rupert:

I hasten to acknowledge receipt of your kind letter of 17th, so that you may know the draft enclosed was safely received. You need have no misgivings as to this money being used for the purpose for which you desire and no other. I shall consider it a sacred trust. If the total costs exceed this by a little, as may be the case, I am going to put some of my tithe money next month to meet the same.

I note you think one-fourth of the 2,000 will be sufficient to send to your office. Mr. Ask is planning

to have the name of his firm appear on the front page as publishing house, and selling house in New York, and, of course, your name and address as author, with the words "Translated from the English."

I shall assuredly pray that you may have abundant success in St. Louis; I see you plan to be there 2nd prox. I hope Mrs. Rupert's health will have improved in the meantime.

When the diagrams and zinc etching come to hand I will have Mr. Ask call for them and use them in such a way as may reduce the total outlay as much as possible. If he had not come along I am afraid the expenditure would have been too great elsewhere. I shall send you detailed statement in due course showing the total outlay, so if the need arose to do similar work in future you would have an idea of the cost this time.

I had a very long letter from a dear friend in Paris (in French) a couple of days ago; he has been in the S. D. A. truth for over forty years; his letter, which I will translate within the next week if possible and send you copy, contains a very exhaustive study of the sanctuary question which I know you will enjoy reading—and possibly criticising. If you do not agree with what he says, in some parts, as will probably be the case, and you care to write a few lines giving your own views, I shall be only too pleased to act as interpreter and pass on your comments translated. What he says about the six days vs. six thousand years, as you will see, largely corroborates what you are teaching, strange to say.

I realize the great effort it must have meant to you to lay out this \$100 and am wondering whether we ought not to have waited till a little later. But it will be a good thing to have a supply on hand for the French-speaking people in this country and Canada, etc.

I think you are right, the price should not be less than 15 cents in French, to those who feel they can pay that.

Sincerely your Brother,
H. E. BROCKWAY.

Letter Number Two.

We have space just for the post scrip of a letter recently written us from St. Louis, Mo. It speaks for itself. I have always believed the Lord's work for the Remnant would not close up in a corner and the world not hear of it. The prophet says, "Blow the trumpet in Zion and let all the people of the land tremble." Another says when be bloweth a trumpet let all the inhabitants of the world hear ye. The Lord knows them that are his. We do not. He also knows where to raise the means. We do not. Our part is to do what we can as an instrument of his as these calls come to us. God can and will open the way for us to go just at the best time. We may be hindered for a time but it will come. Pray that God will raise up laborers who are willing to move out by faith and do work for this time. Truth will and must triumph. I feel that we must triumph with it. It we can't do the great things let us be faithful in what we can do. Remember it was the widow's mite that was the largest gift of all.

Dear Brother, I am so anxious to be earnestly doing that which my Lord requires of me—a set watchman sounding an alarm. I am sure you have the blessed truth on the sure word of prophecies concerning apostate Christendom as the modern Israel, whom we are commanded to give warning. I thought the best way for me to do was to advertise your lectures in our daily papers, rent a large hall on a prominent car line to get the ear of the people. I think the sooner you can make your visit the better, as the whole world is in an uproar about the peace treaty and

League of Nations. Surely Shantung is the match to set the world on fire in the near future. I am sure if you lecture in a common language everybody can quickly understand the coming terrors. Now, my dear brother, I think if you deliver your lecture here it is a good idea to have a shipment of the volumes so those who desire to study the prophecies can do so. You can understand more what the meetings will amount to by the past experiences you had with your lectures in California. I thought it would draw the eye of the people if I entitled the advertisement "The Yellow Peril" to come out of the League of Nations, or Shantung, causing the Yellow Peril to be brought about. I am enclosing a clipping of a paper which we receive once a week, "The National Republic."

Surely America is bringing the trouble upon herself. England is surely putting it all over on the U. S. Poor blind men.

Please answer this letter and tell how to go about getting things ready for your lectures. I feel sure if you speak on a topic like this and give them the understanding from the prophets you are certainly bringing a rich blessing to many hearts. Greetings from Eph. 2:6.

THE GIVING OF THE LAW.

By Adolf Schenk

(Continued from August number)

A certain lady who was converted to God's truth by listening to a sermon preached by a very truth-loving minister said: "I was convinced and converted not so much of what he said but the way and manner in which he said it." Even so it is with the giving of God's laws. Both the ten commandments and the laws of Moses were given by God in a manner which commands the attention of every intelligent being. They were given in a way that no man can get around and say it was not from God. Even the wicked Jews who killed the Son of God and of whom Christ said they were the children of their father the devil, said: "We know that God spoke to Moses."

The ten commandments which were given with such awful grandeur and terrible majesty, so impressive and convincing, are the foundation of God's throne. Ps. 97:2 and 89:14. Of them it is said: "For ever, O Lord, thy word is settled in heaven." Ps. 119:89. All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. Ps. 111:7, 8.

In this article I wish to say a few words of the importance of the laws of Moses. These laws of Moses all hang on the ten commandments. The twenty-fourth chapter of Exodus tell us the way and manner God delivered them to Moses. Inside of the great and terrible cloud which covered mount Sinai there was Moses alone with God for 40 days and 40 nights. The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. During the 40 days God personally gave to Moses the instruction found in the Books of Moses. **These laws were given for all succeeding generations.**

"Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. **Ye shall not add unto the word which I command you, neither shall ye diminish ought from it,** that ye may keep the commandments of the Lord your God which I command you." Deut. 4:1, 2.

"What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it.**" Deut. 12:32. "Every word of God is pure **Add thou not unto his words,** lest he reprove thee, and thou be found a liar." Prov. 30:5, 6. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Mat. 5:19.

From the above scriptures we see how dangerous it is for any man to belittle any part of the writings of Moses. The Son of God who came down from heaven said: "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:45-47. Because certain ones of Christ's followers were slow to believe the writings of Moses he calls them fools. See Luke 24. Yes, to disbelieve and to belittle any part of the writing of Moses as professed Christians do today is indeed dangerous. In the writings of Moses is revealed the great plan of salvation from beginning to the end. Is it any wonder that the great sacrifice of God on Calvary is not appreciated as it should be by professed Christians today? Men profess to believe in Christ but if their profession were true they would then establish the law and not cast it down as it is done today. See Rom. 3:31.

In order to obtain a true appreciation of Christ's sacrifice on Calvary, a man must first find out that he is a great sinner and lost. This is the only way a man will ever truly learn to appreciate the atonement of Christ. This can be obtained by truly believing the writings of Moses.

It is an awful thing to transgress God's ten commandments knowingly, it matters not what part of that law any one may willfully transgress, be it the Sabbath or any other commandment, it means death to the transgressor unless he repents before it is too late. But where there is no law the fearful consequences of sin is not seen and sin is not distinguished. So today because men do no more believe in law, sin does not appear so awful. The law however was given that the exceeding sinfulness of sin might appear. Christ testifies of the last day Christianity and says that they feel "rich and in need of nothing but do not know that they are wretched, and miserable, and poor, and blind, and naked."

Anyone who truly believes the writings of Moses and takes home to his heart those pointed lessons found therein, will see what an awful thing sin is and how offensive it is to God to belittle any part of his great law. If he studies these lessons in the light of Calvary's cross Satan will then not have such an easy play with him in leading him to feel rich and in need of nothing and at the same time living in open transgression of God's law.

Many an honest soul who obeys God's commandments when he beholds the prosperity of the false Christians and hears their boasting of the great peace they enjoy in their false religion is often severely tempted to take the same course as do those easy going Christians. In the 73rd Psalm it reads as follows: "Truly God is good to Israel, even to such as are of a clean heart. "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men.

Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression. They speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; **until I went into the sanctuary of God; then understood I their end.**"

So in the above scripture is set before us the true situation of the last days especially. For according to the testimony of Jesus the great masses of the last day Christians is a lawless, easy loving, selfrighteous people speaking always of peace and safety. But the one who goes into the sanctuary of God described in the writings of Moses will never be fooled and deceived by such an superficial religion. With the help of Jesus they learn and understand the ten commandments and the laws of Moses which were given on mount Sinai and they gain one victory after another over sin and self and such only can be called a true conversion. One of our modern reformers in the "Book of the law found again" says, "Any religion based on feeling or imaginary acceptance and not first laid in deep repentance for sin which is in the transgression of the law is worthless." Yes, only in this way will one truly learn to appreciate the Savior Jesus Christ. The law of God must be brought home to the hearts of the people to show them that they are sinners and lost.

I wish to give here the words of John Wesley, one of the old reformers, as to what a true conversion is and how it is to be accomplished: "In the highest rank of the enemies of the gospel of Christ are they who openly and explicitly judge the law itself, and speak evil of the law; who teach men to break (to dissolve, to loose, to untie the obligation of) not only one, whether of the least or of the greater, but all the commandments at a stroke." "The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yes, they honor him just as Judas did, when he said, 'Hail, Master, and kissed him.' And he may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss?' It is no other than betraying him with a kiss, to talk of his blood, and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor indeed can anyone escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God."

To those who urge that "the preaching of the gospel answers all the ends of the law," Wesley replied: "This we utterly deny. It does not answer the very first end of the law, namely, the convincing man of sin, the awakening those who are still asleep on the brink of hell." The apostle Paul declares that "by the law is the knowledge of sin;" "and not until man is convicted of sin, will he truly feel his need of

the atoneing blood of Christ. They that be whole, as our Lord himself observes, need not a physician, but they that are sick. It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken."

So this is the way those ancient heroes preached the gospel and it had effect.

Now let us look at the apostolic church for a minute—what a powerful church that was. The New Testament writings were not in book form until about 300 years after Christ. The Bible they possessed then contained only the Old Testament, and this they searched with greatest zeal. In Acts 21:20 we read: "Thou seest brother how many thousands of Jews there are which believe; and they are all zealous of the law." What a contrast between that church and the church of today. But if the Christians of today will repent and accept the writings of Moses and the whole Bible and learn the lessons, they will become as powerful as the apostolic church. But if ye believe not the writings of Moses neither can ye believe my words says Christ.

The following scripture given through the apostle Paul by the spirit of truth again shows the great importance for Christians to believe the writings of Moses and learn the lessons found therein.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:11-14.

Now in the above scripture we learn that the Hebrew Christians neglected to study the oracles of God. But what is meant by the oracles of God? If you will read Acts 7:38 and Romans 3:2 you will find that these are the laws given on mount Sinai. And because these Hebrews neglected these writings of Moses to learn the lessons which every Christian must learn in order to develop a character like Christ they became babies and weaklings in Christian character. **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished into all good works.**" 2 Tim. 3:16, 17.

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A NEW BOOK JUST ARRIVED.

It is written by Nathan Gould, though just the name Nathan is affixed. It is bound by a neat cover of blue paper with a very attractive title page. This page presents a neat drawing, showing the Mountain of Ephraim on one side, on the other side a drawing of the twelve tribes of Israel with a tabernacle and the ensign of Israel floating over the tabernacle. Between the mountain and the camp of Israel is the ocean with a ship marked faith of Zebulon going to gather Israel. The drawing as a whole is surely impressive. The booklet contains but eight large pages but they are filled with important scriptures and suggestions on the truth for this time. There is neither address nor price quoted. But mail directed to Nathan Gould, General Delivery, Denver, Colo., will reach him. Any one could secure it no doubt by ordering it. I would suggest that ten or fifteen cents should be sent.

We are glad for everything from any person that teaches the truth for this time. All we want is truth. We hold no corner, neither jealousy. The world is wide. The Remnant is scattered in all places. We feel as the Lord's servant said, "Would to God they were all prophets." We do stand against error or at least what is our best judgment to be error wherever we find it. We shall try to be equally broad and bid God's speed to all in every way we can who teach the truth in such a way and manner as they feel called of God to do it.

We realize there are different gifts. These should be used with perfect freedom but there are not different teachings. There is but one truth and one faith, and all should teach that one doctrine but in the way God may lead their mind as the best to help the people. Let other publications on various subjects come out. Let all use some gift in some way.

WHAT WE FREQUENTLY HEAR.

We often hear the dead languages quoted even in common conversation. Will some one tell me how much can be gained by such use of a foreign tongue of Greek, Latin or Hebrew? Paul says he "would rather speak five words easily to be understood than ten thousand words in a foreign tongue." Why any one would quote Greek, Hebrew, Latin and so on to a person who knows nothing about such a tongue is a mystery to me. Even if such a language is known by us, don't use it to any but those who know the same language. The man who stands in the pulpit and appeals to the congregation who knows not a foreign tongue to establish his point by quoting a foreign language must surely think they have plenty of confidence in him, or else he is playing with them on their ignorance, or he wishes to show his great ability.

Some are so anxious these days for some cause they try to palm off on the people a gabber and call it tongues. Thus they think they have magnified themselves as they suppose before the people as a worker of miracles. It is, but it is of the wrong kind and from the wrong source. Paul says, "All things are lawful but not always expedient." So with the foreign tongue question, it is lawful to have a knowledge of foreign tongues (languages) but the expedient part is to use them only on such occasions as when and where the people can understand what you say. If such an opportunity is not offered Paul says keep silent in the church. Why not do it? Many have learned to quote words in foreign tongues, but this is not a scholar in that tongue. To be a scholar in that language is to know the language and the root meaning of the expression as expressed by the word. Till this is accomplished they are not scholars in that tongue.