

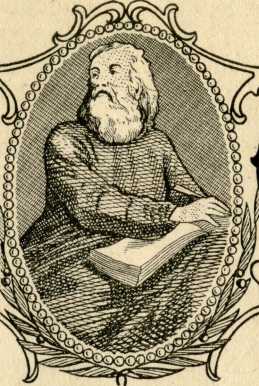
THE NEW YORK
PUBLIC LIBRARY

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 mountains; and when he bloweth a trumpet, hear ye."---Isaiah 18:3

Vol. 1

BRITTON, OKLAHOMA, AUGUST, 1915

No. 5

GOD'S RAINBOW.

God's rainbow in the cloud
What doth it mean to you?
Only that the sun is out
The spell of rain is thru'?

To some it means much more
God's promise to every man
That never again in ages to come
Will a flood be in his plan.

But to his little Remnant
It meaneth more and more
Each color hath a lesson—
'Twas used long, long before.

The time of Noah and the flood
For round his throne above
Thru' all the endless ages
Is the rainbow of his love.

(Red)

We know we have a "sinbearer"
When "red" we see in the "bow"
That tho' our sins are as "scarlet"
He'll make us white as snow.
(Isa. 63; Isa. 1:18)

(Yellow)

We want strong "faith" O savior
The "gold tried in the fire."
We want the work for souls
To be our one desire.
(Rev. 3:18)

(Blue)

We'd be as the children of Israel
When they looked at their "ribbands of blue"
We'd remember and keep his commandments
For only such can go thru'.
(Numbers 15:38-39)

(Purple)

And as red and blue make purple
So the priest dressed in purple hue
Represented our priest in heaven
Who bears your sins for you.

And as red and blue make purple
So justice (blue or law) is mixed with grace (red or sinbearer)
So the ministry of His priesthood
Helps us in heaven to gain a place.
Mark 15:17.

THE TWO WOMEN OF REVELATION 12TH AND 17TH CHAPTERS.

(Continued from last issue.)

It seems too bad that many good men cannot discern between the clothing (doctrine) of these two women. In this question of the law they are all mixed up, as well as on other Bible doctrines. They are teaching directly opposite to the

truth. Many are teaching that all law given in the old Testament is abolished and many are teaching that just the law of Moses written in the book was abolished. Both use the very texts that have no reference whatever to prove their position—that have no reference to any law God ever gave, but like the one just used in Colossians they apply to the heathen ordinances. It is gross ignorance which is lamentable. But tradition has handed this down till their eyes are so blinded that it has become difficult to see what is really truth. The following is another text of this kind, written to the Ephesians. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandment contained in ordinances for to make of himself twain one new man, so making peace." Eph. 2. Did God ever build up a set of laws that became a middle wall of partition between the Jew and Gentile to keep the Gentile from obedience to them, and then was compelled to break that wall down so the Gentile could come in and be saved? Certainly not. He says in the next verse that that law was enmity. This case is like the Colossians. Both were Gentiles who were bound prior to their conversion to the heathen system, but as converted they were freed. Prior to this they knew nothing about the law of Moses. It was their system that was enmity, and consisted in the rudiments of the world. If anyone will study these two systems of worship they will readily see the similarity. They will see also that one was dedicated to Baal worship and one to the worship of God. That is not all. They will also learn that the Gentiles when the apostacy took place among them after Christ's day, they returned to their old system of worship or rather the majority who came in never gave up the customs of Baal worship, but blended it with Christianity and formed the mystery of iniquity, the man of sin. And that is not all they will learn. They will learn that the various days now observed are heathen in their origin. The great day of Solis, the sun god, is still called Sunday, and so with all the other days of the week, they are named after the Baal gods, as then practiced. And that is not all. Easter, Christmas, Good Friday, Ash Wednesday, and various days now observed as saint days of worship are all of heathen origin and belong to Babylon, the mother of harlots. The majority of teachers know this, but for various reasons they will still try to keep the people in ignorance and support the old system of Babylon. But there is even a worse thing exists and that is, that those who claim to be reformers and are trying to restore the Sabbath, are still so blind to the true teaching of the word that they will also abolish the law of Moses, and at the same time try to hold to the ten commandments, thus mixing up the teaching on the law till they cannot tell what they claim is abolished and what is not. We say to all such, they need clearer light on

this question than they now have, before they can become the true remnant. Malachi says to the remnant people, "Remember ye the law of Moses, my servant, which I commanded him." Mal. 4:4. Christ said, "All things therefore that Moses commanded you to observe and do that observe and do." Will you tell me when that teaching of Christ was revoked? And further, did he not tell the leper to go to the Priest and make his offering as the law required?

Did he not say "that every sacrifice was salted with salt therefore have salt in yourselves?" Did he not mean by that teaching that we should know and teach the same lesson taught by what Moses had required by putting salt in with each sacrifice? In the prophecies referred to in the pages following did not the prophets expect us to gain lessons from the law of Moses in prophecy for the last days? Did not Paul expect us to know what the law required and taught, when he said "present yourselves a living sacrifice wholly acceptable to God?" In fact does not all such references in the New Testament teach us to study and observe the law of Moses in order to know how to be true Israelites? What bothers the people so much is, they can't see how the law can still be obligatory and not offer sacrifices. We reply first, that was a very small part of the law, and second the sacrifice never did anything only teach the people in the absence of the written word the requirements of God. Now, can the system of teaching the required observance be dispensed with for a time, and the thing required still be in force? We reply certainly. And to find when the system of teaching ceased as conducted by the High Priest—(the priest being the only one ever allowed to teach in that manner. All other teaching was then as now, the explanation of the offering.) We say it ceased when the government of the theocracy was broken up, 588 B. C. Hosea 4:4, 5. The crown, the diadem, the ephod, and the sacrifice, were all then taken away, and from that day to this the teaching has been by the written word but the requirements of the law are still in force and no man can prove it is not, by any text in the Bible.

Did the Apostles believe any law God gave was abolished? Certainly not. For we read the plain declaration of Paul, thus: "They neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogue nor in the city. Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy so worship I the God of my fathers *believing all things written in the law and the prophets.*" Acts 21:21. In this instance Paul had been accused by false reports of teaching all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. Acts 21:21. The above was Paul's reply to this charge. Next did James and the other apostles believe that Paul should teach such a thing? We read further what they advised Paul: "Do therefore this what we say unto thee: we have four men which have a vow on them: them take and purify thyself with them, and be at charges with them that they may shave their heads: that all may know that those things whereof they were informed concerning thee, are nothing; but thou thyself walkest orderly and keepest the law." Acts 21: 23, 24.

Can anything be more plainly stated than Paul's position on the law as here stated? But that is not all he says. He still observed for years after the crucifixion the set time for the feasts. We read: "I must by all means keep the feast that cometh in Jerusalem." Acts 18:21. "For he hasted if it were possible for him to be at Jerusalem at the day of pentecost." Acts 20:16. And further, before he arrived in Jerusalem as recorded in Acts 21, he had his head shaved for he had a vow on him. Acts 18:18. All these texts would be gladly seized by those who stand in defense of the Sabbath if it was not that they prove too much, for they themselves have not gotten out of Babylon far enough to use these scriptures. They are detrimental to their own argument for they teach the *whole law* still in force. Hence they must be passed

over and explained away like the Sunday man tries to explain away the fourth commandment. Did the reader ever think of the fact that there is not in the New Testament or anywhere else a single text that teaches the abrogation of any law that God ever gave? Or a single New Testament text for any new commandment? Both are absolutely true when each text is examined critically, and given the true teaching that belongs to it. Paul says to the Jews, who trusted in circumcision and the outward form of the law for salvation, that the works of the law could not save them. Circumcision was an object lesson to teach the final inheritance of the saints, given first to Abraham. That lesson is just as true now as then though we get the lesson now from the printed word and they got it from the act of circumcision. Paul does not condemn circumcision in a single text, but shows that the act alone will not save us. That is just as true of baptism, the Lord's supper, or any other object lesson. It is the truth the object lesson teaches, which we are required to obey, believe and profit by. The system of teaching that truth may be laid aside, but the obligation to the truth still remains and should be taught now as then, and that truth can only be taught by a thorough knowledge of the law of Moses. And here is the cause of all confusion as to what is sound doctrine and what is not, our ignorance of the law and believing it to be abolished, while we are led by the doctrines of Mother Babylon. It is ever Baal worship, and when mixed with the Bible doctrine it becomes the mystery of iniquity. The Remnant must become clear on these things before they are out of Babylon.

Paul speaks thus to the Gentile converts of Galatia: "But now after that ye have known God, or rather, are known of God, how turn you again to the weak and beggarly elements of the world whereunto ye desire *to be in bondage.* Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain." Gal. 4:9-11. This scripture is just as forcible today as then to all who observe those heathen days of worship handed down to us. God wishes His people to come out of Babylon by walking in all the light He has for them. Who will do it?

Much more might be said on this point. Suffice it to say that her doctrines with which she made all Nations drunken are not the doctrines of the true woman.

With this picture of the woman and her work what should we expect?

We will let the reply come direct from the word of God without scarcely a comment. We will say, however, that in every other age of the world when this woman became the principal ruler of the professed people of God her character so marked as it is now by the prophecies there followed a judgment of God, and if it does not come now then the Lord has changed his plans of operation. He has not, though, and the world will soon witness that the same God rules among men as of old and his plans are the same.

Her destruction sure to come.

"Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate as overthrown by strangers." Isa. 1:7.

"Shall I not visit for these *things*? saith the Lord: and shall not my soul be avenged on such a nation as this?"

"Go ye upon her walls, and destroy, but make not a full end: take away her battlements; for they *are* not the Lord's."

"For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord."

"They have belied the Lord, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

"And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them."

"Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:"

"The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand:

"A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

"Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and *of long continuance*, and sore sicknesses, and *of long continuance*." Deut. 28: 15, 49, 50, 59.

"Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, *it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say*.

"Their quiver is as an open sepulchre, they are all mighty men." Jer. 5:15-16.

"In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire:

"Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

"And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

"And I will also give thee unto their hand, and they shall *throw down thine eminent place*, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

"They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

"And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more." Ezek. 16: 31-37-41.

"Thus saith the Lord God; *Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?*" Ezek. 38:17.

"Behold, the Lord hath a mighty and strong one, *which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand*." Isa. 28:2.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

"But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and increase with glory*: and he shall cause them to rule over many, and shall divide the land for gain." Dan. 11: 36-39.

Her judgments are fully described in the book of Revelation, from the sixteenth chapter to the nineteenth chapter. For a full explanation of the national situation see the "Yellow Peril," by the writer.

HER NATIONAL HISTORY.

There are two beasts in the Book of Revelation, both representing a Government connected with this harlot woman, one in the thirteenth chapter, the other in the seventeenth chapter. The beast in the thirteenth chapter, represents her history for twelve hundred and sixty years when she was connected with the civil power of western Rome. The other beast in the seventeenth chapter gives her entire history from her rise until her final overthrow and ruin. The scarlet

colored beast in the seventeenth chapter is scarlet, because that the Government ruled by her is professedly Christian. This is the only beast in all the field of prophecy that is scarlet, showing it is the only Government ruled by her under a professedly Christian character. All the rest are simply the beasts of nature, in their color. Christ is represented as being clothed in scarlet, the sin bearer of the world. See our studies on the Glory of God and the rainbow.

(Continued in next issue.)

"MRS. E. G. WHITE AND HER LAST SICKNESS."

In an article published in the Review and Herald our attention was called to the above statement.

Last February when eighty-eight years of age Mrs. White fell and received injuries from which she has been gradually weakening. Hence she is quoted as saying "she realizes it is her last sickness."

We feel that from our personal acquaintance for many years and association with her in a general work of the Gospel that it is both a privilege and duty of respect due that we mention this case in our paper.

As a result of her long life of at least sixty-five years of active work in the Gospel she has gained a reputation and accomplished that which but very few, if any, have accomplished, to leave behind her as a monument of her life's work.

Her writings have been circulated in the world (second to none, outside of the Scriptures). She leaves a denomination of one hundred thousand people more responsible to her for their existence than any other one person. Their publishing work and sanitarium work has been guided more by her council than any other one person. And we might further say that the zeal and energy of the denomination which almost exceeds any other, has been created and fostered by her.

The cause of this great influence is due to her personal devotion to the work which she believed she was called to perform. From a personal acquaintance of nearly forty years we can say that in no other have we met such a character of devotion, earnestness, unwavering, steadfastness, and established principles for the government of her life as lived out by her.

The cause of all this, and the power she held over her followers was, that in early life when but a young girl, as she became connected with the advent movement started by William Miller, which afterward was further developed by the Seventh Day Adventists, she passed through an experience in the critical turn of the starting of the new denomination, that both fixed on her mind and also her immediate friends that she had visions from the Lord, and in those visions the supposed future of that people and a correct interpretation of the Bible was given.

We say this was the mainspring which from that day to this caused both her work and zeal, and also the denomination which has been built by her. As to the honesty of this conviction we have never had a doubt. But that both she and the people believed the visions to be from God. And it is but just to state that we also believed for many years the same. But as years passed and we became more acquainted with the teaching of the word, and by comparing the teaching of Mrs. White with the Bible, it became apparent that she was mistaken in her views as a result of accepting the advice of others, that they were visions from God as had been given to the prophets of old as recorded in the Bible. But notwithstanding our change of mind, it has never changed our feeling toward Mrs. White as to her being a sincere, honest servant of God, doing the best she knew how. And today we wish to say that she has spent a life which ought to commend her to all Christians. Her writings and labor has ever been to help fallen humanity and to raise them up to a higher life of usefulness. Her character will be left on record both in her books and manner of life, and will ever gain to her a name that cannot die while her writings exist and those live who knew her personally. And now when she lays down the Christian armor to rest till the life giver shall call His servants, we would gladly throw over her life the large cloak of charity for all her human mistakes of which we are all so prone, and lay her to rest in peace in the hands of Him whom she has so faithfully tried to serve. And to her immediate relatives and those who still believe as we once believed, we extend our sympathy for their loss.

Since writing the above, we have received the news that Mrs. White is dead. This marks the end of her earthly history. The Resurrection of the dead is the next act in which she is to take part. Her work will now fall upon others. As to the future of that work we know not, but one thing is certain and that is that those who bear the burden will no longer have her as a refuge, but their success will now stand on their own personal knowledge and not the supposed authority vested in her. The strong tower of refuge is now broken down and her followers now stand on an equality for an existence with all other men.

We call attention to the poem on first page and ask that the thoughts expressed in it be further studied in our tract, "The sign of the son of man and the glory of God." It will well pay you to do this.

We send out this month many sample copies of the paper. We hope the truth contained in the paper will cause many to subscribe.

THE REMNANT OF ISRAEL

PUBLISHED MONTHLY BY
UNION PUBLISHING COMPANY
BRITTON, OKLA., U. S. A.

Entered as Second Class matter March 17, 1915, at the post office at Britton, Okla., under the act of March 3, 1879.

G. G. RUPERT - - - - - Managing Editor
C. M. Hayhurst - - - - - Contributing Editor

Subscription price, per year - - - - - 50 Cents

Volume 1 AUGUST, 1915 Number 5

A MYSTERY.

In a certain paper we read the following question and answer. It is found in the question corner of the paper and the answer comes from the editor. Here it is:

"Question:—Is it right to pay tithes, and what are some of the best Bible reasons?"

"Answer:—It is plainly true beyond any question of a doubt whatever that it is not wrong to pay tithes, therefore as anything which is not wrong must be right, it is certainly right to pay tithes. The best Bible reasons for paying tithes are found in the following scripture:

"All the tithe of the land whether of the seed of the land or the fruit of the tree is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.' Lev. 27: 30, 32. Read also Num. 18: 20-26; Gen. 14: 12; Heb. 7: 14, Gen. 28: 20-22. The following scripture reveals the goodness of God in that it promises a temporal blessing to those who pay the tenth to the Lord's work. 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.'"

"The best reason I know for paying tithes is that Christ told us to let our light shine, and to preach the gospel to the world. We should give our tithes for this work not because of the promise of temporal blessings, but for the good we may do, realizing that all we have is only rented from God for a time."

Now this same paper publishes very frequently articles showing that the law of Moses is abolished and the Christian has nothing to do with that law. Now the mystery is, how it can be abolished and no longer obligatory and at the same time use it as authority for tithe paying and many other things of a class that suits the people. One answers the mystery by saying that tithe was adopted in the law of Moses but it was older and no part of the law of Moses, for Abraham paid tithe. Therefore, it is still obligatory. But that won't do. It proves too much for them, for circumcision stands just the same and from such logic are they now practicing circumcision. And that is not all; Abraham kept God's commandments, *His statutes and laws*. The same statutes were also adopted by Moses in the book of the law. Now, brethren, be consistent in your teaching. Either stick to it, that the law is abolished and eat pork and do as you please, or say it is not abolished and that the above answer is wrong and that we should not pay tithe. I agree with the answer given to the above question but it is time for teachers to get their bearings on the law of Moses, and not be teaching all kinds of doctrine. It is too much, such as we hear every time we go to hear preaching. One says they go to heaven when they die and before the discourse is over, rests the whole question on the resurrection. Babylon is surely confused.

A SCHOOLMASTER.

A schoolmaster is an instructor, and says Paul, the law was our schoolmaster to bring us unto Christ. He further says, "before faith came we were kept under the law." He also says it was a tutor and governor to us. Hence as we receive faith in Christ by being taught, then and not until then has that part of the law filled its mission. But a tutor or school master is not the real law. The instructions laid down by Moses for the order of the Priesthood in sacrificial offerings was *only to the High Priest and no other*. Hence the sacrificial law of the priesthood is not now nor never was for the people, but only for the High Priest, for no other person could offer sacrifices. Kings, Prophets, Scribes, Lawyers, Doctors of the Law, Pastors, Teachers, nor any other person could minister in sacrificial offerings but the Priest.

The expression "Remember ye the law of Moses" in Mal. 4:4, is for the whole people. And remember the purpose of the sacrificial offerings was not for the teachers and ministers in general but only for the High Priest to teach by those offerings, God's statutes and judgments. The real law is the thing taught, and not the teacher. This distinction must be remembered. The teachers were but few but the people at large were to obey and *keep the real law* which offerings taught. Therefore get this clear in your mind as to what *the real law is*. It is the statutes and judgments and not the sacrifices offered. The teacher may disappear but the real law taught by the teacher can remain. That is the case in our every-day life.

It seems so difficult for teachers today to realize that it is still their duty to teach the statutes and judgments of the law of Moses under its various codes without offering sacrifice. Don't they know that men of their class who had the gifts of the church were never allowed to offer sacrifices? They taught them by explaining the meaning of the different sacrifices. Can't they now see that it is still their duty to do that, by the written word instead of the sacrifice, and not make the awful blunder of teaching that the law of Moses was abolished. And even then, turn around and pick out certain points in the law of Moses which suits their fancy and say that it was not abolished? We must learn to rightly divide the Word of God if we would be instructors of the people. We would cite the reader to the July, and this issue of the paper in the article of the "Two Women" if they wish to know how the teachers are using scripture wrongfully in their teaching, to show that any law of God was ever abolished. No scriptures teach such a thing.

A LOGICAL CONCLUSION.

Much is said at the present time as to who is to blame for the present war. Some say it is one ruler; another says it is another, and some say one thing and some another. We say that just as sure as God is at all connected with the war in the fulfillment of prophecy, there is a logical and reasonable solution as to who is to blame. We further say that just as sure as the seven last plagues are judgments of God, that sure there is a cause for them. That cause is that his professed people have sinned and this is why the judgments are to come on Babylon. This was the cause of every war in which Israel was punished by other nations in all their history. It was also a cause why war was among them. Now this being the case we ask who is responsible for the present war, providing God is in any way connected with it? We reply, it is because sin exists among His professed people, and further, to trace it more definitely to a class, the blame lies at the door of the ministry who are preaching smooth things, "Bearing rule by their means," crying peace and safety when sin abounds on every hand among the professed people of God. There are hundreds of thousands of ministers and should they repent and declare the whole council of God and give the truth for this time, *not as hirelings*, but as examples to the flock, and accept the light God has for them, the whole situation of the world would change. But it will not until this class humble themselves and stand where God can use them. Then and not until then, (which will never be), would the true cause of things be seen as they should. Daniel said concerning the Babylonish captivity, "*We have sinned, therefore the curse written in the law of Moses has come upon us.*" This is the secret and the only correct solution of the present difficulty, and that cause lies at the door of the ministry. The reason for the ministry being to blame is the *hireling system* adopted, to produce this class of men. They're selected by men, educated by men, and moulded after men, and what could we expect but such conditions as now exist? Therefore we do not hesitate to say that no remedy can come till the whole system upon which Babylon now carries on the pretended work of God, is cast aside and God's ways adopted instead. The Lord said of the sons of Levi, they were instruments of cruelty. How literally this has been the history of the men who have assumed the leadership of the Lord's people. They have stood as an animal in the gap to prevent and control the people even to the stake and the rack. From our earliest days after reading the history of the leaders, I have said, deliver me from the persecutor.

A LETTER FROM WISCONSIN.

"July 11th, 1915.

"Dear Bro. Rupert:

"I feel very much impressed today to write a few lines to you. I thank the Lord so much for the wonderful light I have received by reading the 'Yellow Peril' and 'T. T. T.' I have to say, the Bible has become altogether a new book to me, especially the Prophecies. Now I know what I am reading about. Before that, there was so many things that appeared dark to me in it, but now since I read your books these Prophecies of the Bible have become of profound interest to me. In these books of yours there is something in the reach of the professed Christian world today, that they little dream of. And even if you tell them they do not realize it. They appear to me as men twice dead. But it happens to this generation as it did to the Jews in the days of Christ and Jeremiah; they do not know the time of their visitation, it seems to be hid from their eyes, but praise the Lord there will be some that will take hold of these things for there will be a Remnant that will heed this message.

"Your brother in the truth."

Such letters encourage us in the work we are called to do. We receive many similar to this one.

SOME THINGS TO THINK ABOUT.

First, no denomination has ever walked in additional light.

Second, no class of ministers, as a majority, have ever walked in additional light.

Third, ever since the beginning of the Reformation, God has used some individual to start and establish the reform needed at the time.

Fourth, every reform has had the opposition of every other established creed started before the last one.

Fifth, every reform has been established by individuals from former churches and those from the world being converted to the faith promulgated.

Sixth, every new faith has had in it to begin with the spirit of freedom and a desire to "prove all things and hold fast to that which was good."

Seventh, every move thus made has in time been cornered by those who wish to control, and despotism has followed, and that freedom once enjoyed taken away.

Eighth, the last call is to come out of Babylon, where that freedom will again be enjoyed, which belongs to the saints.

Ninth, all those who embrace the truth in the closing work must not be "defiled with women," hence must not be federated as all those before them have been. They must be free to read, think, and act, as individuals in order to be among those who come out of Babylon. Do you enjoy this freedom? Do you possess this independent spirit of liberty? Are you willing to forsake all things in order to know and obey what is truth? If not, why not? If not, who is your leader, Christ or the evil one? "Come out and be ye separate saith the Lord and I will receive you."

WHY WAS IT?

Why was it that the Jews rejected Christ? The answer is, The rulers did not believe on Him.

Why did the people persecute the Apostles? Because the rulers stirred up the baser sort against them. Why did the early church apostatize from the faith? Because selfish men arose who drew away disciples after themselves and loved to have the pre-eminence.

Why was the first denomination federated together and a head established over them? Because men wanted to control and patterned an organization after civil government in order to accomplish that point.

Why were the Lutherans federated together into an organization? Because men wanted to control and live from the benefits derived from that flock.

Why has every other denomination that has followed to this day did the same? Because of the financial gain which the rulers have wished to control.

What will become of all such leaders and rulers, including the ministers, who are in sympathy with such proceedings?

"How! ye shepherds, and wallow yourselves in the ashes, ye principal of the flock, for the day of your slaughter, and of your dispersion, is accomplished. The shepherds shall have no way to flee, nor the principal of the flock to escape."

What will become of the people who will sanction and support such proceedings? By reading the Bible it is easy to see that they fare the same. "Woe to them that follow a multitude to do evil." The ruler has been the seat of trouble from the days of Moses at least. Every rejection of light has begun with the ruler. Every persecution has originated with the ruler. Every apostasy has had its origin with those who wished to rule. This tells the whole story, why the ministers never accept additional light. It never has been that they would, and never will be. Individuals among them may, but not as a body. The whole history must be reversed before it will ever be.

POINTED PARAGRAPHS.
WORTH KNOWING.

We need men who can work and wait. Bancroft was twenty-six years completing his U. S. History. Noah Webster worked thirty-six years on his dictionary. Watt was twenty years on his work.

The pendulum is a very good thing, but it swings as far one way as the other. Avoid extremes.

An actor was once conversing with a minister. The minister asked him how he could read and act things so well, that were only imaginary. He answered: "We actors on the stage speak imaginary things as though they were real—you ministers speak real things as though they were imaginary."

In a letter to the Kaiser, Luther once wrote: "Insignificant, personally, as I may be, my cause has entry into the court of Heaven, and cannot be deemed unworthy to be brought before any earthly potentate."

THE WORD SANCTIFIES.

Read again I Thess. 5:23, 24 and now read the Savior's appeal to the Father before He went forth with His disciples over the brook Cedron at the close of His ministry on earth: "Sanctify them through Thy truth: Thy word is truth." Jno. 17:17. That word is a living word, "quick and powerful," and assimilated by the willing,

in the faith of Jesus, fills with life and gives victory over death "in our mortal flesh," "while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Not the eye of carnal flesh nor any power of the carnal mind, can see "the things which are not seen." By the use of such, we may "look," but can see only "things which are temporal."

Such a look never can reach, nay, never can find the way that leads to the ground, the foundation, the "substance" of things. *These are eternal*; and these eternal things must be revealed to mortals; seen by the eye of faith, for we read: "Now faith is the substance (ground, or confidence, margin) of things hoped for, the evidence of things not seen. * * * Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Plainly, this look of faith sees more than the appearance of things "which are eternal." In the willing, where alone found, faith sees the ground, the very substance of eternal things and the way in which they are wrought, so that those who thus see "understand" how the word of God works: what is the divine order, and method and reason of and for it all unto eternal life! "And this is life eternal that they might know thee, the only true God and Jesus Christ whom Thou hast sent." Jno. 17:3. Further Jesus pleads: "Search the scriptures; for in them, ye think there is life eternal for you; and they testify of Me. And ye are unwilling to come to Me that life eternal may be yours." Jno. 5:39, 40. (Syriac Ver.)

Let us now go back where our last lesson lead us, to continue our further search of the sacred record in those same scriptures of truth, at their beginning.

There we found the thought of God expressed in the "upright" man He made in His own image—a prince, able to prevail with God, and in every test and trial to be victorious, as long as he moved in harmony with the law of His creation, the foundation on which the continuance of the power given depended; and thence through to the end of time, found the same thought carried down, in the same root word, in the generic names "Israel" and "overcomer," to whom and to none others, ran and run the promises in the everlasting gospel of God! And now further, against all possible resistance, from all possible sources, through the wise use of that divine power given, the eye of faith sees God's plan of the ages fulfilled in a victorious host of overcomers, "Israelites," and joins in their hallelujah of victory, marred not by a single tone of discord to spoil the perfect harmony! Sees, yes, even unto that last recreated, "upright holy company," "redeemed from the earth," "from among men," "for they are without fault before the throne of God!" Hears sung that new song "before the throne"; the song which "no man could learn but the hundred and forty and four thousand which were redeemed from the earth": "the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of Saints!" First, then again we find; "God saw everything that He had made and behold it was very good. In a home God specially planted; where "grew every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil"; in the presence of God Himself, man dwelt. Naked, as to filthy rags about him or within him; with no thought or choice or act of Himself, clothed and embalmed with the glory of God.

What a holy place! What a home! What a companionship! No dimming shadow nor veiling cloud! Without spot or wrinkle or any such thing; whole in mind and body and in power, himself thenceforth, therefrom to "multiply and replenish" the earth in dominion over all the "very good" creation his Companion and Divine Teacher, had made for him. Ah, the "morning stars sang together and all the sons of God shouted for joy" when He "laid the foundation of the earth." Job 38:4-7.

Little as humanity can sense the glory of all this, still, to us, so strange it seems, that Adam and Eve should cast off that embalming glory and accept any other company! But it is written: "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, where art thou?" Gen. 3:8, 9. "And the eyes of them both were opened! And they knew that they were naked," v. 7. "Adam and his wife" separated themselves from the Lord God! The Lord God called unto Adam and said, "where art thou?" Even thus the Lord God, to the end, calls after the separate sons and daughters of Adam! "And the spirit and the bride say, Come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely." Rev. 22:17

Note: In order to be "preserved blameless unto the coming of our Lord Jesus Christ," in preparation, the first step taken must be taken by free choice toward the presence of God! Never at any time in any other direction! But note further the words of the prophet: "Your iniquities have separated between you and your God and your sins have hid His face from you." Isa. 59:2. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I Jno. 1:9. "Bring forth, therefore, fruits answerable to an amendment of life; and think not to say within yourselves, we have Abraham to our father for I say unto you that God is able of these stones to raise up children unto Abraham." Matt. 3:8, 9 (Mar.)

Praise our heavenly Father, for: "Behold the Lord's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear." Isa. 59:1.

Read all Chapter 50.

B.

CHRONOLOGY FROM THE BIRTH OF ABRAHAM TO THE EXODUS.

We are told some plain facts concerning this period.

It tells us Abraham was 100 years old when Isaac was born, Gen. 21:5.

Isaac was 40 years old when he married Rebecka. Gen. 25:20. This makes a total of 140 years to the marriage. Isaac was 60 years old when Jacob and Esau were born. Gen. 25:26. Total, to the birth of Jacob and Esau, 160 years.

Next, Jacob told Pharaoh he was 130 years old when he went to Egypt. Total 290 years from the birth of Abraham until the time Jacob went into Egypt. Gen. 47:8-9.

Next, Abraham left his father's house when he was 75 years old. Gen. 12:4. God made a covenant with him, that in him all nations of the earth should be blessed. But he was to know of a surety that his seed should be strangers in a strange land for 400 years and afterward he would bring them out. Gen. 15:13.

Note: It says *his seed* but at this time he had no seed. Isaac was not born. But later Isaac was born and from the time the *promised seed came*, was to be 400 years. In Ex. 12:41, it says the self same day when the 430 years was fulfilled they came out. This last record dates from the time God made the covenant with Abraham, and the 400 years began when *the seed was born and weaned*. Now this period of 430 years as to when it began has been questioned.

Therefore it is worthy of study that we may know of a surety where we stand in chronology. Note first, it was 290 years from the birth of Abraham till Jacob went into Egypt. That is too plain for doubt.

THE CHILDREN OF JACOB AND GENEALOGY CONSIDERED.

First: Jacob served Laban for his two wives and cattle 20 years. Gen. 38:40-41.

Second: All his boys were born during this time but Benjamin. Gen. 29:30.

Third: Joseph was 17 years old when sold into Egypt. Gen. 37:2.

Fourth: Benjamin, the youngest boy, was the father of 10 boys when Jacob went to Egypt. Gen. 46:21.

Judah, from whom the Genealogy is reckoned, had five boys. Two died before they went down and three went with them which were Pharez, Shelah and Zarah. Judah's grandson and Jacob's great-grand-son was Esron. These were all born before they left Canaan. Gen. 46:12. Note that Judah is the one from whom the genealogy comes.

Now, turning to the genealogy as given by Matthew, we read: Judah begat Phares and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson. Matt. 1:3-4.

Next, we turn to the record where they came out of Egypt and read that Moses placed Naasson, the son of Abinadab, head over the tribe of Judah to stand with him. Num. 1:7.

Thus the connecting link is made and shows that all those **who were born in Egypt from the time that Jacob went down till they came out** as recorded in the genealogy were three, **Aram, Aminadab and Naasson**. So that will make it clear to anyone that the 430 years spoken to Abraham did not begin at the time they went into Egypt. And again, the average life of man in 20 generations from creation to the flood was 100 years. From Abraham to Christ 40 generations, it was but 50 years. We might go into further details from Jacob to Moses but it is not necessary, for it is surely evident to those who will give it sufficient study to see that those who placed the Chronology in our Bibles in this respect, had given it careful thought. Jacob was in Egypt before his death 17 years; his total age 147. Joseph lived to the age of 110 years. Gen. 50:26. God is very particular to give every evidence we need if we will but find it in his word, it is there for all who want it had enough to put forth the effort. The trouble with many is, they base their faith on one or more statements without taking the whole field into consideration. Then they become very positive and nothing seems able to move them.

215 Years of the promise of 430 years was used up with Abraham, Isaac and Jacob. We surely could not expect 430 to be used with Aram, Abinadab and Naasson till Moses.

In conclusion (in order) to settle the matter forever, we give Paul's positive statement as follows: Now to Abraham and his seed were the promises made. And this I say that the covenant that was before confirmed of God in Christ, the law which was 430 years after could not make the promise of God of none effect. Gal. 3:16-17.

So Paul plainly says it was 430 years from the time the covenant was made until the law was written on Sinai.

BORROWING TIME OF THE LORD.

We often hear it said by men who have lived over seventy years, that they are on borrowed time. God does not lend time or money to people. We may lend to the Lord by giving to the poor and the Lord will pay us again. But we cannot borrow from God. If we use the money that belongs to him he requires a fifth part added to it as a penalty but it does not signify he has loaned us the money. So with time God has His fixed time for doing things and man cannot change that time. We recently read an article which said the six thousand years was past for Christ to come but now we were on borrowed time.

They also say it is our fault that we are not in the Kingdom, for Christ would have come long ago if we had done our duty in warning the world. All we can say is that neither one of these positions have any truth in them and are misleading to the people. God says "at the time appointed, the end shall be." And so it will be. Others says the six thousand years are not up but He will cut the work short in righteousness and so he can come in this generation by cutting it short. These are all hatched up arguments to meet the difficulty they are in on account of their false positions. It is true He will cut it short when the time is up which he has appointed. The prophet says "the time shall not be prolonged." But some are borrowing of the Lord. Wonderful wisdom is manifested in defending a false position. But God says that such wisdom "is foolishness with God," and we may add that it is also foolishness with all who know the truth of God. No two of their positions agree with each other. The real trouble is this: They have taken false positions and are now trying to defend them rather than give up their error for the truth.

The facts are, the six thousand years are not up. The time now is 5,919 years from the creation of the world, and we do not hesitate to say that Christ will not come until the six thousand years has expired. It matters not what our position has been or is now, our positions will not change the facts and we had far better be studying what God has said about the remaining time yet allotted the world than to be trying to patch up our false positions. The whole Bible is built on the platform of six thousand years allotted to the work of Christ prior to his coming, and we need never fear, when that time is up then He will come *and no sooner, neither any later*.

The article referred to, examined. We quote as follows:

"SIX THOUSAND YEARS.

"Long was to be her voyage,—the time,—

Six thousand years almost,

Ere she would make the highland heights
Along the heavenly coast."

"Thus wrote the poet concerning the experience of the church militant, and there seems to be a persuasion in many minds that the period of this earth's history in its present condition will be measured by about the space of these six millenniums. Is there any ground for this opinion?

"Inasmuch as we find from Rev. 20:1-7 that the close of human affairs is to be followed by a period of one thousand years, during which the earth lies desolate, at rest, and as one day is with the Lord as a thousand years (2 Pet. 3:8) it would seem reasonable to understand that this one-thousand-year judgment day is preceded by six like periods of one thousand years each, during which the activities of man are in progress. This would be in keeping *with the original plan* of six periods

of labor and one of rest, as seen in the weekly cycle marked off by the holy Sabbath, and by the Sabbatical year at the close of six years of toil, sowing and reaping the products of the soil."

That is sound doctrine according to the Bible and many, many texts might be cited to prove the position beyond all question.

However, the writer sees that this truth would not agree with certain positions he and his people have been teaching so must doctor it to make it suit what they have held to be truth though contrary to the original plan. (The italics in the article is ours.) Here is the writer's explanation for the seeming difficulty:

"The idea may probably occur to some minds that if this is the case, then we must be quite remote from the close of this earth's history, and that the end could not by any means come in *this generation*, for a little more than four thousand years before Christ and something over nineteen hundred years since that epoch amount to but little over fifty-nine hundred years, thus lacking nearly a century of completing the six thousand years."

The writer in the above admits the correct Chronology but that only increases the difficulty, hence something must be devised, though it makes a contradiction to his admittance to sustain his past position and not give up his infallible position taken.

"It will be helpful to consider the chronology of past Bible history in order that we may arrive at a more exact conclusion in regard to our present whereabouts in the stream of time.

"It is an *easy matter to figure out from statistics furnished us by inspired writers*, how long it was from Adam to Noah, to Abraham, etc. We find that it was *two thousand five hundred sixty years from creation until the dividing of the land of Canaan* by lot among the tribes of Israel under Joshua. This is set down in the margin of our Bibles, according to Bishop Usher's chronology, as being in the year 1444 before Christ. From this event to the time when Israel obtained a king, is stated by Paul in Acts 13:20-21 to be four hundred and fifty years. During this time Israel was ruled by judges.

"But by comparing dates given in the marginal columns of the Bible we find that only about three hundred fifty years are allowed for the rule of the judges, viz., from B. C. 1444 to B. C. 1095, or to be exact, *three hundred forty-nine years*. Compare Joshua 14-24 and 1 Samuel 10, margins. So here is an error of one hundred years in the chronological reckoning as given in our marginal references, for the inspired apostle says Israel had judges *about the space* of four hundred fifty years, when the chronology allows only three hundred fifty years for this period. Thus, as Elder J. N. Andrews used to say, Bishop Usher stands corrected by Paul to the amount of one hundred years, making the period of this world's history from Adam to Christ, one century longer than commonly allowed. In order to ascertain this world's age, we must add this one hundred years to the 5912 (4004 plus 1908) years as commonly reckoned, thus making the six thousand years complete, and a little more too.

"So, as far as the facts are concerned regarding the six thousand years, we have no longer to wait to see that period filled out, but the old earth is really continuing its career *on borrowed time*. But this is only in harmony with Scripture statements that represent the coming of the Lord as taking place after a short delay that his people might be ready for that event. See Hab. 2:2-4; Heb. 10:36-37; 2 Pet. 3:9-10; Jas. 5:7-8; Isa. 25:9.

"We may not claim to have the exact number of years of this world's existence, but it is very evident that, as far as the period of six thousand years is concerned, there is nothing that stands in the way of the speedy return of our Lord, and the warning must go to this generation, and the work soon be brought to a glorious triumph; and may we be personally ready for the change."

THE ABOVE GIVES THE FULL POSITION OF THE WRITER.

This states the position of the writer in full so there can

be no mistake as to the position taken which is to be defended, and the defense offered.

We remark now that it is for no reason whatever to find fault with either the writer or the people he represents that we examine this article but for the sole reason that the reader may examine and know two sides of the question.

What are the facts? We reply first, that Paul was not writing Chronology when he said it was *about* four hundred and fifty years they were ruled by judges. However, we admit that it was, as stated, about that time. But for the definite time we must go where they wrote exact facts. Paul spoke in a general way on that which had been written.

For a positive statement we go to the following:

"And it came to pass in the four hundred and eightieth year after the children of Isra-el were come out of the land of E-gypt, in the fourth year of Sol-o-mon's reign over Is-ra-el, in the month Zif, which is the second month, that he began to build the house of the Lord." 1st. Kings 6:1.

This scripture is positive and very carefully worded. Now let me see if the story will hold together, from the exodus to this time. They were forty years in the wilderness. Seven years after crossing Jordan until the land was divided. This makes twenty-five hundred and sixty years from the creation as stated in the article we are examining which is correct and in harmony with us to that date.

The article says "*to be exact*," the next point added "*is three hundred and forty-nine years for the rule of the Judges.*" This point reaches until the anointing of Saul. So far as this time is concerned we also agree. This makes, by adding forty-seven, (forty in the wilderness and seven for the dividing of the land), 396 from the Exodus to the anointing of Saul. First, Samuel and David was anointed twenty-seven years later. 1st Samuel 16:1. Fifty-four years later brings us to the laying of the foundation of the temple by Solomon. We therefore add forty for the wilderness experience, seven for the division of the land, three hundred and forty-nine for the rule of the Judges, twenty-seven from the anointing of Saul to David, and fifty-four from the anointing of David to the laying of the foundation of the temple and we have just four hundred and eighty years, from the exodus to that point. Or 2993 years from the creation.

So we will agree thus far. But the trouble is all in the understanding of Paul's statement, "for four hundred and fifty years for the rule of the Judges" and someone must be corrected. The writer of this article says Andrews corrected, or rather Paul corrected Usher one hundred years. We say no. But the witer of this article and Andrews are the ones to be corrected by Paul according to their own admissions.

There is no scripture that tells just when the Judges time was begun to be reckoned or ended. But we can determine that easily. Was Moses a Judge in the wilderness? He certainly was. Next, were those judges appointed by him as advised by Jethro? They certainly were. Was Joshua a judge when he became ruler? He certainly was. Next, at the end of the three hundred and forty-nine years when the writef closes his reckoning, was Samuel a judge? He certainly was, for it says he judged Israel forty years.

All we need to do is to accept the plain teaching of the Bible and we will have no trouble in finding that Paul was correct when he said they were judged by judges about the space of four hundred and fifty years. The contemporary reign of Saul and Samuel did not interfere with the facts, and it was Samuel that appointed both Saul and David. We say in conclusion, get the facts though it spoil every false position we have ever held regarding the "generation" and "borrowed time" and the "cutting off of time."

We understand there is a Norwegian language Bible revised by some one who was so positive Usher had made a mistake that the Bible is translated three hundred and eighty years to the laying of the foundation of the temple by Solomon instead of four hundred and eighty years, as he interpreted Paul's statement. The reader will see that the whole matter depends on who God called judges, for the whole time is there from Exodus to the laying of the foundation, any way it can be interpreted and there is no evading the question.

CONSECUTIVE EVENTS AT THE TIME OF AND FOLLOWING THE CLOSE OF PROBATION.

(Continued from last issue.)

ARMAGEDDON.

8th. Of all the mist and lack of knowledge upon the scriptures pertaining to war and its relation to Armageddon that has been printed on the question the last six months of the war has no equal.

It seems too bad that teachers who claim to be guides to the people will not give up their creeds and learn what the Bible says and tell the whole truth to the people, thus helping the people to escape before it is too late, when the knowing of the truth will do them no good. Armageddon is described as follows:

"And it shall come to pass in that day, that Tyre shall be forgotten *seventy years*, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

"Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

"And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

"And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." Isa. 23:15-18.

The seventy years following the desolation by the Babylonish Captivity corresponds to the seventy years from the close of probation to the time this federation is made against the Remnant, or hidden ones. Tyre is used by Isaiah, (as shown in the "Yellow Peril"), representing the Western European division of Christendom. The experience of the Remnant at this time is described by Joel:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

"Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

"Then will the Lord be jealous for his land, and pity his people.

"Yea, the Lord, will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

"But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

"Fear not, O land; be glad and rejoice: for the Lord will do great things." Joel. 2:15-21.

This is Armageddon. No battle, among nations, prior to this time, will be Armageddon, but the battle in which the world federations try to destroy the Remnant people, or hidden ones. That is Armageddon, and no other either before or after. Those who are left after this battle will be destroyed by the brightness of his coming. The 83d Psalm tells us the Lord will fight in this battle, and the result will be as when he fought in days of old. As the deliverance in the days of Gideon, Deborah and Barak, as recorded in Judges 4th, 7th and 8th chapters.

Mark it well. So you need not look for Armageddon for seventy years after probation closes.

Second. Do not expect Armageddon till you see the Remnant in their hidden condition in the wilderness, for you will only be deceived to look for it any other time or place.

Third. When you see the deliverance by the Lord as it was done in the various instances in the scriptures cited, then you may know that that is it.

Fourth. Do not think any war or battle between nations is Armageddon, for it is not.

Fifth. Do not let anyone make you believe that when the people turn against the beast and its image is Armageddon, for it is not, and,

Sixth. Do not confuse Armageddon with the coming of the Lord as recorded in the 19th chapter of Revelation, for it is not true. Armageddon is one certain battle fought at a certain time and at the place where the Remnant are gathered and no other time or place. The old idea of literal Jerusalem, literal Jew, for Israel, and literal Palestine, and Mount Megiddo all vanish when one studies as they should and learns the truth.

(Continued in next issue.)

RUPERT'S BOOKS AND TRACTS

THE YELLOW PERIL

"The Yellow Peril," a timely book on Prophecy, of 530 pages. It deals largely with prophecies of the Old Testament, having their application in our day. A book now in the hands of the leading rulers and men of the world. Many testimonials have been sent in by them praising the book. Bound in cloth in fine style. Price, \$2.25.

THE INSPIRED HISTORY

"The Inspired History," in three volumes, 825 pages. Bound in Melton paper. Price for the three, \$1.50. In cloth, illustrated, \$1.50 each.

TIME, TRADITION AND TRUTH

"Time, Tradition and Truth," concerning the end of the world. Bound in cloth. Price, 90c. This book is just out, being greatly enlarged and we speak for it to be an eye-opener on prophecy, chronology and such subjects, as are designed to correct many wrong positions held. Get it by all means.

THE BIBLE ATLAS

"The Bible Atlas," 375 questions and answers, with charts, maps and many things to aid Bible Study. Nicely bound. Price \$1.50.

THE TWO COVENANTS

The Old and the New, between God and man. 65 Pages, 25c.

THE FOUR GREAT CYCLES

This book takes up God's great timekeepers, the revolutions of the earth around the sun, the revolutions of the moon around the earth, and the revolutions of the earth on its axis and the weekly cycle of seven days of creation. It lays the foundation of the Sabbath there and then follows it through to our day, giving both the Biblical History and the secular history to our day. It is surely a book that all should possess and read who wish to know the truth on that important question. Several in one community began the observance of the Sabbath just from reading it. It quotes 84 languages on the enumeration of the weekly cycle. 36 Pages, Price 20c.

TRACTS

"Peace or War," 16 large pages. Price, 5c.

"The Call of the Ministry and Their Support," 16 pages. Price 5c.

"The Two Women of the Twelfth and Seventeenth Chapters of Revelation." Twenty-four pages. Price 8c, 2 12c, 10 50c.

"The Story of the Jew and the Remnant of Judah." Sixteen pages. Price 5c.

"The Glory of God and the Sign of the Son of Man." Twenty-four pages. Price 8c, 2 12c, 10 50c.

"Bible Doctrine is the Former and Latter Rain of the Bible." Sixteen pages. Price 5c.

"Consecutive Events in their Order Following the Close of Probation." Thirty-two pages. Price 10c, 2 15c, 10 60c.

All the above are written by G. G. Rupert.

UNION PUBLISHING COMPANY

Britton, Okla., U. S. A.