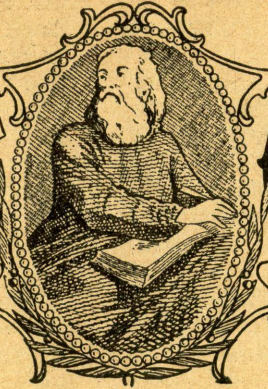


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The

REMNANT OF ISRAEL



"Entered as second class matter February 2, 1923, at Oklahoma City, Okla., under the Act of March 3, 1879."

"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.

Vol 9

OKLAHOMA CITY, OKLA., DECEMBER, 1927

No. 11

Events Before and During the Millennium

Dear Brother:- I will write out again the events as shown in the scriptures which precede the millennium, and which take place during the millennium.

First dear brother, remember that the millennium, so called, is the seven thousand years from the creation of the world. God's work, the salvation of man, is divided off into seven periods of one thousand years each. Just as our work is divided off into seven periods of twenty-four hours each. (2 Pet. 3:8). We have a week of work and the sabbath, seven days altogether. So God has His great week of work, and His Great Sabbath Day—seven days altogether. Only His days are periods of 1000 years each, (2 Pet. 3: 8) while our days are periods of 24 hours each. But illustrative of, a type of His Great Week of work for the salvation of man. And just as our week's work ends at the close of the sixth day, and the weekly sabbath, here, begins with us, so God's Great Week of salvation work, will end at the close of the 6000 years from creation, and His Great Sabbath, the "Day of the Lord", 1000 years long, will begin.

That will be the 7th thousand years from the creation of the world (A. M.). That, dear brother, is the year that men call "millennium". The term millennium is not a Bible term. The name God gives to this period is "The Day of the Lord" (Joel 2: 2). "The Great Day of the Lord," (Zeph.

Shall Faith Triumph

Is that glad great day so far away
That hope must needs despair—
Just fold her wings to cherished things
And passive perish there?

Must faith expire with hope's desire
In this world's deluge of sin
Nay, Lord, speed the day when sin shall
 away
And thy righteous reign begins.

Assert at this hour thy quickening power
Bid death and hell depart,
Grant Hope's full reward of life in the Lord
Forever to impart.

Benjamin Watkins.

1:14). "The Great and Terrible Day of the Lord," (Joel 2:31).

Those are the names that God gives to the seventh thousand year period from creation. (A. M.) His work of salvation is then past. His work of destruction then begins. "The harvest is past, the summer is ended," and the awful period of wasteness and destruction is on. And it begins at the end of the 6th thousand year period. Does not begin before. How can it? How can the 7th thousand year period begin before the 6th thousand has ended? How can the 7th day of our week begin before the 6th day has ended? Cannot, of course.

And Jesus cannot, will not come until the close of God's Great Week of work for fallen man. God sends Jesus Christ. Acts 3: 20. And Jesus does not, will not come until God "sends" him. And God has "appointed a day" when He will send Him. Acts. 17: 31. And that is the day Jesus will come. Not a minute before. Not a minute later. And that day that God has "appointed", is the "Day of the Lord". The seventh thousand year period from creation of the world. (A. M.—Anno Mundi, year of the world). So that, my brother, is the "millennium". That is when Jesus will come. So there is no use looking for or teaching the coming of Jesus, until the end of the 6000 years from creation. Jesus came the first time 4000 years from creation, and since He came we've had

1927 years. In all, something near 5930 years from creation. This leaves us about 70 years till the end of the 6000 years.

Now, some events before the 7th thousand years begins. Probation closed in 1918. The time of the end began in 1798, at the close of the 1260 years of Dan. 7: 25. Noah had 120 years notice. "As it was in the days of Noah," so it is now. Matt. 24: 37. So we had 120 years notice until God's day of salvation, or probation ends. 1798 plus 120 brings us to 1918, the time when the last new believer, that ever will believe was added to the Lord. Acts 5: 14. And when the decree went forth "He that is unjust, let him be unjust still, and he that is holy let him be holy still", and the time when Jerusalem ceased to be trodden under foot by the gentiles, (Luke 21: 24) when the British general, Allenby, entered Jerusalem of Palestine, and the Turk who had been treading down Jerusalem left, that is one prominent and important event, already taken place, before the 7th thousand year period begins.

The close of probation is the time set for the falling of the plagues to begin. They began on time. That was the cause, in 1918, of the world wide and destructive effect of the Spanish influenza which we speak of as "The Flu." Since then the freedom and period of health is the result of the four angels of Rev. 7: 1-4 holding things, giving opportunity for the servants of God to get sealed. Those angels are holding, not only the winds of strife, or war, but are holding back God's four sore judgments of Ezek. 14: 21.

Now 70 or 80 years between 1918, when probation closed and the end of the 6000 years from creation, when Jesus comes, is divided up, into periods. Mainly 30 years, 40 years, 7 years and one year. The 30 years is allotted to the falling of the plagues, particularly on the three false shepherds. Hosea 5: 7 says, speaking of the "Day of Rebuke" (verse 9), which means the close of probation, "Now shall a month devour them." A month is a prophetic 30 years—a day for a year. So the devouring time of the plagues is 30 years. Then follows 40 years during which God's people driven out, (by men's decrees, "worship of the beast", etc.) become outcasts. Hunted from the haunts of men, no abiding place, and wander in the wilderness. Just like God's people did back in Moses' time. Ezek. 20: 10, 35. "Dens and Caves". Heb. 11: 38. Sleep in the woods, Ezek. 34: 25, cared for and fed by the Lord. Bread shall be given him, his waters shall be sure. Isaiah 33: 16.

This 40 years is the real antitype of the 40 years that the children of Israel, under Moses, spent in the wilderness of Sinai. And as they wandered 40 years just before they entered the typical, promised land, back there, so God's people, now, will have a like experience before the time comes to enter their promised inheritance of eternal life, at the coming of Jesus.

For this is the second time that God has set His Hand to recover the "remnant of His people." The first time was when He brought them out of Egypt, "with a mighty hand and an outstretched arm, and with great terribleness and with signs and wonders." Deut. 26: 8. And so it will be this time, during the 40 years wilderness experience and on thru until Jesus finally comes and gathers His people to Himself. Their experience will be identical with those back

there. Only this will be the ANTITYPE, while that back there was only a type. This will be the real thing, while that back there was only illustrative of the real thing. This will be the Eternal Inheritance. The earth made new. While that back there was the land of Palestine only. Back there they were brought out of Egypt, literal, physical Egypt. This time they will be brought out of Spiritual Egypt. A sin darkened world, as truly an enemy of God's true people, and as truly having bondage over them, as Egypt of old had over the people of Moses. And it will take the Mighty Power of God with "Outstretched Arm" to do it as it did back there. And as, back there they were delivered after the plagues were poured out, so here the wilderness experience and final deliverance will come after the seven last plagues are poured out here. And just as back there they entered the typical promised land, after a 40 years wandering in the wilderness, so now, God's people do not enter the Real Promised Land, the New Earth, until they have had a like experience of wandering 40 years in the "wilderness of the people." Ezek. 20: 35. For this "second time" experience is to be just like it was back there. Ezek. 20: 33-38.

The world has lost faith in God. God knows this. "When the Son of Man Cometh, shall He find faith on the earth?" No. He will not. That is why probation has closed. No more new persons will show or develop faith. Just those who already, at 1918, had begun to exercise and develop this faith, that were yielding to be "holy", will be seen to have faith when the Son of Man Comes. But these of course must be hunted out and cared for. Their faith strengthened. "Strengthen ye the weak hands and confirm the feeble knees." Isa. 35: 3. That's the work now. Preach what the word really teaches. Hunt out those who really believe God, and encourage and strengthen them. "Behold I will send for many hunters, and then shall hunt them from every mountain, and from every hill and from out of the holes of the rocks." Jer. 16: 16.

These are the things, dear Brother, that are on and are to be taking place now. This is the progress of God's work, now. The people of God must be, not only strengthened, hunted out and encouraged, but they must be purified. They are full of the world. Life-long education, environments, and all that, has filled them with the world. All that must be taken out. Not a vestige of it must remain. Not a "spot nor wrinkle nor any such thing." Eph. 5: 27. But that is the Lord's part. "Many shall be purified." "And made white", "and tried". Dan. 12: 10.

Yes, the wicked shall do wickedly (compel worship of the beast and so on) and their wickedness will drive out the children of God, even from their homes and so called loved ones. But that very thing will try God's people. For when men decree that, "as many as would not worship the image of the beast, should be killed," and so on, comes in force, Rev. 13: 15, how much easier and pleasanter it would be to let their faith go and stay in a comfortable home with the rest of the world. But God's true people will not do it. They will cling to their faith. Cling to God and do as God's true people did when Jerusalem was encompassed with the Roman armies. Get out and "flee to the mountains". Sure they will. And right there begins the wilderness experience. "I will bring you into the wilderness of the people, and there

will deal with you face to face." Ezek. 20: 35. Right there the "trying", "purifying", and "making white" process, of the Lord begins. "Many shall be purified and made white and tried", and it certainly will be a purifying, making white, and trying thing for a man or woman or child to leave all and go out like that. But it will be the PROOF. No one but a real believer, a real true child of God will ever do it. But those will do it. And those are God's people. Those are the purified ones. Those are they that are not "defiled with women", (churches). Rev. 14: 4. Those are they that are "redeemed from among men." Those are they that "stand on Mt. Zion", "on the sea of glass", "before the throne of God", in heaven. Having "the harps of God", and having gotten the victory "over the beast, over his image, over his mark and over the number of his name." Rev. 15: 2.

These, dear brother, are the ones that sing the song of Moses as well as the "Song of the Lamb." The song of the Lamb is a very precious thing—deliverance from sin. And all the redeemed host of God from all ages, will sing that, but the "Song of Moses", the song of deliverance from men, no man learned that but that 144,000 that were redeemed from the earth. Rev. 14: 3.

So all that is the experience of the Great Antitypical "Feast of Tabernacles", the 40 years wilderness experience just ahead of us before Jesus comes. But it purifies.

Then on down toward the close of the 40 years wilderness experience, during which, little by little and in every conceivable way, God's people have gathered themselves together (Zeph. 2: 1) and the wicked world having been passing thru the "time of trouble" and nearly destroyed each other, comes the "Battle of the Great Day of God Almighty." Rev. 15: 14. Men call it the "Battle of Armageddon." But that is not its name. It's name is the "Battle of the Great Day of God Almighty." It is not a battle between the nations themselves, but it is the battle when the Lord, Himself, comes out on a white horse and does battle against the armies of the world, to protect and deliver His people from the nations' attacks.

All the years and centuries that the world has been battling each other, the Lord has never interfered. Has let them cut each other up if they would. And He would not interfere now only that the worldly armies have stopped fighting each other and have taken "counsel together" to fight God's people. Ps. 2: 2. To exterminate them. That is why God interferes and does the fighting.

He has been instructing His people to put up their sword. Matt. 26: 52. They have done so and are defenseless, trusting God for their deliverance. So, of course, God does not fail them. They have honored Him by trusting Him, and now He honors them with deliverance. Once for all, too, by making a supper for the birds out of the armies of the world which have come up against His people, called "The Supper of the Great God." Rev. 19: 17. The battle is called "The Battle of the Great Day of God Almighty", and the supper is called "The Supper of the Great God."

Men talk a great deal about the battle, but very little is said about the supper. But they are both due. And the time that they are due is 8 years before the close of the 6000 years from Creation. For after the battle is all over, the people of God, being completely

delivered, and at peace, spend 7 years using the armaments of the slain, their worldly foes, for fuel. Ezek. 39: 9-10. Then it can be said, all thru the 40 years, Then shalt thou discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. Mal. 3: 18. For no one but those who really love, and choose and actually serve God, will ever be found among that group. All the wicked and all the faint hearted will have been sifted out, long, long before that. Now you can't surely tell. But then you will positively know. And oh! how glad they all, each and every one will be that they made the choice and endured to the end. "They that shall endure unto the end the same shall be saved." Matt. 24: 13, and Mark 13: 13. And I am sure it will pay. Not only be glorious, but it will pay.

Well all that brings us down to within one year of the close of the 6000 years from creation. The last year before Jesus comes, with Power and Great Glory, to catch up, and take His people with Him to heaven, to spend that Awful 7th thousand years only 12 months then away. That year is the year of recompenses for the controversy of Zion. Is. 34: 8. That's the year that Jesus didn't read a word about, the day in Nazareth there, when He stood up for to read," and read Is. 61: 1-2, and then closed the book, as recorded in Luke 4: 18.

That year, that last year before the close of the 6000 years from creation, the year 5999 from creation, is the year that Jesus actually comes. His coming which is called "the second time without sin unto salvation." Heb. 9: 28.

When the "Lord, Himself, shall descend from Heaven with a shout, with the voice of the Archangel, and the Trump of God." When the dead in Christ rise, and when we, which are alive and remain shall be caught up, together with them, in the clouds, to meet the Lord in the air. That's the year when that takes place. The year 5999 A. M., from creation. And when the earth explodes (Rev. 16: 18) God's people will up and away. Safe with Jesus out of it.

Then of course the 7th thousand years has begun. This then gives us the events in the main, before the so-called Millenium.

Now the scriptural statements of the events during this 7th thousand year period are as follows—The first thing the Lord does is to make the "earth empty"—of men. The mighty earthquake at that time explodes the earth. Rev. 16: 18. The wicked are slain. 2 Thess. 2: 8 and Jer. 25: 33. And the righteous are caught up and away. 1 Thess. 4: 15-16. So it can be literally said "Behold the Lord maketh the earth empty and turneth it upside down, and scattereth abroad the the inhabitants thereof. Is. 24: 1. For with the saints caught away to Heaven and the wicked all dead the earth would actually be empty of men. The whole surface of the earth will literally be turned "upside down." Just as the mountains we now have were literally thrown out of the ocean bed, at the time of Noah, when the fountains of the great deep were broken up. Gen. 7: 11. So this earthquake will be greater still. Rev. 16: 18. Will throw the mountains overboard entirely. "Every island will flee away and the mountains will not be found." Rev. 16: 20. There's chaos for you. There's the Bottomless Pit that the angel of Rev. 20: 1 has the key of, when he comes down from Heaven to bind Satan.

The Remnant of Israel

Published Monthly by

Union Publishing Company

P. O. Box 215 112 West Seventh St.

OKLAHOMA CITY, OKLAHOMA

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Subscription Price, per year - - - - - \$1.00

Vol. 9 December, 1927 No. 11

A key means not only something to unlock things, but it means something to lock things. It may be a small steel or brass tool like we handle or it may be power to close things. But a key can lock things. So this angel when he comes down has power given him to cast Satan into this exploded and chaotic earth and compel him to stay there as long, yes, long as the earth remains in this "Bottomless Pit" condition. Which will be during this whole 7th thousand year period.

So all this, dear brother, brings us down from now, 1927, on thru the plagues, thru the 40 years of purifying wilderness experience, thru the "Battle of the Great Day of God Almighty" and on to the end of the 6000 years from creation, when Jesus comes, and to the beginning of the 7th thousand period when satan is bound.

To be bound is to have one's activities restrained, whether by rope, chain, prison walls or by gravitation. Satan's activities are and have been to deceive and lead to ruin. With the righteous away in Heaven out of his reach, and the wicked all slain, unable to listen to him and gravitation operating against his one time power of flight away from the earth, satan's activities certainly will be stopped. He will be bound. He will be cast into the bottomless pit. He will be "shut up." Not only as to physical limits but his mouth will be stopped. He will have a seal set upon him.

And during this same thousand years the saints will be living and reigning with Christ. To reign is "to hold and exercise sovereign power", "to exercise a controlling influence", "the possession of sovereign power." (Dictionary) With all this power, the saints, with Christ over the cases of the wicked (tho the wicked be asleep at the time) will be clothed.

This 7th thousand years of chaotic confusion, no human will witness. No one but the Lord will see the awfulness of the conditions that will exist. The wicked being dead cannot. And the righteous in Heaven will not care to, as well as be unable to. For altho they have long vision they cannot look from a bright place out into the dark and see anything. Only the Lord will know of that thousand years on the earth. One day—a thousand year day—which shall be

known to the Lord. Zech. 14: 7.

This 7th thousand years is a period of destruction. As a destruction from the Almighty shall it come as it says in Joel 1: 15. At its beginning this is markedly true—wicked destroyed, face of the earth destroyed, climatic conditions destroyed. And still, as it says in Jer. 4: 27 God does not at the beginning of the 7th thousand years make a full end. So the final destruction does not come till the final and closing years of the 7th thousand year period. By that time all things that offend will be gathered out and destroyed.

At the beginning of the 8th thousand years, the "righteous shall shine forth as the sun in the kingdom of their Father". Matt. 13: 43. That is why the child was to be circumcised the 8th day. Typifying that at the 8th thousand years the universe would again be made clean again, for circumcision was a sign of cleanness of heart.

During the last 100 years of the 7th thousand, there are some awful things to take place. Children who were wicked children at Christ's second coming finally are destroyed, but are 100 yrs. old. Is. 65: 20. Showing that the period from the resurrection of the wicked to their final destruction is 100 years. But this is necessary that every sinner may intelligently understand why he is being destroyed. But these 100 years are not improved by the wicked to do any repenting. There will "be wailing and gnashing of teeth, Matt. 13: 42, but no repenting. If there was, God's love and mercy would extend to them for "His mercy endureth forever." Ps. 138: 8.

Satan, as soon as he is loosed, goes out to deceive them once more. Rev. 20: 8. He succeeds. His deceptions, and their covetous desire for the Holy City, their selfish desire to get possession of something they have not suffered and endured for, leads them to listen to him. Of course it is futile and finally "Fire comes down from God out of heaven and devours them." Rev. 20: 9. And the righteous who "put up their sword," while here, and let those wicked run right over them, here, now see those abusive and domineering enemies get their due without their having to strike a blow. They now see clearly the justice of every sentence God imposes upon the wicked. Then it is that "with thine eyes thou shalt behold and see the reward of the wicked." Ps. 91: 8. The wicked shall be ashes under the soles of their feet. Mal. 4: 3.

The saints are the children of the "Bride". As it is written "Jerusalem above, is the mother of us all." Gal. 4: 6. So when the bride comes down the children come along too. As Enoch prophesied "Behold the Lord cometh with ten thousand of His saints to execute judgment." Jude 14: 15. This third coming takes place at the closing of the 7000 years A. M., and is when the saints come down to stay. Oh! the blessedness, and sweetness and loving kindness of God in granting to His own, a place, the Holy City, the Great Antitypical Ark to remain in during this deluge of fire which he rains on the wicked who have encompassed the Holy City. Then it is that the parable of the "Rich man and Lazarus," Luke 16: 19-31, will be literally carried out. Then the real truth of the situation will be presented to the wicked. "Remember that thou in thy life time receivedst thy good things."

Then when they are "Tormented day and night forever and ever, (as long as it takes to burn them

Does the Bible Teach Sunday Observance?

When people are shown that the Bible gives no warrant whatever for the observance of Sunday, but that it declares now, as in the beginning, that "The seventh day is the Sabbath of the Lord thy God," and requires that we, following Christ's example, should keep it holy, they often ask, "Why have not learned men in the Church found this out?" The paragraphs which follow, show that they have found it out. They are not simply "admissions" extorted from them, but are their deliberate statements of well-known facts. We commend them to the careful consideration of all, calling attention to the fact that the Scripture is profitable "for instruction in righteousness," and is alone sufficient to make a man "thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

Mr. Gladstone:—"The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture."—*Church Monthly*.

Canon Eyton:—"There is no word, no hint, in the New testament about abstaining from work on Sunday."

"No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as His law goes."

"The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."

"Constantine's decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship. . . . Into the rest of Sunday no divine law enters."—*The Ten Commandments*, Trubner & Co.

Sir William Domville:—"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath."—*Examination of Six Texts*.

Dr. R. W. Dale:—"It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath."

"The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday."

"There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*The Ten Commandments*, Hodder and Stoughton.

The Belfast Witness (Presbyterian):—"The dropping of the seventh-day Sabbath, and the substitution of the Lord's day, was an innovation accomplished by the Church. . . . without any Scriptural

up,) (Rev. 14: 10 with Mal. 4: 1) and God has rendered to every man according to his deeds, then the "elements shall melt with fervent heat" and they all will "flee away" from the "Face of Him that sits upon the throne."

This, dear brother, winds up things. This old earth is purified by being melted into gas.

If you will read Ex. 21: 29-30, Lev. 8: 35 and Lev. 12: 2-3 you will understand better the type and anti-type of the 7th and 8th thousands of years.

command."

M. Barthelemy Saint-Hillaire:—"From what motive has the Sabbath, which is Saturday, become in the Christian church the Sunday? I have sought in vain the reasons for this act in the best authorities."—*Speech in French Senate*.

Dr. Isaac Williams:—"The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it."—*Plain Sermons on the Catechism*, Longman's & Co.

Canon Knox-Little:—"Speaking of those who quote the example of Christ against Ritualism, he says:—

"It is certain that our Lord when on earth did observe Saturday, and did not observe Sunday."

"If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest."—*Sacerdotalism*, Longman's & Co.

The Catholic Mirror (the official organ of Cardinal Gibbons):—"Of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday."

The foregoing statements are all from observers of the Sunday, and some of them occur in the midst of appeals for a more strict observance of that day. If there were any Scripture authority for the observance of Sunday, they would have cited it, instead of saying that there is none. Read the Bible carefully, and you will find the same thing for yourself.

On the other hand, the Bible clearly establishes the seventh day of the week as the Sabbath of the Lord—the Lord's day. The fourth commandment says:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in there is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-11.

"The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament."—Dr. Lyman Abbot.

"The seventh day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it."—"Disseration on Lord's Day," p. 32.

The observance of the Lord's day (Sunday) is founded, not on any command of God, but on the authority of the church."—"Ausborg Confession," "Cox's Sabbath Manual," part 2, section 10.

"The Son of man is Lord also of the Sabbath." Mark 2: 28. "If thou turn away thy foot from the Sabbath from doing thy pleasure on My Holy Day." Isa. 58: 13.

Jesus said, "It is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16: 17. In Isa. 58: 13 the Lord calls the Sabbath "My holy day;" and Jesus, speaking of the seventh day of the week, the very day that the Jews observed, declared Himself to be its Lord. Mark 2: 28. It is most evident, therefore, that the seventh day of the week, and none other, is the Lord's day.

It will thus be clearly seen that the observance of Sunday is the exaltation of a human custom above the precepts of the Bible. But the exaltation of custom and tradition to a level with the Bible, and even above it,—the substitution of the human for the Divine—is what constitutes the Papacy. The substitution of Sunday for the Sabbath, without any Scripture warrant, and in direct opposition to the commandment of God, is therefore the great mark of the Papacy; so that the Catholic work, "Plain Talk About Protestantism of To-day," makes a true statement when it says:—

"The observance of Sunday by the Protestants is an homage which they pay in spite of themselves, to the authority of the Church."

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12: 13. "If ye love me, keep my commandments." John 14: 15. "This is the love of God that we keep his commandments." 1 John 5: 3. "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2: 7. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

By abolishing the Sabbath and putting another commandment in its place, the Pope has exercised the will above the will of God: thus, has "That man of sin been revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God."

Obedience to his commandment in contradistinction to the Sabbath commandment, constitutes the "mark of the beast," while the keeping of God's Sabbath, will "seal the servants of our God in their foreheads." Rev. 14: 9, 10, 7: 2, 3.

"Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man."

Since printing my father's tract entitled "Another Error Refuted," which was written to substantiate the Sunday resurrection, I have received many manuscripts and tracts to offset it. I appreciate them everyone, for I'm glad to note that there are some who must read what is printed in the Remnant, and because I want, and am anxious to know the truth. There is an excellent tract by E. E. Franke of New York, one by Fred Wilhelm, of Mena, Ark., one by Mrs. Gilstrap of Castella, Calif., a manuscript by Bro. Gregg of Australia, and many others too numerous to mention. I am going over them all. I am not prejudiced, but I am not yet ready to say what my position is. So far I've always believed in the resurrection the first day of the week. But how gladly and willingly I will change when I am convinced.

Notice

Since our last issue, a very sad thing has happened to one of our brethren. The only thing that eases our hearts is "that all things work together for good to those that love the Lord."

Bro. Lloyd Shanklin, who is doing inter-denominational evangelistic work, was holding a meeting in Oklahoma City. He has worked for years, with the Lord's help, to get to where he is. He had a large tent, which could seat 1000 people. December 3rd, in the night, it burned to the ground. He says it is a \$3,000 loss. It was an awful blow. It was set afire, and while they have suspicions, they would be unable to prove anything.

Bro. Shanklin is an earnest worker, and a Sabbath keeper. Previous to coming to Oklahoma City, he held a meeting at Cedar Rapids, Iowa. He started in to hold a four weeks meeting, but they kept him there 18 weeks. He raised up a company of about 300 attendance, altho his baptisms numbered less. I have been unable to attend his meetings, because I've been in Texas with my husband, on account of his health. But I am interested and I want to ask of my readers, to remember him in your prayers, and with your means. Here is a definite place to put some of God's money he's entrusted you with. As I can't give you the address where he'll be by the time this reaches you, (he's in Oklahoma City now) please send your donations to me, and I will see that he gets them. "The Lord loveth a cheerful giver."

Lucile Rupert Smith,
Box 215, Oklahoma City, Okla.

I was talking to a dear sister and she said, "I know the seventh day is the sabbath, but the laws of the land—what can I do about them? I can't afford to keep two days, and the Bible says we must obey those in authority." But what will we do with this? "Behold to obey is better than sacrifice, and to hear-ken than the fat of rams." 1 Sam. 15: 22.

And this one "We ought to obey God rather than men." Acts 5: 29. And the stories of the three Hebrew children in the fiery furnace, and Daniel in the lions' den, and the apostles who were imprisoned for their belief, etc.

O yes, Christians must be the most obedient of all people to the laws of the land, if it doesn't interfere with our obedience to our Savior. He comes first.

Word from Battle Creek

Here are some extracts from letters received from Bro. Van Sloten at Battle Creek. They seem to have a company there who are very much in earnest. We praise the Lord for that.

Battle Creek, Mich.
Sept. 3rd, 1927

Dear Sister Smith:—Your letter received and was glad to hear from you. As the feast of tabernacles will soon be here, I wonder if you could not arrange to meet with us and all enjoy a blessing together and relate to one another God's great love and his goodness to us.

Last night, Friday, the beginning of the Sabbath,

we met and had a very good meeting. A number of Adventists were there and they said they had been at sea and were looking for people who had a real living experience, who were living according to all the Bible and were willing to listen to other people's views even if they differ.

After each one presents his idea we all turn to the Bible to see if it harmonizes. Do as the noble Bereans did.

Also we believe in living as we read in 1 Cor. 7: 29. We are following Gen. 1: 29.

We are willing to prove all things and hold fast to that which is good.

* * * * *

Sept. 17-27

Next Saturday night is the beginning of the seventh month. It is the new moon also. As we read in Lev. 23: 24. So according as it reads we should do no servile work from Saturday eve at sundown to Sunday eve at sundown. The 27th verse is on October 4th, Tuesday, and is the tenth day. It starts at sundown, Monday night. We also read about the fifteenth day. 1 Chron. 5: 3 tells of the feast in the seventh month.

I hope you'll put this in your paper, even tho it might be too late for this year, so people can read and keep it next year.

Have you seen the article in the September New York Times about Mayor Walker's visit to Rome? He knelt down to the pope and kissed the ring. In Rev. 22: 9 we read not to do that. But we can see how the "wound" is being "healed."

Well, sister, I am of good courage and am thankful to God for strength to do my work. Last Sabbath we had 28 at our mission. All stayed except two for four hours.

We believe in living as we read in 1 Cor. 7: 29 and Rom. 8: 4-5.

* * * * *

November 12th, 1927

We intend to have a 3-day meeting starting Thanksgiving, to discuss the feasts of the 7th month. Bro. Schenk spoke twice to us. All seemed to want to know more of it. Couldn't you come and join us the 3 days? Sabbath we had about 30 to our meeting. Had 1 hour preaching, and 2½ hours testimony meeting. All stayed except three. Let us hear from you. Will send you a paper we are printing here—6 or 7 of us. We are in it with God's help.

Wednesday before Thanksgiving is New Moon. Ps. 81, Numbers 15:10 and many other texts.

Your brother in the Lord's service,
F. L. Van Sloten, 106 Sunnyside.

We should not speak evil of any part of our being—physical, mental, or spiritual—for all parts are necessary in the expression of God's child. What we need to do is to bring all our attributes into subjection to the Christ spirit; when we have done that, each will do its part in expressing the true man, and the whole will be harmonious.

The habitual mental attitude, whether consciously or unconsciously held, governs the nature and the degree of our manifestations. Surely then we must realize that our thoughts and our words are constantly being transformed and as constantly transforming us.

Passing Thoughts

Two Golden Days

There are two golden days in the week upon which and about which I never worry—two care-free days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with its cares and frets, and all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond my recall. I cannot undo an act that I wrought, I cannot unsay a word that I said. All that it holds of my life, of wrong, regret, sorrow, is in the hands of the mighty Lord that can bring honey out of the rock and sweet waters out of the bitterest desert—the Love that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day that I do not worry about is tomorrow. Tomorrow with all its possible adversities, its burdens, its perils, its large promise, and poor performance, its failures and mistakes, is as far beyond my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds—but it will rise. Until then, the same love and patience that held yesterday holds tomorrow. Save for the star of hope that gleams forever on the brow of tomorrow, shining with tender promise into the heart of today, I have no possession in that unborn day of grace. All else is in the safe keeping of the infinite Love that holds for me the treasures of yesterday, the love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow is God's day. It will be mine.

There is left for myself, then, but one day in the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day, any man can resist the temptation of today. O friends, it is only when . . . we wilfully add the burdens of those two awful eternities, yesterday and tomorrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, and dread of what tomorrow may disclose.

These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy way. That is the man's day. . . . dutifully I run my course, and work my appointed task on that day of ours; God, the Almighty and the All-loving, takes care of yesterday and tomorrow.—*Robert J. Burdette.*

Shakespeare said, "There is nothing either good or bad, but thinking makes it so." Paul sounded the clarion call of Truth, in the words, "Be ye transformed by the renewing of your mind." Carlton says:

Boys flying kites haul in their white winged birds;
You can't do that way when you're flying words.
"Careful with fire," is good advice we know;
"Careful with words," is ten times doubly so.

The Ten Commandments Still Adequate

The following article was written by Rabbi Frederick Cohn, for the United Press, as a special feature of the "Ten Commandments Week" in the churches. Rabbi Cohn is rated one of the ten leading Jews in the United States. He says:

"The ten commandments are as adequate a code of ethics to-day as they have been since they were promulgated on Mt. Sinai. They will continue to be when their shallow and superficial critics are no more.

"The commandments are not something artificial or arbitrary, or merely externally imposed by some even divine authority. They are as natural as life itself. What the law of gravitation is to the physical realm, the commandments are to the spiritual and moral realm.

Ideal Social Laws

"The Mosaic laws deal with the fundamentals of conduct as affecting individuals as members of society. They are therefore the social laws par excellence. Reason and logic establish this as well as so-called 'revelation.'

"Herbert Spencer, the great philosopher, through a rigid, strictly scientific method, deduced from pure thoughts that are virtually the ten commandments, or at least the ethical portion thereof, that each person has a right to the fullest liberty, limited only by the like liberty in others.

"From this determination of liberty arises what we call morality, which is restraint, a curb on the regulated license of others. Without it there would be social anarchy, moral chaos. Every man's hand would be raised against his neighbor, and his neighbor's hand raised against him. The ten commandments safeguard our rights and liberties.

"First of these is the right to life. The commandment, 'Thou shalt not kill,' whose meaning, despite quibbling, is obvious to all. The home is sacred as the cradle of the lifestream, which must be kept pure and not contaminated at its source; therefore the commandment, 'Thou shalt not commit adultery.'

Good Name Asset

"Man's greatest asset is his good name, his reputation, which has even material value. Hence we have the commandment, 'Thou shalt not bear false witness against thy neighbor.' The tenth commandment, 'Thou shalt not covet,' is of special importance in guarding the heart, out of which are the issues of life.

"I am confident the religion of the future will be the religion of the ten commandments, absolutely the greatest doctrine in the world."

The steps of a *good* man are ordered by the Lord.—Ps. 37: 23.

I have so many evidences of his (God's) direction, so many instances where I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I am confident that when the Almighty wants me to do, or not to do, a particular thing he finds a way of letting me know.—*Abraham Lincoln.*

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