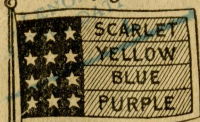
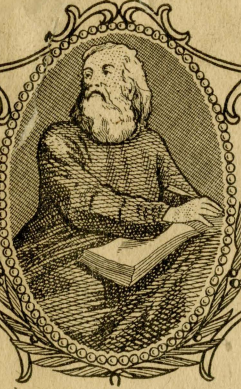


"The Ensign of Israel"



The

REMNANT OF ISRAEL



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

Vol. 1

BRITTON, OKLAHOMA, APRIL, 1915

No. 1

DEDICATORY.

I come to you with a message—
A message full of love;
With lessons, O so precious,
From His book sent from above.

I come to you with a mission;
A thought for every day—
A lesson taught to those who wish
To know "What doth God say."

I come to you with a message,
So read my pages thru'.
May something touch your heart as mine;
Your faith and hope renew.

—R. L. M.

THE STORY OF THE REAL JEW AND THE GATHERING OF ISRAEL.

The story of the real Jew, just now in the time of the "Gathering of Israel" and the fulfillment of the Old Testament prophecies is an important story indeed. And while it should be one of the most familiar to Bible readers, it seems to be the least known.

The word *Jew* is like that of *Israel*, it has two definitions. First, the *real Jew* is defined by Paul thus: "For he is not a Jew which is one outwardly; but he is a Jew which is one inwardly." Just when the word Israel and Jew originated we know not. The word Israel is first used in the story of Jacob. That name was applied to him for the reason that as a prince, he had prevailed with God. The word Jew belongs, says Paul, to one who is circumcised at heart, and not of the flesh only. Circumcision was first required of Abraham as a token of the everlasting covenant of grace. Moses said the rebellious was uncircumcised in heart. Therefore we see the word Jew had a much earlier history than when first applied to the tribe of Judah. And like the name Israel it is applied to any nationality of people who are true followers of Christ. The Lord says: "Behold I will make them of the synagogue of Satan which say they are Jews (Christians), and are not; but do lie." Rev. 3:9. There is therefore no doubt but the names Jew and Israel were given to the children of God in the beginning.

The reason one of the twelve boys of Jacob was named Judah, God uttered a prophecy through Jacob in the naming of the boy. It signified that Christ would be born of that tribe and that the scepter should never depart from Judah. Christ is called the Lion of the tribe of Judah. In the naming of the twelve boys by Jacob, the history of the children of God is forecast. See the last chapter of Genesis.

Abram had his name changed by God to Abraham for he was to be a father of nations. So the word Abraham means *father*. We now see that every true child of God is indeed and truth a *real Jew*, and an *Israelite*.

Second, God called all the descendants of Jacob "Israel" because they were the literal seed of Jacob. Hence Paul said "they are not all Israel that are of Israel." Nathaniel said Christ was an Israelite *indeed*, in whom there was *no guile*. In fact all whom God named, or had their names changed, there was a future meaning to the name. See Gen. 17:25, 49; Heb. 4; Matt. 1:21, etc. The world's future is all told in ancient names. Study the lesson well. Unless these principles are clearly understood it is useless to try to understand the Bible.

GENTILES.

There were three boys of Noah. Abraham came from Shem. The Ammonite and Moabite were descendants of Lot, the nephew of Abraham. The Midianites were descendants from Abraham's wife, Katurah. The Edomite came from Esau, the brother of Jacob. The Ishmaelites settled in Arabia. They were descendants from Abraham by his handmaid, Hagar. The descendants of Ham settled in Canaan, Egypt, and Africa. Japheth's (the third son of Noah) went north in the land now Russia. It is said, by these, was the Isles of the Gentiles divided. They emigrated from there, west into Europe. Paul says to the brethren at Ephesus: "Remember that ye being in times past gentiles, that at that time ye were without God in the world, having no hope, being strangers from the commonwealth of Israel, and aliens from the covenants of promise." In addition to this he tells us plainly how we can become an Israelite in deed, and a *real Jew*, namely: by becoming grafted into the tame olive tree, and made partakers of the root and fatness of it, and he says this grafting must be "*contrary to nature*." By nature the limb grafted in will bear the fruit according to the limb or the tree from which it is taken, but if *contrary to nature* it will bear the same fruit of the tree in which it was grafted. Let the gentiles remember every verse of the scripture was written by one who was both a Jew by flesh and a *real Jew*. That every promise is to that people; every law ever given, or that will be, was given to that people; every prophecy ever written was uttered by that people. And the only way any gentile can receive the blessings of Abraham (for in him all nations of the earth will be blessed) is to accept the conditions granted to them and be like the poor woman who said, "True, Master," yet "*the dogs* (Gentiles) *eat the crumbs that fall from the master's table*." And said Christ, "*Salvation is of the Jew*." Some seem to dislike everything in the Bible that bears the name Jew or Israel and put it away from them by saying that was written for the Jews. But every word in the Bible was written for the *true Jew*.

ZXRRA
(Remnant)

...aking anything that is Jewish, ...
 ...ty the poor *national Jew* who
 ...et us also remember that they
 ...the scriptures than does the
 ...ristians disregard all the Old
 ...very little of the new. We say
 ...*Jew believes* more of God's word
 ...such teachers as that. And their chance
 ...orse to say the least. We are glad for the
 ...onal Jew even holds in maintaining the Bible in

...in all our study of the Bible remember this one thing,
 ...ely: the story of the *true Jew* is the pith and kernel of it
 ...all. Every thought and record is the outgrowth of the story
 ...of the *Jew and the Israelite*. So we now begin with the
 ...Father of the *real Jew*, and also the *national Jew*. God said
 ...to Abraham, "Thy name shall no more be called Abram, but
 ...*Abraham*, for I have made thee a *father of nations*."

"Now the Lord had said unto Abraham, 'Get thee out
 of thy country, and from thy kindred, and from thy father's
 house, unto a land that I will shew thee.

"And I will make of thee a great nation, and I will
 bless thee, and make thy name great; and thou shalt be a
 blessing.

"And I will bless them that bless thee, and curse him
 that curseth thee; and in thee shall all families of the earth
 be blessed."—Gen. 12:1-3.

This forever settles the question that any blessing any
 soul may receive must be the result of being of the seed of
 Abraham. The seed embraced first, Christ; second, all who
 accepted Christ.

"Now to Abraham and his seed were the promises made.
 He saith not, and to seeds, as of many; but as of one, and
 to thy seed, which is Christ.

"There is neither Jew nor Greek, there is neither bond
 nor free, there is neither male nor female; for ye are all one
 in Christ Jesus.

"And if ye *be* Christ's, then are ye Abraham's seed, and
 heirs according to the promise."—Gal. 3:16, 28, 29.

No person can possibly become the seed of Abraham only
 by being grafted into the original stock of Abraham, con-
 trary to nature.—Rom. 11:24.

The connected story of the real Jew as connected with
 the promise is as follows: It was renewed to Isaac, the son
 of Abraham thus:

"And the Lord appeared unto him, and said, 'Go not
 down into Egypt; dwell in the land which I shall tell thee of.

"Sojourn in this land, and I will be with thee, and will
 bless thee; for unto thee, and unto thy seed, I will give all
 these countries, and I will perform the oath which I swear
 unto Abraham, thy father.

"And I will make thy seed to multiply as the stars of
 heaven, and will give unto thy seed all these countries; and in
 thy seed shall all the nations of the earth be blessed.

"Because that Abraham obeyed my voice, and kept my
 charge, my commandments, my statutes, and my laws."—
 Gen. 26:2-5.

The blessing was next conferred upon Jacob by his father
 Isaac.

"Therefore God give thee of the dew of heaven, and the
 fatness of the earth, and plenty of corn and wine.

"Let people serve thee, and nations bow down to thee:
 be lord over thy brethren, and let thy mother's sons bow down
 to thee: cursed *be* every one that curseth thee, and blessed *be*
 he that blesseth thee."—Gen. 27:28-29.

This blessing was next placed upon the sons of Jacob.
 First upon Ephraim the grandson of Jacob, the son of Joseph.
 The blessing is as follows:

"And He blessed Joseph, and said, 'God, before whom
 my fathers Abraham and Isaac did walk, the God which fed
 me all my life long unto this day;

"The Angel which redeemed me from all evil, bless the
 lads; and let my name be named on them, and the name of

my fathers Abraham and Isaac; and let them grow into a
 multitude in the midst of the earth.'

"And He blessed them that day, saying, 'In thee shall
 Israel bless, saying, "God make thee as Ephraim and as
 Manasseh"; and he set Ephraim before Manasseh. 'His
 younger brother shall be greater than he, and his seed shall
 become a multitude of nations.'"—Gen. 48:15, 16, 20.

Following this blessing, the whole twelve boys were
 blessed by Jacob as recorded in the forty-ninth chapter of
 Genesis, showing the future history of each of the twelve
 tribes and the character of each according to the names they
 bore, each name having a definite meaning, and expressive
 of the character of each tribe. The next point of history of
 the twelve tribes, is their sojourn in Egypt as bond men under
 Pharaoh.

By and by the time of 430 years arrived, foretold by the
 Angel to Abraham, when they would be led out. God raised
 up Moses to perform that wonderful act. By the blessing
 of God, when the selfsame day arrived, the whole multitude
 left Egypt and not even a dog lifted a voice against their
 deliverance. They were gathered around Sinai in the wil-
 derness and there God appeared in all His glory and delivered
 His laws for their government.

These were not new laws as some suppose, for we read
 that Abraham, their father, kept God's commandments, His
 statutes, and His laws. But Israel while in bondage had large-
 ly lost the knowledge of them, so God gave them to Moses
 in written form that "*He might teach them*."

For forty years they were led by the cloud by day and
 a pillar of fire by night, till finally Joshua led them over
 Jordan into the promised land. The name Joshua, meaning
 Savior. (Heb. 4.) Their story in Canaan for the next four
 hundred years is recorded in the books of Joshua and the
 Judges. Then they desired a king to rule over them. Saul
 was the first king, David the second, and Solomon the third.

Owing to circumstances at that time the tribes were
 divided into two houses: the "House of Israel" and the
 "House of Judah." The story of the kings is told in the
 Books of First and Second Kings, and Chronicles. The reign
 of the two houses was three hundred and ninety years, till
 Zedekiah the last king was removed by Nebuchadnezzar, king
 of Babylon. The Bible, in order to keep up the unbroken
 line of the story, says "it was fourteen generations from
 Abraham to David," and "fourteen generations from David
 to the captivity," and "fourteen generations from the captivity
 to Christ," making sixty generations in all from the crea-
 tion to Christ, giving each name from Adam to Christ. Thus
 making the whole Bible one unbroken story.

(Continued next issue.)

Read this paper carefully and we think you will see that you
 better do without most anything to the value of fifty cents rather
 than miss this paper a year, so don't neglect to order before you
 forget it.

We are glad to be able to place on our list as one of the
 contributing editors C. M. Hayhurst. He is one who came forward
 years ago and gave us his hand, signifying his intention to become
 a Christian. He has had experience in the printing of papers
 and will be of value to us now.

Don't neglect to send in your subscription at once. You will
 want to save each number for future reference on Bible study. Re-
 member this paper is devoted to the study of the Bible. It will deal
 with all the fundamental doctrines of the Bible. Its creed is the
 whole Bible. So if you are at all interested in knowing the things
 taught in the word do not miss subscribing.

Five of the virgins were wise and five were foolish. Many a
 person has embraced hope in God and started for a better life. But
 because something did not go just as they had expected, have
 turned again and are traveling the dark road of sin and death,
 headed for the lake of fire. When probation closes they will arise
 from their slumber only to find their lamp out and the door shut.
 It is such people. Special effort should just now be put forth before
 it is too late.

BIBLE DOCTRINE, THE FORMER AND LATTER RAIN

We are made to wonder if there ever was a period in the world's history when there were so many isms and low heres and low theres, as pertaining to religion, as now. The Bible indicates strongly there never was. It says in the latter days that great signs and wonders would be wrought under the name of Christianity until that, if it were possible, they would deceive the very elect. And the scriptures further state: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables"—2 Tim. 4:3-4. It is further said that Mystery Babylon the great will make all nations drunken with the wine of her fornication (false doctrine). Many such statements as the above show that the age in which we live are the perils of the last days. Every gift of the spirit is counterfeited. Every ism that can be devised by men is advocated and the people at large are ever learning and never able to come to the knowledge of the truth, hence how careful the speaker of truth should be to obtain the true principles upon which God works for the conversion of souls, and the development of Christian character. Of all the scientific and harmonious books in the world the Bible stands at the head. God, who is unchangeable, always deals upon fixed principles, and, He, being the creator, and the author governing the laws of nature, He must be the same in the development of Christian character and conversion of the soul. A little study of the Bible will reveal the fact that God deals upon the same principle on the conversion, birth and development of the Christian as he does in the vegetable life and development of the herbs and trees of the earth and the fruit they bear, and if these principles are understood by the speaker of the truth, they need never be deceived by the isms and delusions of the last days.

Christ, the great teacher, gives us in plain language these principles in the many parables that He spoke when here. Quite a number of these are recorded in the 13th chapter of Matthew to which we now call attention: "And He spake many things unto them in parables, saying, 'Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.'" Matt. 13:3-8. The explanation of the above parable is given in plain language. "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, but he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty"—Matt. 13:18-23. Thus it is clear what the seed is, namely, the word of God. The sower is the one who teaches the word of God. The ground is the heart of the believer, and the condition of the heart determines the result of the sower, therefore another writer says: "Break up the fallow ground of your heart." The Lord instructs the sower how to sow: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Isa. 28:9-10. "Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When ye hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working." Isa. 28:23-29. Thus the instruction could not be made plainer how God develops Christians. This sowing precedes the birth of the Christian as we read: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. 1:23. When this seed is received into the heart God gives the increase, just the same as he gives life to the grain of corn planted in the ground. The apostle further says as this birth is produced: "Wherefore laying aside all malice, and all guile, and hypocricies, and envies, and all evil speaking, as newborn babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." 1 Pet. 2:1-3. In order that seed in the earth might grow and bear fruit it must be watered and cultivated, just so with God's word as it is sown in the heart. Unless the thorns are taken out and the word continue to dwell in the heart, no spiritual growth can be produced: "Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love to the brethren, see that ye love one another with a pure heart fervently: for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Pet. 1:22, 24, 25. The trouble with professed Christians has ever been this lack of spiritual growth. The apostle Paul met this difficulty with the Jewish people. He had many things he wanted to teach them, but they were so poorly prepared and dwarfed in Christian experience and knowledge, that he was compelled to say of them: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:11-14. The whole matter of Christian development and salvation depends upon the development of the individual who receives the ingrafted word and develops a Christian character. We grasp the divine promises of God as they are presented before us and by faith we accept them. This is the first step in conversion: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:4. But this alone does not suffice: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Pet. 1:5-10.

[Continued on page eight]

THE REMNANT OF ISRAEL

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G. G. RUPERT - - - - - Managing Editor

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WHY THIS PAPER APPEARS.

Our reasons are: First, it seemed the time had come and it had to now come forth.

Second. It appears, because there is no paper in print which meets the present demands of God's word, to now give the people the whole truth for the age in which we are living.

Third. It appears for the purpose of teaching many doctrines of the Bible heretofore entirely neglected, or if taught at all, were taught unscripturally. Among which we will enumerate as follows:

First, regarding the true Israel of the Bible being gathered out of the countries into a certain place, there to live over the experience of ancient Israel as they came out of Egypt and lived for forty years in the wilderness.

Second, the prophetic portions of the Bible relating to the yellow races, joined by Russia, who will overrun Christendom and utterly desolate the land.

Third, there is not a paper now printed that teaches that every lesson taught by the law of Moses should be taught today, but on the contrary every paper now in print teaches that that law was abolished and nailed to the cross and no longer of any benefit to Christians.

Fourth, the truth as it is in the Bible on the three divisions of spiritual Babylon and their relation to prophecy.

Fifth, there is not a paper now printed that shows how ancient names are carried down to our day in prophecy, such as Judah, Israel, Ephraim, Ammonite, Moabite, Edomite, Phillistine, Assyria and so on, with ancient events, as repeated in modern times, and for want of this principle, rendering all the Old Testament practically useless to modern students of the Bible. (The book of Daniel possibly being an exception.)

These alone, to say nothing of many, many other doctrines, make this paper a necessity, and therefore its columns will be devoted to the teaching of the doctrines of the Bible.

Sixth, we have published books on these lines and believers have been developed which need such a paper for communication.

We will state further, it is not published to avenge any real or imaginary wrong from any one. It will attend strictly to the teaching of the word with all sincerity and gravity, leaving all personalities against persons or denominations to those who feel burdened for that kind of labor. The Editor published his first book in 1902. Since that time he has succeeded in placing into the hands of the people a small number of copies as compared to denominational efforts. But we are glad to report that the Union Publishing company has been able to place in the hands of the people near ten thousand copies of G. G. Rupert's various books. Many friends have been developed as the result. We have felt the need of a paper for many years, but feeling unfitted for the task we have prayed and written to different men to take the burden of acting as Editor of such a paper. Such a person has not been found. So after all the difficulties of many years of past physical blindness, lack of training for such a duty, and with much anxiety, it seems God would have us undertake the task, heavy though it seems from every standpoint of sufficiency, both financially and mentally.

It is therefore by faith we make the undertaking and without any boasting or fear as to the future of this paper's life, we leave that with God.

One thing, and only one thing, we are sure of, and that is, the truth it teaches will never die. Neither will the true watchman ever hold his peace till the work is completed.

We ask those who may chance to read the contents of its columns to remember our many trials and difficulties and lend us a hand of charity for all mistakes, rather than too harsh a criticism. Get the good and leave the bad unnoticed.

We trust that all who receive this sample copy of the paper will see the importance of sending in their subscription at once, so they will not miss a single number. We hold that each number will be worth to any one who wishes to know the truth for this time, the cost of a whole year. And we say right now that if after a careful reading of the paper, you are not satisfied that you have received your moneys worth all you have to do is to say so, and your money will be refunded. All we ask is that it be read in sincerity to know what is truth.

WHAT A TRUE CREED IS AND WHAT IT IS NOT.

We are frequently asked the question, "Do you believe in a creed?" We invariably reply "Yes." We believe some explanation on the subject of creeds may be of benefit. First, the word creed is from the word Credence and means belief. It would be a strange man who had no belief. But when the word creed is applied to the church it may be wrongly applied and wrongly used.

We will lay down this principle governing the use of the word as applied to the church. In that case we know of but one use to make of it, and that is the faith of the true church, and that faith or belief of the true church is not made of man's specifications, or devices. Creed or belief of the true church is to believe the specifications of faith laid down by the Lord, the author and finisher of our faith. Those specifications embrace the whole Bible, not a portion of it, neither some certain doctrines of its teaching, but *the whole Bible and nothing but the Bible as the authority and guide of the Church*. Not man's interpretation of the Bible, *telling us what it means, but its own interpretation and its own proof for every position taken or believed*. This rule given us for the guidance of the church, gives no place for the creed of the church to be *in any way the work of man*. He has had nothing to do in making it or interpreting its teaching. All any teacher can do is to *teach what it says*, and all difficulties that may arise as to its teaching must be solved by the only rule given us; that if any man lack wisdom "let him ask of the Lord who giveth to all men willingly and upbraideth not." Note the rest of the text, "but let him ask in faith, believing." Believe what? That the desired information is there. And then comes this text: "He that seeketh as for a hid treasure shall find the knowledge of God." On these conditions the Holy Spirit is promised, to lead all such *into all truth*. When this rule is followed by each member of the church, it is then by the aid of the gifts which God gives to the members of the church that perfect unity is brought about and they become of one mind and one judgement.

Therefore, desiring unity of believers, we accept God's creed as given in the Bible *as a whole*, doubting nothing or any part of it; as our creed for all believers and as the only authority.

Therefore it was *perfectly proper* for Philip to require of the Eunuch a statement to the effect that he believed with all his heart before he was baptized. It was also *perfectly proper* for Paul to write, that he that cometh to God must believe that he is, and that he is a rewarder of them that seek him.

God has chosen men to go out into the world to teach the Bible and to raise such believers. Second, to teach them to observe *all things* whatsoever he commanded them. Observance always follows believing a creed, and when any one begins to question, is this essential and is that essential, you may know at once they haven't accepted the church creed of Jesus Christ. It was therefore *perfectly proper* for John to require fruits from his converts before baptising them, which was answerable to an amendment of life. This principle also governed the Apostles concerning the Gentiles who came in, as recorded in the fifteenth chapter of the Acts. These Gentiles were especially addicted to bad habits such as fornication, worshiping of idols, eating things strangled, and the use of blood as food, all of which God had condemned in His creed in the strongest language. So they were required as evidence of their sincerity, *to quit those habits* and then they could learn further duties by hearing Moses and the prophets read every Sabbath day in the synagogue. So to accept God's creed, the first thing is to accept the whole word of God as obligatory, not a word too many, not one too few. Second, confessing that creed so far as known before entering the church and a change of life by laying aside bad habits as taught in the word. Third, you then grow as new born babes by the use of the sincere milk of the word and by the study of the church's creed, thus becoming a better Christian day by day.

You "adding to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance Godliness, and to Godliness charity. If ye do these things ye shall never fall."

In conclusion John says, if any come unto you and bring not this doctrine receive him not into your house, (church) neither bid him God speed. It is therefore proper for the church to require compliance to its creed upon the part of every one who professes the name of Christ and wishes associations with God's children. This is the creed of the true church in all its teachings and if we accept without questioning its authority or wisdom in requiring obedience to even the least of all its teachings, therefore we can say truly and emphatically to every man who asketh us if we believe in a creed or have one, "Yes."

DENOMINATIONAL CREEDS.

One would hardly believe the difference that existed between the creed the Lord has given us for the government of the church and the denominational creeds established by the founders of the many denominations now existing. Denominational creeds are made by men specifying certain points which they think the Bible teaches. These articles of faith are largely for the purpose of distinguishing their interpretation of certain scriptures from that of others of those same scriptures.

Second, to add to their list other subjects, supposed to be taught by the scriptures, which other denominations do not teach. Third, to teach these points of difference and make converts especially to *these*, and thus start a class of what they call the advanced light and only true church. Fourth, to prove they were the only true believers many of

the denominations next resort to the argument of succession, some claiming they started in the days of John the Baptist, others with Peter being the first Bishop or Pope, others on the day of Pentecost, and so on. Some of these specifications of faith number as high as twenty-eight points. The next step, after these founders get the machine to work, is to organize into a federation all the believers in the articles of faith. When the federation is completed, the next step is to question all who offer themselves for admittance as to their faith in the different specifications. If answered satisfactorily they are admitted and baptized into that faith. These are the creeds of denominationalism. To illustrate *the differences* in these creeds, we will take but one point of doctrine, that of baptism. One of these denominations says baptize by immersion three times, face forward. Another says once by immersion backward. Another says by immersion once for the remission of sins. Another once unto the remission of sin. Another who believes immersion will not accept into their church one *who has been immersed* till re-immersed because not immersed by a minister of the true succession authority. Another says we are to be baptized by immersion for the dead, that is, those who have died. Another says there is no water baptism but the baptism of the Bible is the baptism of the Holy Ghost. Another says there is now no baptism of the Holy Ghost since the Apostles. And still another says there are now no ordinances to be observed at all and quotes scripture which says, touch not, taste not, handle not, which were all to perish with the using. These differences tend to all cases to rear up a fence around each flock to keep them separate from all others. Hence the next step is to build schools for the education of ministers who are loyal to the creed and who will labor to add to the number. These creeds of man's production have each been developed in process of time, schools have been made and the denomination has grown or lost according to the energy of those connected with it. If they prospered, God was given the glory for His special supposed providence over that branch, showing that He favored that move above all others. If the move failed, all others, said the Lord, was not with the move. Such is the brief record of Denominational creeds. One point should not be overlooked, and that is that denominational creeds when once established become the old land marks of that sect which the sect never meddles, or from which it never changes. That creed is like the fellow's balky mule. His owner said he was established. So with the creed, nothing can be added to, neither can any thing be taken from it. The followers are taught that God's divine providence led the founders in the establishing of the creed, and to meddle with it would be fighting against God.

Each denomination will also teach their membership that if it was not for the centralization of power and effort the work could not be extended to other fields. So all funds are centralized, missionaries are sent out, and the world is expected to be evangelized for Christ. The whole thing is of man's devising, and controlled by him. This plan has been followed from generation to generation, but it still remains a fact that no denomination, or all combined, has done anything to evangelize the world for Christ. Where the creed power has been most centralized and the greatest number of followers, there sin doth much more abound, as all know. Take the so-called Christian nations as an example. The Bible says these denominations are Babylon and we do not hesitate to say they are not the legitimate churches of Jesus Christ. God's church and His creed are as different as day is from night. We do not believe in such creeds and have no desire to in any way establish them.

THE NATURE OF MAN.

It seems so strange that there should be such an erroneous belief among professed Christians as to the condition of man after his death. One has only to attend a funeral or two, and listen to the sermons preached upon such occasions to hear the contradictory and unbiblical statements of the ministers who officiate at such functions. These statements must emanate either thru ignorance or a wilfull perversion of the truth.

When God created man He made him after his own image and in His own likeness, and he was made a little lower than the angels. He was given dominion over the whole creation. God built a home for him and placed him therein, and told him that he could freely eat of every tree in the garden but one; and of that particular tree he said: "In the day that thou eatest thereof thou shalt surely die." I believe God meant just what He said. Some claim that when Adam ate of the forbidden fruit that he died a spiritual death only. Not so. Adam died a physical death, as the result of his disobedience, and altho he lived to be over 900 years of age yet he died, and his death was caused solely by his disobedience and from no other cause. If Adam committed any sins after he was driven from the Garden of Eden—the sins which he committed had nothing whatever to do with his death. Those sins he would have to answer for in the judgment. Hence men do not die now as the result of the sins they commit, but die as the result of Adam's disobedience. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12. When men die, therefore, as the result of their inheritance from Adam, what becomes of them? If we are to believe some, they are more alive after they are dead than they were before they died. But what saith the scriptures upon this point?

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy,

is now perished; neither have they any more a portion forever in anything that is done under the sun."—Ecle. 9:4-5.

"His breath goeth forth, he returned to his earth; in that very day his thought perish."—Psalms 146:4.

Could language be more plain, more explicit than the words quoted above? His thought perish, when the mind is gone, perished, all consciousness has ceased, and there is absolutely nothing left of man but the clay of which his body is composed.

The absurdity of the position held by the popular denominations today is that when a man dies they send him either to heaven or hell, accordingly as he has lived here on earth, and there they bring him up in the resurrection. If he has gone to heaven, he must leave there and re-enter the grave in order to be resurrected—for they all believe in and preached of a resurrection—and thus they contradict themselves. How much better and simpler, and harmonious, is the bible statement of their condition, which is that they are all in their graves, awaiting the call to come forth. I Thess. 4:13-18.

I recently attended the funeral services of the wife of one of my neighbors. The minister who preached the funeral sermon did splendidly until he reached the point where the deceased had entered heaven, and was now with the angels, but her spirit was present, and was grieved that those present were mourning so much over her departure. He assured the husband and friends that she would be resurrected, and would never more see pain or sickness, or any such thing, and he went on in that strain, making one contradiction after another, and the people present believed it all. How much better it would have been had he told them the truth, and have given them the scriptures bearing upon the condition of man after death.

Death is compared to sleep, and there must, then, be some analogy between a state of sleep and a state of death, and this analogy must pertain to that which renders sleep a peculiar condition. Our condition in sleep differs from our condition when awake simply in this, that when we are soundly asleep we are entirely unconscious. In this respect, then, death is like sleep; that is, the dead are unconscious. This figure is frequently used to represent the condition of the dead.—Dan. 12:2, Matt. 27:52, Acts 7:60.

Paul tells us in the fourth chapter of First Thessalonians of those who are asleep in Jesus, and then he explains what he means in verse 16, by calling them "dead in Christ." The advocates of the conscious state cannot dispose of these expressions by saying that they apply to the body merely; for they do not hold that the consciousness which we have in life (which is the same that we lose in death) pertains to the body merely. Job tells us plainly that "Man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Such declarations as these are decisive concerning the condition of man in death.

Paul tells us that as in Adam we die, so in Christ shall we be made alive, and after stating that if there is no resurrection, we perish, he answers us that Christ is risen, and that there is a resurrection for all. Then he takes up the resurrection of those who sleep in Christ and tells us when that resurrection shall be. The eminent Bishop Law sums up this point in the following words: "I proceed to consider what account the scriptures give of that state to which death reduces us. And this we find represented by sleep; by a negation of all life, thought, or action; by rest, resting-place, or home, silence, oblivion, darkness, destruction, or corruption."

This representation is abundantly sustained by the scriptures referred to, and by many others; and by all these the great fact is indelibly imprinted that our existence is not perpetual by means of an immortal soul, but that, without a resurrection from the dead, there is no future life. Can we do otherwise than accept this conclusion?

C. M. HAYHURST.

CLOSE OF PROBATION.

As I study and see the condition of the world in our day: the increase of sin and wickedness of all kinds, showing the soon coming of Christ, I feel that the most important thing for us to do now is to teach and show people the beauty and saving power of the gospel, so that they will hunger and thirst after righteousness before God's spirit ceases to strive with the world.

When God gave His only begotten son for the redemption of sinful man He made a covenant with all the people that: "Whosoever will, let him take the water of life freely." Rev. 22:17.

According to Bible prophecy, I believe we have only a very few years left before this covenant will be broken. When that covenant is broken everybody will have decided for himself everlasting life or everlasting death.

"For I will no more pity the inhabitants of the land," saith the Lord, "but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them."

"And I took unto me two staves; the one I called beauty, and the other I called Bands; and I fed the flock."

"Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me."

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people."

"And it was broken in that day; and so the poor of the flock

that waited upon me knew that it was the word of the LORD." Zech. 11:6, 7, 8, 10, and 11.

The poor of the flock (God's people) will know when probation closes.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

This decree plainly marks the close of probation.

"They shall go with their flocks and with their herds to seek the LORD; but they shall not find Him; he hath withdrawn himself from them." Hosea 5:6.

"Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them." Hosea 9:12.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD."

"And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst." Amos 8:11, 12, 13.

Dear Friends: Can you realize that picture when they shall go with their flocks and with their herds to seek the Lord; but they shall not find Him? When the Lord withdraws His mercy from the world there will be a great famine for hearing the word of God.

Therefore, while the good Lord is yet pleading with us, "How can I give thee up, Israel? How shall I deliver thee, Ephraim? Let us make our calling and election sure. Jesus Christ is the only foundation whereby we must be saved.

MARIE GUNNERSON.

Lincoln, Nebraska.

CORRESPONDENCE SCHOOL.

One page, if need be, in this paper, will be devoted to replying to questions on Bible doctrine.

We will also, as far as time will permit, reply to those who are seeking for light on Bible truth for this time. All we ask is to inclose sufficient postage to meet the expense.

We design that this paper shall be educational on Bible themes. We fully believe there is great light for all who desire to know it. And that the latter rain is not the outpouring of the spirit of God, but the doctrines of the Bible, and that rain will enable all to grow who will avail themselves of the gracious showers now our privilege to have if we will but ask for them. See Deut. 32:1-2. The old adage is, the more you rub the truth the brighter it will shine. So send in your questions. We will do what we can to help you. We feel that our long years of study in the Bible ought to enable us to help some soul into greater light.

Question 1.—J. F. K. writes: If the drying up of the Turkish powers is the standing up of Michael.—(Dan. 12:1;) if so, then why have we not known about the other five plagues which have taken place, if they are all literal plagues? Tpecially now, when it looks so near, when the Turk will be driven out?

Answer: First, the standing up of Michael marks the close of probation and not the drying up of the Euphrates of Rev. 6:12, Dan. 12:1, also shows that the plagues come after the standing up. By studying the consecutive order of the events following the close of probation it will be seen that many years intervene between the standing up and the sixth plague. (See "Time, Tradition, and Truth" on "Chronology and Prophetic Time Periods.")

Second, do not try to interpret prophecy by present appearances. The Bible alone is the guide. Third, much of that which has been written about the Turk moving his seat of government to Jerusalem is myth when the story of the Bible is known.

We think our book, "The Yellow Peril," shows very clearly that Dan 11: from the thirty-sixth verse forward to the close of the chapter, is all yet to be fulfilled. We will say this—before the Turk is dried up, you will most likely see a great change from the present situation in the European war. You will see the King of the North (Turkey) joined with the King of the South (England) against Russia, the Northern power, over the question of the Dardanelles, the Suez Canal, and the Turkish territory. In that conflict, Russia comes out Master and Gomer (Turkey) is joined to Russia, (Eze. 38), and then the way of the kings of the east is prepared, and not till then. The present situation in Europe is preparing the way and no doubt is the opening wedge for what is to follow, at such times as the western nations of Europe become weakened for the opportune time.

Britton is a beautiful little city joining Oklahoma City on the north and is connected with Oklahoma City by interurban line and also the Santa Fe railroad.

Is it not strange that men and women who have seen and known the awful results of sin and bad habits ruining its millions, and still they will choose the course that ruins their once good character and standing among the best people, to follow such a course when they know the end thereof is death and ruin?

THE TWO WOMEN OF THE TWELFTH AND SEVENTEENTH CHAPTERS OF REVELATION.

It is marvelous to realize what we find in reading the bible different from the common teaching and we feel safe in saying that there is no greater cause for this than the error that has crept in, by dividing the scriptures into the Old and New Testaments, and then placing on these two divisions a dividing line as to the point when a *new* dispensation began and the old ended. And the new dispensation was a new plan to save men, and a better one than the old one, that this *new* plan embraced *new teaching, new laws, and, in short, a new beginning.* And upon this understanding a supposed *new church was formed. New doctrines must be taught, and, in short, everything became new. Old laws, the old church, and even the Jews and all connected with them passed and ended at Christ and His crucifixion.*

We will consider the woman of the twelfth chapter first. She is described thus:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

"And she being with child cried, travailing in birth, and pained to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

"And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."—Rev. 12:1-6.

We inquire first, "What does this woman represent?" We reply, "the Church." As this is so generally accepted, we will not say more as to that. Second, "Who was the man Child she gave birth to?" We reply, "Christ." Third, "Who was the dragon that stood before the woman to devour her child?" We reply that it was fulfilled by Herod, a Roman king. Fourth, "What is the lesson taught by the man child being caught up to heaven, to God and His throne?" We reply, "The resurrection of Christ and His ascension where He sat down with His Father on His throne." We ask next, "Were there two churches at this time?" We reply, "No, there never was but one church of God and never will be."

We ask, "How old was this woman?" We reply, "She was older, to say the least, than the birth of her son, for the mother is always older than her children." We next ask, "What name is given her in the scriptures?" We reply, "Rachel," for it was Jeremiah that said that it was Rachel weeping for her children. He speaks thus:

"Thus saith the Lord; A voice was heard in Ra-mah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jer. 31:15-17.

We ask, "Who is Rachel and why is this woman called Rachel?" We reply, "That Rachel was the wife of Jacob who lived over two hundred years before Moses." We now ask one more question, "How long does this same identical woman continue after the birth of Christ and His resurrection and ascension?" We reply, "To the end of the world, for it is the Remnant of her seed that gets the victory over the beast and his image, which seed constitute the one hundred and forty-four thousand who meet the Lord when He comes." Read the entire twelfth chapter of Revelation. Having this point beyond all question pertaining to the history of this

woman. We ask next, "Where is there any room for any other church to be established at the time of John the Baptist, Peter, or on the day of Pentacost?" We reply emphatically, "There is no such church that can be called the Church of God and all claims to succession and establishing of a new church at the time of Christ and the Apostles is a fraud and without foundation." And this woman also bears the name of Sarah, Abraham's wife, and can easily be traced back to Eve, the wife of Adam. But that is not all of the story of this woman. She was clothed with the sun and the moon under her feet and twelve stars upon her head. We ask again, "What is the lesson taught by those symbols?" We go to the dream of Joseph for a reply which reads thus:

"And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

"And he said unto them, Hear, I pray you, this dream which I have dreamed:

"For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf

"And his brethren said to him, Shalt thou indeed reign over us? or shall thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

"And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

"And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"—Gen. 37:5-10.

There is no question about God's interpretation of the symbol of the Stars, Moon and the Sun. But what does Clothing mean in the Bible? We reply, "Either righteousness or filthiness of character."—Rev. 3:17-18, Rev. 19:8. This character is attained either by obedience or disobedience to the commandments of God. This woman is represented as being clothed with the sun, (Light) the moon under her feet.

For a scriptural explanation, we turn to Exodus, where Christ descended upon Sinai and made the covenant with Moses and the children of Israel. We read:

"Then went up Moses, and Aaron, Nadab, Abihu, and seventy of the elders of Israel:

"And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

"And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

"And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the *eyes* of the children of Israel."—Ex. 24:9-10-16-17.

For an explanation of this, see our writing on the "Glory of God." Suffice it to say here, the sapphire stone is blue and signified the laws of God. The Glory of the Lord was the colors of the rainbow and so *light it was like devouring fire*.

Therefore this woman was clothed with the doctrines of the Gospel in all its purity, and the moon under her feet, the light of the law, the same doctrines that governed Rachel and Jacob in their day. The twelve stars representing the twelve boys of Jacob which stood for the twelve tribes of Israel. So we ask again, "Does this woman change her clothing since Christ?" We reply, "Not one garment or even a piece of her clothing. And any one who attempts to change her clothing is guilty of the same who tries to institute another woman (church) this side of Christ." We can say with all our heart, we thank God the day is here at last when the tribes of Israel are to be made up and the same woman is to again let her light shine in all its glory just the same as it did with Jacob and Rachel, with Moses and the seventy elders of Israel, and with the twelve Apostles of the Lamb. The Remnant of her seed keep the commandments of God and have the testimony of Jesus Christ which is the law and the

prophets. The reformation will never be complete till the blessed woman once more shines in all her beauty. So don't look for new doctrines, but look for the old paths. Don't look for some new church, but look for the same that has existed from the beginning. God never changes. Truly darkness covers the earth and gross darkness the people. Let us press *to the light* for the path of the just is as a shining light that shines more and more to the coming day.

SHE IS NO WIDOW.

She is the espoused of Christ. Her City bears the name of Zion, the City where her husband, David, lived. She is Jerusalem, the capital of the Nation over which her husband rules, and her business is to clean and wash her children as they unite with her.

"In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall* be excellent and comely for them that are escaped of Israel.

"And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

"And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. 4:2-6.

The above speaks particularly of the Gathered Remnant in the feast of tabernacles. Paul speaks thus:

"Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word,

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:23-26.

John says this cleansing is done by the blood of the Lamb.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:13-14.

She is truly no widow. She is clean and not divorced. Glorious in her apparel, bright as the sun, clear as the moon, and glittering as the stars, her colors and beauty never fade. She will never grow old. Wrinkles will never cover her brow, nor gray hairs her head. Her children are all taught of God, well behaved and mannerly in all their ways. Washed clean and crowned with immortal beauty and glory, to ever honor Him who redeemed them from sin, the grave, death, and everything not right.

(To be Continued.)

All copy sent to this office must be plainly written with ink on one side of the paper, double space. God has given us a little sight and we wish to preserve it. Also where copy is desired to be returned there should be postage sent for the same. Also all correspondents when questions are to be answered direct to the party, postage is required.

We have another contributing editor who will sign his name A. N. M. for the present. This brother will give us articles pertaining to the national outlook, especially the Greek division of Christendom. This will embrace the territory east of Italy, where is the home of the Greek church and Mohamodanism. This is a part of the world Protestant writers have given but little attention, their contention being largely with the Latin division, from which they came as reformers.

BIBLE DOCTRINE, THE FORMER AND LATTER RAIN

(Continued from page one)

Many more scriptures might be given to teach this divine principle laid down in the Bible, for the conversion of individuals and the development of Christian character. The word is spirit and it is life. Both elements are in it to produce the development of the Christian.

Paul, in his letter to the Ephesians, symbolizes this process by a woman who washes her garments. Speaking of the church, he says: "That he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that he should be holy and without blemish." Eph. 5:26-27.

The apostle, in his letter to the Corinthians says: "I have planted, Apollos watered; but God gave the increase." 1 Cor. 3:6. Paul planted the seed, Apollos sowed additional seed, and taught additional light upon the doctrines which Paul had sown in the hearts of the people, hence Apollos' work was watering the seed that Paul had sown. Having this matter clearly before us, we are prepared to study the prophecies concerning the early and latter rain.

Turning first to the writings of Moses, where we find the foundation of all gospel truth, we read: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He. They have corrupted themselves, their spot is not the spot of His children; they are a perverse and crooked generation." Deut. 32:1-5. This tells us plainly what the rain is, namely, the doctrine of the Lord or the fundamentals governing the Christian's life. As these are taught to the people, they overthrow the errors and false isms, and unsound positions, and just as the rain waters the herbs and grass of the field so they grow, so this kind of labor among the people produces the growth of those who accept it. God says these doctrines distil as the dew. They clear the mind, and develop a sound faith in those who receive it, so the rain of the Bible is the doctrines of the Bible and not the outpouring or any manifestation, as it was manifested upon the day of Pentecost, as so many are now claiming. The doctrines had been taught before that manifestation. The disciples had been developed and were all of one accord and of one mind. The outpouring of the Holy Spirit was a witness to their development and of the work that had been going on for four years in the falling of the early rain prior to the event. This work of teaching began with John the Baptist, and followed up by Christ and His disciples, was the former rain, and when that rain of doctrinal teaching had developed the growth of the individuals and prepared their minds to receive the witness of the Spirit, then God witnessed to it, and we lay down this principle now as an eternal truth unalterable, and it is useless to attempt to change it: namely, no such demonstration as on the Day of Pentecost can possibly take place as a genuine thing, in our day, until the genuine doctrines of the Bible precedes the manifestation and develops a company of united believers. It is sad to know that in all the so-called wonderful manifestations of power now sought for and claimed to be manifested, this element of knowing the truth of God and the doctrines of the Bible are almost unknown and unthought of. This prepares us for a more thorough study of the prophetic utterances on this point.

Remember that the people are symbolized by the grass, herbs and trees that are watered, hence it makes those who receive the doctrine grow, and it will root up the false: "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

[Continued in our next issue]

Next issue, if there is at all room, we wish to begin articles on the close of probation and the consecutive order, in which events

will take place from that time till Christ appears. Among the rest, Armageddon—when it will be, where it will be, and between whom it will be. The teaching of the Bible is so little known concerning these events that it seems the time is here for a better knowledge of these things.

If you ever wish to do some of the very best missionary work you ever did you now have an opportunity to do it by getting every possible subscriber for this paper you can. Remember its columns will be filled with the teaching of God's word on all the leading themes of the Bible. Not denominational, but any and all subjects of the Bible.

We pay no premiums for this work. Charge up your time to the Lord, He will pay you. Our sacrifice in printing the paper is greater than any one. It takes our means and time to do what we are doing. Will you help us?

We will receive advertisements in this paper for good religious books and useful articles for household and farm use, in order to help pay expenses.

Our space is small. The truth we advocate is wide and large, but we will not despise the day of small things. It is better to be crowded for room, than to have room and be crowded for something to fill it.

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