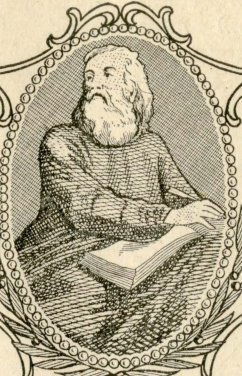




The

# 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."---Isaiah 18:3

Vol. 1

BRITTON, OKLAHOMA, JUNE, 1915

No. 3

## ESTHER,

We read the story of Esther  
And it thrills us thru' and thru'  
To see her come to the haughty king  
When he had not bidden her too.

And we read with almost bated breath  
To see if when she came,  
He held out the golden sceptre  
And called her by her name.

And when we found he did it  
And granted her every request  
We felt so happy and grateful  
We knew 'twould turn out for the best.

And we think how gladly we'd do it  
If we had the same chance today  
That we'd be as noble as Esther  
Let the cost be what it may.

There are chances each day as we live it  
To be as Esther was then  
Standing for truth and principle  
Over and over again.

For as Esther was "come to the Kingdom"  
For "just such a time as this"  
So we are filling our places  
That heaven we may not miss.

For each has a place and mission  
That no other can fill or take  
Though the work seem insignificant  
Our character it will make.

If we're faithful to each day's duty  
As it comes to us day by day  
When God requires of us great things  
'Twill not be so hard to obey.

By R. L. M.

## BIBLE DOCTRINE, THE FOMER AND LATTER RAIN (Continued from last issue.)

The prophet says of this time "Ask of the Lord rain, in the time of the latter rain" that is, ask for a knowledge of His word and to understand *sound doctrine*. The reason for this is stated "for the idols have spoken vanity and the diviners have seen a lie and have told false dreams." This is a great age for the people to be led by *dreams, false visions, false impressions*, and to hear a voice speaking unto them, *fortune telling, mystical interpretation of dreams, supposed divine healing, supposed tongues, etc.* All should be received only after the most careful study of the Bible and the general tenor and influence surrounding the one who practices these things.

The Bible says: "To the law and to the testimony (law and the prophets) if they speak not according to this word" it is because there is no light in them. Miracles are not con-

finied to God alone. Janes and Jambres withstood Moses with their miraculous workings. Protestantism is to deceive the world by means of *those miracles* which will be wrought among them. It is far from a denial of unbelief of the gifts of the spirit of God manifested by His power to *disbelieve every counterfeit purported to be the work of the spirit of God*. What we want is the genuine and not the counterfeit, and rest assured that no genuine will ever be offended at the most critical examination as to its genuineness.

Divine healing is as much a gift of the spirit of God as any other gift. The speaking with tongues is also another gift of the spirit and to deny the counterfeit is no denial of the genuine. We speak of these two gifts because the counterfeit of these two is the most prevalent. The baptism of the Holy Ghost could be added as the third.

How are we to know *the genuine gift of tongues from the counterfeit?* We need not be mistaken for we have an example of its manifestation as recorded in the 2nd chapter of the Acts as taken place on the day of Pentecost. It says on that day there appeared and sat upon the disciples "cloven tongues like as of fire" and they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. The *other tongues* here spoken of are plainly stated as *Parthians, Medes, Elomites, dwellers in Mesopotamia, Judea, Capadocia in Pontus and Asia, Phrygia, Pamphylia, Egypt, Libya, about Syrene, strangers of Home, Je and Proselytes and Cretes and Arabians*. Now the record says "that every man heard the disciples speak in *his own tongue*." It says the spirit sat upon them with *cloven tongues, two languages* at least. Thus enabling them, as a whole, to speak in *the language which they had never learned*. This manifestation became a mystery to the hearers so much so that there were 3000 added to them that day. This manifestation was truly *a sign to the unbelievers*. Thus we have the manifestation, its effect upon the unbelievers, and the plain statement that it was the power of God working a miracle enabling the disciples to *convey the thoughts of their own mind in an unknown tongue to the unbelievers*. And remember, that that unknown tongue *was the language of the unbeliever who heard it and not the natural language of the speaker*. It was not a manifestation called tongues which the *speakers themselves did not understand at the time they were speaking for they did, for they conveyed their own thoughts, not the thoughts of some other power which they knew nothing about*, for the record says that Peter spoke to them from the book of Joel and other Old Testament writers.

This record is too plain and positive for any one to be mistaken, namely, that any miracle God may work in speaking in an unknown tongue is simply the *shortening of the process* of learning the language. Christ made wine out of water, whereas the lengthened natural process was to make it through

the vine. The lengthened natural process of speaking in an unknown tongue is to learn that language and *convey our thoughts to another of a foreign tongue from ours.* The miraculous part of speaking in an unknown tongue is to be able to *convey your own thoughts immediately without learning the language by the natural process,* and remember that tongues are always for conveying *your own thoughts,* and *not being placed under a mystical power to use you to do a thing that you don't know anything about yourself.* That is *hypnotism* that is practiced, nothing more, nothing less.

We find, therefore, the apostle, having difficulty in the church of Corinth, not with what is now called an unknown tongue, but what was a *real unknown tongue or unknown language* to the body of the church. He was compelled to write upon this question and from his statements on that occasion *the counterfeiters of this gift now take advantage* and try to prove that their gift is scriptural and genuine, but a careful examination will show that these false interpretations of this scripture will not stand. There were, in the church at Corinth, men who possessed different languages and from the reading of the 14th chapter of 1st Corinthians these different languages became a source of annoyance and disorder in the church. Those who possessed them were not willing to be governed by the majority who possessed a known language.

Paul says: "For he that speaketh in an unknown tongue speaketh not unto men but unto God for no man understandeth him; that is, no one in the congregation understandeth him, but he that prophesieth (teaches), speaketh unto men to *edification, exhortation and comfort.*" He further says: "He that speaketh in an unknown tongue edifieth himself." That shows *he understands himself* but no one else understands him, but he that prophesieth (teaches), edifieth the Church.

Now says the apostle: "If I come unto you speaking with tongues (different languages), what shall I profit you?" He further says: "So likewise ye, except ye utter by the tongue words *easy to be understood,* how shall it be known what is spoken for ye shall speak into the air? Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excell to the *edifying of the church.*"

"Wherefore let him that speaketh in an unknown tongue pray that he may interpret." We ask what is it to interpret? We reply to be able to translate *his own thought and language into the language of those who hear him.* Paul says the man who speaks in an unknown tongue *gives thanks well at the table,* but *no one understandeth what he says.* He sums up the question of unknown tongues and the *profitableness* of practicing an *unknown language in a church where the body of the people cannot be edified thus: I thank my God. I speak with tongues (languages) more than ye all: yet in the church I'd rather speak five words with my understanding, than by my voice I might teach others also, than 10,000 words in an unknown tongue (language).* With this plain, positive statement as to the value of an unknown tongue being uttered in the church, it is a mystery why anyone should advocate now a manifestation in which *there is no language.* The individuals *themselves admitting they do not understand what they are saying as a thing of importance* now to be attached to a *religious service.* Is it not purely suffering this hypnotic influence to come upon them that they may advertise themselves as a chosen vessel of the Lord in preference to all others. Even if their manifestation was true, it would still remain the fact that its value to any body of unbelievers or believers would be practically worthless. These counterfeit manifestations are supposed to be interpreted by the individual, hence an attempt is frequently made but the interpretations are of the *most ordinary thought* and which they could utter without the manifestation.

Now, says, the apostle: "Tongues are for a sign, not to them that believe, but to them that believe not, but prophesy-

ing (teaching) serveth not for them that believe not, but to them which believe. On the day of Pentecost this was fulfilled. But whoever heard of anybody being converted to God by what is now called the gift of tongues? It would ever discourage and drive away the thoughtful and the candid. It can only possibly astonish or hypnotize some superstitious mind who is unacquainted with the word of God.

The apostle further instructs the church concerning the use of an unknown language to the body of the believers. He says thus: "If any man speak in an unknown tongue let it be by two, or at the most by three, and that by course: and let one interpret, but if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God." The writer has spoken many times through an interpreter: thus translating his own thought and words into another language by the second party, likewise in the church. It is supposed that the body of the believers shall be the ones to conduct the meeting in their language, and, if anyone having another language is present there are two ways by which his thoughts can be conveyed to the church. First, by God working a miracle enabling him to present *his thoughts* in the language of the people in the church; second, if the church desire, those having the unknown language can speak to the church through a translator or interpreter. This is the Bible teaching upon the subject of tongues.

Let no one be deceived by any manifestation not in accordance with the Bible teaching. God's truth should stand out clear and be separated from every false ism and doctrine, and the latter rain is designed to do this by all who will receive it.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isch. 55:10, 11.

This scripture shows us again plainly that the word of God is the rain. The spirit of God is symbolized in the Bible by *oil* and *not water.* Oil is what makes the lamp burn so the spirit is what leads us into all truth as we study the word. God has set a *definite time* for the outpouring of His spirit in the end of the World to follow the latter rain. The Pentecost came fifty days after the resurrection. It was called the feast of Weeks and it was to mark the beginning of the harvest and it was the time appointed when there should be a gathering of souls. So in the following of the latter rain "the feast of the weeks of the harvest" will again come when miracles will be wrought and signs will follow the true servants that gather the remnant. See our writings on the Glory of God. Note the following scripture and compare it with the present conditions; compare it with Revelation, 18th chapter, and you will be able to discern between Babylon and the true manifestations which have a special time for us to look for those signs. To a limited degree God's miracles are always present with His children, but not such as was manifested on the day of Pentecost, and it is useless to expect it *till the time and conditions* are complied with. The latter rain must precede it and a class accept *the true doctrines.* God cannot witness to false doctrines. So *get the truth first for this time* is our admonition to all true seekers for what is right.

"But this people hath a revolting and rebellious heart? they are revolted and gone.

"Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: *He reserveth unto us the appointed weeks of the harvest.*

"Your iniquities have turned away these things, and your sins have withholden good things from you.

"For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

"As a cage is full of birds, so *are* their houses full of deceit."

### THE END

#### THE NATIONAL OUTLOOK IN THE PROPHECIES.

##### Modern Nations Under the Names of Ancient Nations.

In a previous article we made a statement that the modern nations are treated by the prophets under the names of ancient nations. These nations had attained to sovereignty with some degree of power upon a definite territory, in or around the vicinity of Palestine. They were at supremacy in different times before and after the national Israel was settled in Canaan; and in some way they came into contact with the people of God, and so became subjects of the prophet's attention, and formed a part of the Jewish history. And as these heathen nations lived along the side of the people of God,—a fact which is yet true for today,—the Lord used their traits of character, religion, custom, their territorial relations to Israel, and all events connected with their conflicts and wars against the latter as an object lesson for the present nations and events which will precede the close of this world's history. The controversy between God's people and the heathens, namely the wicked, will be just of the same nature, in many instances, as it was in the days of ancient Israel. For this reason, *Israel becomes the eternal object of the prophecies, and Palestine the centre of location by the prophets.*

It is no wonder why the prophecies are considered mysteries, and never have been thought of the fact that the majority of them is due now and applies to the modern nations and countries. The people read the Bible, and take it as the history of the Jewish nation, and as to the predictions concerning the ancient nations, they say: "Those prophecies are either fulfilled, or do not deserve any comprehension, and are of non-importance." Not so. God spoke, under the old circumstances connected with the ancient names, to the modern nations, referring to the present events and others that will follow in close succession. Even or haphazard glance at the prophecies will prove the above statement. Read, for instance, the following few texts, and you will see instantly that they are latter day prophecies, tho connected to the ancient nations and countries.

Leph. 3 :14-20 speaks of "the daughter of Zion" as to be gathered again, and to be made a praise. The verses 13 and 16 show that this will take place in the latter days.

"*The Remnant of Israel shall not do iniquity nor speak lies: neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.*"

"*In that day it shall be said to Jerusalem, fear then not; and to Zion, Let not thine hands be slack.*"

The phrases "*remnant of Israel,*" and "*in that day*" definitely locate the time of this prophecy to be in the line of those events that are connected to the second coming of Christ, and we know that the predictions of the foregoing texts are not fulfilled.

And again the prophet Lephaniah writes:

"Gather yourselves together, yea, gather together, O nation not desired;

"Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: *it may be ye shall be hid in the day of the Lord's anger.*"

"For Gazor shall be forsaken, and Ashkelon a desolation: they shall drive out Ashod at the noon day, and Abram shall be rooted up.

"Woe unto the inhabitants of the sea coast, the nation of the cherethites: the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant." Ch. 2, verses 1-5.

The day of the Lord's anger or "the wrath of God" (Rev. 14:10) is the seven last plagues described fully in Rev. 16, which is yet a future event, and yet it is connected with the names of Gazon, Ashkelon, Ashdod, Cherethites, Canaan, Philistines, Moab, Ammon, etc., all of which are the names of nations and countries of iniquity. Our space does not permit to enter into the detail to gather up numerous scriptures of similar kind, referring to such events yet to be fulfilled, and yet directed to the nations of the past. Take up each prophecy, and read it thru; there will remain no doubt about the fact that the nations of today come under the names of ancient nations, and all prophecies hold fast this principle: because, first, the countries never change directions; second, tho the peoples, and their names and governments change constantly, yet they bear the same characteristics and qualities of the former nations. And the prophecies deal with the countries and the characteristics of their inhabitants; by doing so, the scripture offers us a systematic and scientific method by which we can easily discriminate for any time both the exact territory and the people that dwell in it.

#### THE THREE GREAT POLITICAL DIVISIONS.

After a careful study we see in the Bible that in the latter part of this world's history, the world-powers will be represented by three great political sections, even now on the stage of a fearful and daring power. These are as follows:

1. North and Far-East Russia at the head of surrounding nations; and Japan on the other hand at the head of Korea, China, India, etc., will form a demnab and devouring power challenging all the rest.

2. Western Europe: England at head of the European powers will contend for the situation.

3. The United States also has to defend herself alone.

#### NORTH RUSSIA.

In Ezek. 38th and 39th chapters there are the descriptions of two horrible battles, ever penned in the Scriptures by the prophets of old. In the 38th chapter the final battle is fought by the North and Far-East combined power, (Ez. 38 :3-6, 15; 39 :1, 2), against the West (Europe and America) (Ez. 38 :10-13; 39 :4-7). The fate of both contending armies is utter destruction. But in the 39th chapter there is fought again a final battle, this time the attack is made upon the people of God by the combined forces of every power and nation of this world; and a complete disaster and annihilation results on the part of the wicked and opposing enemy. This is the so-called Armageddon, or battle which is planned against the remnant of the Lord. That we haven't witnessed such battles as yet in this world's history, is plain; in fact these two battles take place in latter days is shown by the following verses:

"*After many days thou shalt be visited, in the latter years thou shalt come into the land that is brought back from the word, and is gathered out of many people, against the mountains of Israel, which have been always waste.*"

"*In that day when my people of Israel dwelleth safely, shalt thou not know it?*"

"*And then shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.*" Ezek. 38 :8, 14, 15.

The last part of this chapter points out more definitely the time when this battle is fought, namely under the seven last plagues.

"*And I will plead against him (Gog, the Northern power) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.*" Ezek. 38 :22.

#### FAR EAST (JAPAN.)

Just a casual reading of the following few texts will give at least a faint idea as to the part of the Eastern powers in the closing events of this world's history.

"*And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*" Rev. 16 :12.

The latter part of the above verse in American Standard version reads as follows: "*The kings that came from the sunrise.*"

This verse, beyond any argument, brings out the question of the Eastern powers; and note well that it says "the kings", referring to the final union of the Far-Eastern countries; and this union is almost in realization under the supremacy of Japan, every newspaper reader can testify for himself.

"*In that day the Lord with His sore and great and strong sword shall punish Leviathan, the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the SEA.*"

"*In measure, when it (the leviathan) shooteth forth, thou wilt debate with him: he stayeth his rough wind in the day of the east wind.*" Is. 27 :1, 8.

The sea power Japan, with its dragon, like island in the east, will be visited by the wrath of God after she had accomplished the pleasure of God in the following verses:

"*Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them (the nations) as the dust to his (the man from the east) sword, and as driven stubble to his bow.*" Is. 41 :2.

"*Declaring the end from the beginning, and from ancient times the things that are not yet done, saying: My counsel shall stand, and I will do all my pleasure:*"

"*Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*" Is. 46 :10, 11.

The above verses, and yet many others from the scriptures, prove unquestionably the time, the place, and the magnitude of the activity and power of the Far-Eastern nations which are already at the verge to threaten the whole world.

A. N. M.

(To be continued.)

The above article gives the right key and the only key that leads to a correct understanding of the prophetic field.—Editor.

Many excuse themselves by saying that is not essential. Now, if they knew the Scriptures they would know that all non-essentials were left out. Christ said every sacrifice was salted with salt. This was designed to teach that there was a saving necessity to obey every lesson taught by the sacrifice.

A noted Divine once said if he was going to sacrifice to the devil, he would take a hog and stuff him with tobacco. You could add to that a human carcas which had been well pickled with rum. The sour flavor would make a good combination.

# THE REMNANT OF ISRAEL

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

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

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

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

Volume 1 JUNE, 1915 Number 3

## WHOLE HEARTEDNESS.

The Lord in speaking of the daughters of Babylon says their hearts are divided. God wants a whole heart, not a half of one. Nothing but a full surrendered to God will ever save a soul. The person who devotes nights of the week in lodges, shows, and amusements of the world, and then spends a little time on the Sabbath in church and gets in the rest of the day the best he can in a general way, and rests so as to do another week's work in the world, need not think that will answer to God for Christianity. He says "come out and be ye separate, saith the Lord and I will receive you." No time now for half hearted work. He wants entire bible sanctification, entire holiness, entire service, giving our best thoughts, our best time, our very best service to him. The person who spends his time learning the latest fashion from magazines, and spends three times the energy in politics, in lodges, in amusements, and also their means in proportion, need not be disappointed if they are not saved for we can say with all assurance no half-hearted work will save any soul.

## CONFERENCES AND SOUTHERN FIRST MONDAYS.

In the southern states there is a custom that the first Monday in each month the men of the county largely, gather at the county seat to visit and exchange property. Here trading is one of the principal things engaged in. This has been so established that trading horses, such as are blemished and faulty, are called *first Monday horses*.

This custom reminds us of the meetings regularly of Church associations, conferences, etc. The principal business of the conference is to change preachers. The parish frequently desires a change, so they are represented at the assembly to try to get such as they wish. The Minister some times desires a change for various reasons.

Then, too, the bishops desire to change preachers with other Bishops, of another diocese to get some new gifts into his field for various reasons. So when they come together there is much figuring and planning before the conference, and not unfrequently there are those ministers who, for various reasons, are *like the first Monday horses*. They have blemishes and it is thought best to dispose of them, and like the horse jockey, no blemish is ever pointed out but the man himself it made to believe, when traded off, they lost a valuable gift in his removal, but the Lord wanted it so, and from that standpoint alone, the change was made. The trade is not unfrequently made before the Minister knows about the thing. So take it as a whole, a conference to the church is what the First Monday is to the people who attend this trade day. One, they say, is for the Lord, the other just for men and the other fellow.

## FINANCES.

Many will desire to know how the work we are doing is supported. We will state, First, we desire above all things, that this movement to bring the truth of God before the people will not be lunched as another begging machine. The Prophet says of Ephraim (Protestantism) "her rulers with shame do love, give ye." Hosea, 4:18. We shall therefore avoid this if possible. We can say for the past years, God has in a most marvelous way opened the way for us to accomplish what we have in the printing of books, and also now to begin the printing of this paper, thus far we have not seen it necessary to ask any one for means. We first invest what we have of our own and then the rest has been furnished as we needed it by others without in any way asking for it. And so the printing of this paper begins in the same way. We personally put all we have at our command of our savings in past years into it and have faith to believe, as it is consumed, other means will be sent in as needed, and we are happy to say that some has already been coming. We shall teach this duty when the time comes the same as any other duty of the Christian and then leave it with them and God as to the performance. *We lay no claims to any ones means.* It is for them to dispose of and to receive their reward and not us. If this paper must stop for want of means we shall conclude the Lord did not want it printed and we will be happy having done that which we thought duty. We have our mind made up that those who do aid us in printing are entitled to tracts and papers free for missionary work and while the fund lasts this class of stuff will be scattered with the means at our command. We can say of a

truth, money is the least of all our troubles. God knows what we need and will send it to us as we need it. For he knows it will be used for his glory. He says not to let our right hand know what our left hand doeth therefore we will not likely publish names of donors. Begging is disgraceful, God says his seed never beg bread; and why should his servants become beggars for His cause? What we want is work and not begging. We want to work for what we get. Therefore keep us busy, so we will have no time for begging.

## A BROTHER'S REQUEST.

In one of the letters received, a brother writes thus: "Don't let the paper be a one idea paper." We do not know just the exact meaning of the writer's request. But our reply will be to all. If it is meant that the paper should not be made up on *one point* of Bible doctrine and *all the rest* neglected, and to drive that point alone, whether the people wish to know anything about it or not, we accept the advice as good, for that was never our idea of the way a religious paper should be run. We have noticed that where one theme is conducted till it becomes what is called a hobby, the hobby is almost sure to have much error mixed with it, for when we magnify one point and try to make the whole Bible *teach that point*, we are sure to do a good deal of wresting of the scriptures to exalt it.

Now if the request means, not to confine our paper to the teaching of *certain points* without allowing any other points brought in, we again agree with the request, for there is no doctrine in the Bible that is put there for us to ignore. Our creed (belief) is the Bible, the whole Bible and nothing but the Bible as authority, so we dare not reject any part of it.

If the request means to throw open the paper to *all, for a free hand* to write whatever they wish as Bible teaching, *we do not agree with the request.* For then, the trumpet would give no certain sound that the people might know what was truth and what was not. Now the reader may reply, "There is another creed started," and "The Remnant will not allow anything only what the Editor thinks to be truth taught in its columns." That is just what we wish to do, namely, teach the truth and nothing but the truth. Our creed is, the Bible and no explanation given, that the Bible does not give. We are very sure we would not waste our time and means to publish a paper that we were satisfied taught much error to the people. This brings us to the point of deciding "what is the true attitude upon which to conduct the paper?" We reply, first, that if an editor does not feel quite sure after careful study and thorough examination of the Bible, that he cannot tell what is truth and what is error, then he better not undertake the job of acting as editor, unless he does it purely for the salary connected with it. If that is the case he should say so. Now, can it be known what the Bible teaches, or can it not? Is the book made up so as to suit all beliefs and denominations, or is it made up to teach one truth and only one? We reply: the Bible is made to teach one truth and only one. It is a complete book, covering the whole story of man, his fall, and plan of redemption, from its beginning to its close. It is scientific in the minutest detail, giving man everything he needs to make him wise unto salvation through Christ. The trouble is, the world has been following men and not the Bible. Any one can see that this statement is absolutely true, if they will but stop a moment to think. Why is it that each denomination turns out teachers as literally moulded after their pattern and belief as the Chinese foot is moulded after the pattern of the bandage that made it? We reply: it is because the whole denomination and all its teachers are following some mind or minds that started the sect. They are not following the Bible at all. You can tell as soon as you talk to one where they belong. Even the expressions of the starter of the sect is handed down to this present day by them. We further say: the Bible can be understood and God says "If any man lack wisdom let him ask of me and I will give it to him willingly and upbraid not." He then says His spirit will lead you into all truth." He further says "search for the truth as for a hid treasure and ye shall find the knowledge of God. The Bible is thorough in the minutest detail and it is our privilege to know the truth if we will but search for it.

Note, the purpose of teachers is to call your attention to the text book, and teach it to you, but if the scholar just sits and listens to the teacher and puts forth no effort of his own, how much of a scholar do they make? None at all. They must make that understanding imparted to them their own, before any good has been accomplished. Now what should the paper teach? We reply: it should teach but one truth and one idea (mind), and that is the mind of Christ. He is the Author of the Bible. We are admonished to arm ourselves with the mind of Christ. Now if it is impossible to find the mind of Christ, and understand his teaching, then let us give up the study of the Bible entirely. That is just what this confusion in the religious world is doing. It is discouraging the people till they feel there is no truth, or anything definite about the plan of salvation.

The aim of this paper will be to teach the whole truth of the Bible in one harmonious line, proving scriptures by scripture, till there is no question left in the mind of those, who will take the pains to search as for a hid treasure, as to what is truth. We trust the teaching will be one man's teaching and all others follow that mind, but it may be the teaching of many minds who have the *mind of Christ*, and have been led by His Spirit into all truth, and thus they may all teach *One Idea, One doctrine, One truth.* All speaking *the same thing*, and become of the *same judgment*, and be one, *even as Christ and His Father were one*, so that the World may see that all those who write and teach in this paper "have been and learned of him." If this is

the "one idea" the brother warned us against, then we differ with him, for this is the very thing we are striving for; one idea, one truth, one doctrine, one faith, one baptism and one Lord, covering every truth in the Bible. If I did not believe such a thing possible, I could not believe the Bible at all. But I confess that just as long as we are led by men this cannot be. If I was so afraid of Creeds (beliefs) that I would take no defined faith, and earnestly contend for the faith once delivered to the saints. I would give up the whole thing. For surely you have no confidence in the Bible, or your own ability to know what is truth. Either case is dangerous, God says: "If any man lack wisdom," that means you, my brother, my sister, so go about it to know what is truth, proving all things and holding fast to that which is good.

Learn to weigh evidence offered by men. Weigh it in the scales of God's eternal word. And while doing this, ask God to give you his Holy Spirit to lead you into all truth. Search for it as for a hidden treasure and we promise you, you will find it. And when found, it will bring joy and peace to your *own soul*, such as you cannot get by mere listening to others. Have a faith of your own as to what the word teaches, and do, for the sake of your own soul, cease to be led by minds who are even dead long ago, which started the various sects now in the world. Whether they were led of God or not to see as they did, what has that to do with you? Christ said "follow thou me." May God grant that this paper shall devote its time and energies to searching for the jewels which the great author has given to all who will search for them. Until the Editors and all the readers may be completely swallowed up in the *mind of Christ*, and have a never failing creed, which will be an anchor to their souls.

#### THE ELDER'S DUTY IN THE CHURCH AND HOW CHOSEN.

The many movements of undenominationalism that have arisen were intended to liberate the people, from the errors of so-called church organization, and place the believers on sound Bible principles, if they would "Prove all things and hold fast to that which is good."

Many who have left their denominational church creeds, because of the fraud of the election of church officers, and the hierarchy practiced by them, think they are in perfect accord with divine authority, when they refuse to select elders and deacons in their companies, but they jump as far the other side of the Bible plan as they were while in the denominations.

Their excuse for not selecting elders is, that they judge by their past experience in denominations, that to select an elder would be placing themselves under the same domineering power they had left, but that is a sad mistake.

Church elders in denominations are elected to teach church creed as interpreted by those at the head of the denomination, their superior officers.

Church elders in the Church of the first born, are only to teach the Gospel of God, for he who saved us is the superior officer of the christian. The following will show the elder's duty.

Titus says: "The steward of God must not be self willed." Not his will be done but the will of God.

An elder in the "Church of the first born" is to, "Hold fast the word full of faith, teaching it, that he may be able by sound doctrine, both to exhort and to convince the gain sayers, for there are many unruly and vain talkers and deceivers, especially they of the circumcision (or they of the denominations) which is the same as the Jewish church was then." Titus 1:9-11.

The duty of an elder is "To stop their mouths, for they subvert whole houses (churches) (Teaching church creeds) teaching things they ought not for their own glory." Verse II.

The elder is to "Rebuke them sharply, that they may be strong in the faith; not giving heed to Jewish fables, (denominational creeds) and commandments of men that turn from the truth." Verses 13-14.

The elders are to be a protection and a teacher to those who are searching for truth, just as the elders in the denominations are to teach and defend the church discipline, or their cardinal principles of faith, as dictated by their leaders. In both instances recognized elders are necessary, one to protect church creed, the other to defend the Gospel of God, by teaching the truth. The difference is, that creedism is controlled by man or sets of men, the "Church of the first born" by the divine head, God.

#### HOW ELDERS OR LEADERS MAY BE CHOSEN.

The experience of the disciples as given in Acts 1:20-26 shows, that after Peter had related the experience of Judas and referred to the prophecy in Psalms, that another should take his bishopric, they chose two from those who had seen the mighty works of Christ from the baptism of John, and then cast lots, probably one hundred and twenty-five of them, and the lot fell on Matthias. Now if it is not right to select elders and deacons in the Church, where did the apostles get their authority for selecting a disciple, one of the twelve?

Also in Acts 6:1-7, "When the number of the disciples had multiplied, the Grecians murmured against the Hebrews." Then in accordance with the disciples' instructions, the brethren chose seven from their number to take charge of the work of looking after the welfare of the Church, which is the elders' and deacons' duty, for they are the overseers of the flock. Acts 20:28. The disciples instructed the brethren to do this, and they knew who they were, for their names are given as follows: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicholas. Acts 6:5-6.

#### CHURCHES SHOULD ORDAIN MINISTERS FOR THE WORK.

The church at Antioch had prophets and teachers in it, two of whom were Paul and Barnabas. As the church prayed and fasted the Holy Ghost directed their unselfish minds to send Paul and Barnabas to the work whereunto they had been called. They laid their hands on them and sent them forth as ministers, sealed with the approval of that church at Antioch. Acts 13:1-4.

Now if the churches do not follow the God given plan, there will surely be a dearth in the spreading of the gospel. Every church should ordain those who prove themselves in teaching the word, and are interested in their work.

W. W. WALKER.

#### WHAT THE PEOPLE SAY.

Just a few statements out of many of a similar kind received: "Mr. G. G. Rupert, Britton, Okla.

"Dear Brother:—Received the paper yesterday, and have read it thru, and it is fine, I only wish it came oftener. The two women of Rev. 12 and 17 is so plain. I am anxiously waiting for the next issue for the article by the Jewish Rabbi.

"I am so glad I have found a doctrine that takes in the whole bible and teaches something definite—it make religion a reality. Some things are not clear yet, but I know I cannot get it all in so short a time. Am studying the colors of the rainbow, etc., in Time, Tradition, and it is just wonderful. I often wondered when a mere boy why all these things were done away with. Glad they are not, and are for our every day life.

"Bro. D. stopped the other day, and says that he got some light on the fall of Babylon: he says that the "hand writing on the wall" was the sign of the fall of ancient Babylon, and the wicked king could not read it, but righteous Daniel could, and that at the fall of modern Babylon the "Sign of the Son of Man" will be in the heavens, and the righteous can read it but not the wicked. I think it a good thought.

"I am enclosing a dollar bill for which send me an extra copy (making two) each month of the paper, and 50c for some of the tracts you are printing or have printed. You said you were not going to wait until they run thru the paper, and as soon as they are off the press I want them.

"Should like to know about when you will have the revised Inspired History ready. If it will be long before is ready I shall order the old edition."

#### SPECIAL NOTICE.

We would call especial attention to our list of tracts. We advertised some of these really before they were completed. Now the type is all set and we have read the proofs and we can truly say we have no fears but they will appeal to the reader as important truth, entirely new in teaching and very important just now. All who have sent us the means which belonged to God for the extension of the work God has called us to do, let them freely order without money, of both tracts and papers what they can use to a good advantage in missionary work. I feel that we have not long to work and we should avail ourselves of every opportunity. Secure all the subscribers you can and send us all good names you can for sample copies of the paper, and also take as many as you can each month to use. You can also send through mails and correspond with the parties. We are having every encouragement, so we feel to push all that is possible while time lasts. We are not here to make money nor build a denomination. But we are here to bring the light God has given us to the people. We pray daily for laborers. The harvest is great and ready to be ripened for the harvest.

A brother writes from California thus: "I received a sample copy of the Remnant of Israel. I like it very much. Enclosed find money for the paper a year and the following tracts." Another writes: "I am rejoicing today in the beautiful truths I get. I read the same chapter of the Yellow Peril two and three times; I leave it then; I take the scripture reference which aids me in rightly dividing the word of truth."

"I went to my bed of flowers this morning and the pansies with their upturned faces to me with their scarlet, golden yellow, blue, and purple, preached to me the Gospel principles. My heart was uplifted to God as those beautiful colors taught me the Gospel. They could not speak but their blossoms spoke volumes to one who knows God's plan of salvation."

This party had read in "Time, Tradition and Truth" the lesson taught by the colors in the bow in the cloud.

Space is too limited in our little paper to give the reader much of that which keeps our heart full to overflowing all the time as we realize that others are rejoicing with us in the beautiful light God is now causing to shine on his glorious word. One brother orders 25 copies each month for missionary work. Another writes: "It has the clear Gospel ring to it."

A party writes I received No. two of your paper, like very much to have No. one, then gives name but no postoffice. We want all to have the paper. Send plain address.

A brother writes from Wisconsin: "I am still reading the Yellow Peril and I do certainly appreciate it very highly." He orders more. He had ordered the paper before.

## TRUE BIBLE SANCTIFICATION.

"The God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5 :23.

"Sanctify"—make a saint of you—a blameless "new creature" in Christ,—"born again," "not of blood, nor of the will of the flesh, nor of the will of man but of God," to grow to be, "first, the blade, then the ear, after that the full corn in the ear." "Faithful is He that calleth you who also will do it."

"Sanctify you *wholly*." "You," an individual *unit* believer, and collectively, "the *holy brethren*." Notice, what Paul says to make clear the thought of the "you" addressed. "I pray God your *whole spirit and soul and body* be preserved blameless." Either one of these or any part of either *not* preserved—no "you" preserved. No, he prays that unite *entity*, man, may be preserved, blameless; *whole, all of him*, thro this new work of "new creation." He would have him fitted to be "redeemed from among men . . . and in their mouth be "found no guile:" for "they are without fault before the throne of God!" "First fruits unto God *and* the Lamb" as the Lamb in His perfection, was and is the first fruits unto the Father. This is the *goal* of the everlasting gospel. In the faith of Jesus, Paul evidently saw such a company of "holy brethren," caught up . . . in the clouds, together with the faithful who sleep in Jesus, at the sound of the last trump, awakened uncomptible, to meet the Lord in the air, "and so shall we ever be with the Lord. Here then stands the "you"—the "redeemed" man,—the spirit—(life, and "soul" (understanding) and "body" (human organism) thro this growth wrought—into a changeless, unconcerted *entity* individually fitted for eternity! All and each of these three human aspects of the one "living soul" (living creature, Gen. 2 :7 Hebrew) certainly demands a culture in, thro and upon each, distinct and radical, in order, instead of discord, to establish harmony and peace and *unity* without *friction* in *any part*, the condition absolutely necessary to have and enjoy the "rest that remaineth for the people of God."—So, "let this mind be in you which was in Christ Jesus." "I beseech you therefore that you present your *bodies* a living sacrifice, holy acceptable unto God . . . "And be not conformed to this world but be ye transformed by the renewing of your mind that ye may *prove* what is that good and acceptable and *perfect will* of God." "I keep under my *body* and loving it into subjection . . . lest

I myself should be a castaway, and every man that striveth for the mastery is temperate in all things." As a man "thinketh in his heart so is he," "For I am the Lord your God: ye shall therefore sanctify yourselves and ye shall be holy (whole) for I am holy" (whole). Lev. 11 :44. "So God created man in His own image; in the image of God created He him: male and female created he them." "For the son of man is come to seek and to save that which was lost." This is the way back *home!* Come.—B.

## THE SABBATH IN THE NEW TESTAMENT.

A minister of a certain denomination, said in my hearing one day, that the New Testament was Christ's will to the church. I wanted to ask him some pointed questions but was not given an opportunity.

We will suppose the statement of the minister to be true. I wonder if he ever stopped to consider how much there was in the statement, and how much of it he really believed to be true. If the New Testament is the will of Jesus Christ to the church, then these professed followers of Christ will fall heir to but mighty little of the estate, and it stands to reason that they know but little, really nothing at all of the full meaning the statement quoted above. Paul tells us that "where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise, it is of no strength at all while the testator liveth." Heb. 9 :16-17.

Now then, if the New Testament is Christ's will or testament to the church, that will must have been made while Christ was alive. Did Christ institute the ordinance of the Lord's Supper before he died or after his resurrection? Did Christ institute the ordinance of feet washing before he died or after? Did Christ observe the ordinance of baptism before he died or after? All were observed before he died, and as they are recorded in the will, then when Christ died they all became of force, did they not? Yes, and they are so observed by the church today. These same professed followers of Christ, who claim the New Testament is His will to the Church, also claim that the first day of the week, commonly called Sunday, is the Sabbath, and is observed in honor of Christ's resurrection. But hold on a minute. There is something wrong here. We find that all the other ordinances were observed by Christ, instituted by Him, and included in His will; but here comes something that the church is observing that it not written in the will at all. Let us inquire into this matter a little. Do we find anywhere in the will, where Christ abrogated or put away the original Sabbath as handed down from Eden? No. Do we find anywhere in the will where Christ observed or told any one else to observe any other day than the one mentioned in the fourth commandment? No. Then how is it that these professed followers of Christ can claim that the new testament is His will to the church, and deliberately bring in a spurious Sabbath for the true one? Either the minister, who made the statement that the New Testament was Christ's will to the church was mistaken or else he did not know what he was talking about. If the first day of the week has any claims to sacredness, it should have got in before the death of Christ on the cross; for His

blood shed then sealed forever the new covenant, and all that transpired after that notable event, must forever remain on the outside and has no part whatever in the Christian's life. But we find that Christ did observe the Sabbath of the fourth commandment and that the disciples continued to observe it long after Christ died, and so as it was written in the will, and *not* the first day of the week, it seems but reasonable that the death of the testator but added force to its observance, as it did to all the other ordinances and commands. If Jesus Christ wanted the church to pay homage to the day on which he rose from the grave, you may be sure He would have said something about it.

So let us be reasonable, and take God's word for what it says, and we will not make any mistake, and it 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."

C. M. HAYHURST.

The Lord says "Ephraim" (Protestantism) "is a cake unturned." That is, half baked. In the language of Paul, "having a form of Godliness but denying the power thereof. The Power is designed to reform the life and any religion that does not do this is just baked on one side.

## BURNING QUESTIONS FOR CHRISTIANS

We have recently received some statements concerning Judaism and Christianity from Rabbi L. Weiss of Cincinnati, Ohio, which we think are to the point and we here give them for the benefit of our readers. Mr. Weiss is one of the most learned Rabbis of America, and is known as a Hebrew scholar of great reputation. We would especially ask that those who are trying to hold up the binding obligations of the ten commandments, read this carefully and see if they do not need to broaden their platform and take in the *whole law and not simply a part*.

Extracts from Rabbi L. Weiss, taken from the book, "Some Burning Questions." "Did Christianity supercede Judaism?" "While Christianity was conceived and born from the womb of Israel's creed and has become the predominant religion, it does not follow that Judaism became extinct. . . . The new testament does not most certainly say so." Jesus was a Jew and never renounced his religion, nor did he teach ought contrary to the law of Moses and the precepts of the prophets." "Think not," said he, "that I am come to destroy the law and the Prophets: I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matt. 5 :17-18.)

(Page 17.) "Law is obligatory; Prophecy is advisory; Law is to be enacted; Prophecy is in instruction; hence law can be violated or broken! Prophecy can only be disbelieved. Jesus accordingly meant what he said, that one jot or tittle shall in no wise pass from the law." This view is made still plainer where Jesus make the law of Moses obligatory in unequivocal terms. He says:

"The scribes and Pharisees sit in Moses seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not." (Matt. 23 :2-3.)

"No matter how he condemned the conduct and dealings of the Pharisees, the law of Moses was still his ideal." Whenever he was asked what to do to inherit eternal life, Jew-like he would answer, "follow the commandments." When he was asked which was the first commandment, he replied: "Hear, Oh Israel, the Lord our God is one," "in verse the Jews recite in their prayers both private and public to this very day."

We hear him say, as he is accused of eating with sinners and publicans instead of Jews: "They that be whole need not a physician, but they that are sick; I am not come to call the righteous, but sinners to repentance. Had Jesus intended to abrogate Judaism and substitute it with Christianity, he had to apprise the Jews of it. But considering them whole that needed no physician, righteous that needed not to be called to repentance, is evidence that he considered their religion sufficient to make them what they were or ought to be. As we see him observe the Jewish feasts and teach the Jewish doctrines, can we believe for a moment that he intended to formulate a religion to supercede the one he lived in and urged to follow.

"Paul espoused the cause of Jesus and still called himself a Jew and a Hebrew. He speaks with special pride as he writes to the Phillipians, calling himself 'A Hebrew of the Hebrews,' and to the Corinthians he writes of himself boastfully: 'Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.'"

How scrupulously he observed the Jewish feasts. We learn on one occasion he was so anxious to go up to Jerusalem to celebrate an approaching feast. (See Acts 18:21.) Even the dietary law seems to have been adhered to by the primitive Christians, so tenaciously that Peter had to offer ample explanation when he was charged; "Thou wentest in to men uncircised and didst eat with them." Paul in particularizing the condition under which to receive the Gentiles into their fold, said "We write to them that they abstain from pollutions of Idols, and from fornication, and from things strangled and from blood." This last clause is repeated several times in the law of Moses; are these not all evidences that Christianity was Judahism in every particular, except that Jesus was the Messiah? All in all, Christianity was never intended to be at variance with Judahism much less opposed.

That it was intended to be a part and parcel of the religion of the Old Testament, we judge from the fact that the New Testament did not embody all the laws necessary to guide the human propensities, as it no doubt depended on the Old Testament to supply this want. Paul, the mouthpiece of Christianity says in his epistle to the Romans, "for Moses describes the righteousness of the law, that the man who doeth these things shall live by them (this has reference to Leviticus. 18:5.) But the righteousness which is of faith speaketh on this wise, say not in thine heart who shall ascend into heaven? (that is to bring Christ down from above). This is evidence that the New Testament purported to teach faith in Christ, but the law to guide life was still to be drawn from the well spring of God's truth as chronicled in the Old Testament.

Faith is that part of religion which leads the soul to heaven, but it is essentially necessary to have a law to live by, and be guided by on the earth. For this law, the New Testament looked to the Old.

John says: "The law was given by Moses, but grace and truth came by Jesus Christ." That is, according to his ideas, the new doctrine was a complement of the old dispensation. He saw it in the grace and truth, but not the law. For that, he still looked to the Mosaic teaching. Paul observed the Mosaic law as we find in Acts 21:22, where the disciples say to him, "and they are informed of thee, that thou teachest all Jews which are among the Gentiles to forsake Moses?" etc. "Do therefore this that we say to thee; We have four men which have a vow on them; Then take and purify thyself with them." etc. "That all may know that these things whereof they were informed concerning thee are nothing: but thou thyself walkest orderly and keepest the law."

To fortify our position still more we will cite a few laws of the many too numerous to chronicle, from the Old Testament of which not a trace is found in the new and which belong to the truly religious life; and without the observance of them none can be truly religious; To help a poor brother (in faith) and help him sufficiently. To help all irrespective of faith; to help the stranger, the widow, and the orphan; not to oppress the stranger, a widow or orphans; to lead stray cattle back to the owner; even if the owner is an enemy the same duty is made incumbent upon us. If an enemy's ass is laboring under too heavy a burden, we must surely assist it; to pay the wages of hirelings promptly, before the sun went down must be observed; and hundreds of other laws beside the ten commandments, without which Judahism and Christianity would not be divine—laws indispensable to a religious and moral life, which are laid down in the Old Testament and not made mention of in the New. This makes it evident that the New Testament was written as an appendix to the Old. Had the New Testament been intended to supercede Judahism, that book would have had to contain all laws necessary for a religious and moral code without necessitating its followers to look to another source for teaching of morals and virtues.

Faith must be supported by good and noble deeds; without them, faith is like a tree that bears no fruit. It is a glimmering light that instead of spreading a luminous ray, impairs the eyesight.

Hence the New Testament religion is only perfect, with the laws, and their observance laid down in the Old. Judahism teaches, not the creed as the prime object in religion but the deed.

That Christianity was never formed inimical to Judaism the fact is shown in that it received life's ancient creed. Will a daughter bear enmity to a mother that has begotten her? to the woman whose breasts she nursed and whose life blood runs in her veins?

Even if that mother would be of the humblest station? If that daughter would rise to the highest position, would she not raise up her mother too? Would she not delight in placing her on the loftiest eminence, even if their sentiments differed? This daughter is Christianity; from the mother lap of Judaism she received life; from her she was begotten, and her breasts nursed into life existence the Master Savior that Christians revere. Is it not then the sacred duty of Christianity to regard Judaism with deep respect?

Besides, scripture says, that the house of the God of Jacob shall at the "last days" stand on the highest eminence. Micah 4), where people and nations shall go for instruction. It does indicate that they would learn from and follow the example of the old mother creed; but mentions nothing about the old creed, learning from the new.

It teaches precepts, laws and doctrines that climes and ages could not make absolute. They are valid and as useful today as they were four thousand years ago. The fact is realized, not meant that they will give up their creed or religion; it only in that all the propensities, (virtuous and moral) that Christians practice, are all Old Testament prescriptions—teachings of the "House of the God of Jacob."

The above quotations are all found in Mr. Weiss' book from pages 17:25.

We wish to endorse the above as gospel truth, and sound doctrine, and if Christianity or the Gentile believer would come to this fact in their teaching, a flood of light would fall upon their pathway not now seen, and also, it would bring the Gentile believer where the Jew could see some consistency in their teaching, which they now do not see, thus bringing out this real truth of the scriptures.

We are not ashamed but rejoice in saying that the teaching of this paper is the nearest teaching of the Jewish religion that any gentile ever taught as the truth of the Bible.

Leaving the principal point of difference the acceptance of the Messiah, which the Jew does not accept. It seems to us too bad that these who contend for the binding obligations of the ten commandments and the Sabbath of the fourth commandment are compelled to leave untouched so many scriptures some of which Mr. Weiss refers to which could be used to close the mouths of those who teach that the law was abolished. If their creed had not said that the law of Moses was abolished and nailed to the cross, a doctrine which there is not a scriptural text to sustain. Hence they are left where they do not dare use the very strongest texts in the new testament, for the use of them would only cross their own faith as well as those who claimed the law was abolished. If they used these scriptures they would be in the same difficulty of the one who claimed the law abolished, for they too had taken the same position on the greater part of the law.

The facts are, there is not a single text in the New Testament that teaches that any law that God ever gave was abolished and nailed to the cross and no man dare affirm it.

We have followed doctrines of men until we have been in the dark long enough, why not examine those texts relied upon?

EDITOR.

If you wish to write for a religious paper, first think of something you found in the Bible that especially watered your own soul. That will also do someone else good. Then give it thought and remember you are trying to *help* and *not condemn* those who read it. Let the desire of your own heart enter into what you say.

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

(Continued from last issue.)

In order that the reader might know that they stand for professed Judah, Israel and Ephriam their first names, were given as Jezreel, after the name of the valley of Jezreel where the palace of Ahab and Jezebeel lived. The second child was called Loruhamah which signifies "not my people" (see marginal reading); and the same of the third child Loami, thus showing they were all apostate from God.

In Revelation seventeen, the woman is called that great city Babylon and says John, the city is divided into three parts all showing clearly that her children which are also harlots are the three great divisions of the Gentile professed church which is the Greek division, the oldest. It now numbers one hundred and forty million. The second, the Roman division, numbering now, two hundred thirty million and last. Protestantism, numbering one hundred and sixty millions of people.

The character of both the woman and her daughters are bad in the extreme. She is drunken with the blood of saints and with the blood of the martyrs of Jesus. Let the reader note the mother is represented as the mother of her three daughters, thus making her the mother of *all* Apostate Christendom and not some branch of it. Before Christ there were three divisions in the Jewish history: Judah, Israel and Ephraim. Those names are carried down in Gentile history as the three divisions now exist.

## DAUGHTERS OF HER DAUGHTERS.

Ezekiel in the sixteenth chapter speaks of the daughters of her daughters. These grandchildren can be nothing else but the subdivisions in which the three great divisions are divided. All bearing the same character of the mother as is clearly shown by a full study of the subject. It is said that the one hundred and forty-four thousand are not defiled with women. The women here mentioned are the daughters of Babylon.

## THE CHILDREN OF GOD WITHOUT AN ORGANIZATION.

The Lord has never had a federated organization of his people since the Babylonish captivity 588 years before Christ. *At that time, the Crown, the Diadem, the Ephod, the Ark and the Sacrifice* were all removed. Hosea 3:4, which eternally settles the question of any federated organization of the Lord's people *since that time*. He, from that day to this, has never had a representative as head leader of his people. Neither have his people been federated in one organization *since that time*. They have been scattered sheep on every mountain and hill of this world. In the days of the Apostles, the true shepherd went out to find his flock and as they were gathered in companies, great or small in different places, they were called *the church*, taking the name of the town or house where they assembled.

Those shepherds of God's own calling have cared for them as best they could. But this woman and her children again arose and federated these companies into denominations and thus they became women. In these federations God's honest children have also been inclosed in Babylon.

But now the time is when they must leave or be lost, when probation closes. Read carefully on the gathering of Israel in the book, "The True Jew and the Gathering of Israel." This question is one of great importance. Who will heed the lesson?

In order that the reader may know of a surety that the things we are teaching are the truth, we will give *more* of her history. In the third chapter of Revelation, her story is told in the prophecy of the seven seals. There she is represented as riding a red horse with her sword in her hand to take away peace from the earth. This had its application in the first centuries in the Greek division. In the Latin division, she is there riding a black horse, a symbol of her darkest history with a pair of balances in her hand saying, "a measure of wheat for a penny and a measure of barley for a penny, but see that thou hurt not the wine or the oil." The wine and oil are what was used in the priesthood of Aaron to teach gospel blessings. So in her career she is a worldly organization dealing

in the traffic of the world under the claims of Christianity. Then she is next seen riding on the pale horse, of death and hell; (the grave.) Here "she is made drunken with the blood of saints." Under the fifth seal the saints who died on the altar of sacrifice are represented as saying "O, Lord, how long wilt thou not avenge our blood on them that dwell on the earth."

Hosea says: "She sold the poor for a pair of shoes." He again says: "Thou hast gone a whoreing from thy God; thou hast loved a reward upon every corn floor." He further speaks of two of the divisions thus: "Ephriam has compassed me with lies and Israel with deceit. Ephriam, he hath mixed himself among the people, Ephriam is a cake unturned." (Half baked.)

"They will not frame their doings to turn unto their God, for the spirit of whoredom is in the midst of them. They have all dealt treacherously with the Lord. *They have begotten strange children.*" The above quotations are all from Hosea. The Prophet Micah says: "The head thereof judge for reward, the priests teach for hire and the prophets thereof divine for money." Yet will they lean upon the Lord and say, "Is not the Lord with us?" "No evil can come upon us." Micah. 3:11. That they may do evil with both hands earnestly, the Prince asketh and the judge asketh for a reward. Mich. 7:3.

"Woe to her that is filthy and polluted, to the oppressing city;

"She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God."

"Her princes with her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

"Her prophets *are* light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." Zeph. 3:1-4.

She is spoken of in the New Testament thus:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good."

"Traitors, heady, highminded, lovers of pleasures more than lovers of God.

"Having a form of godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts.

"Ever learning, and never able to come to the knowledge of the truth.

"Now as Jan-nes and Jam-bres withstood Mo-ses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

"But they shall proceed no further; for their folly shall be manifest unto all *men*, as their's also.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirits and a cage of every unclean and hateful bird.

"For all nations have drunk the wine of the wrath of her fornication, and the kings of the earth have committed fornications with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." 2nd Tim. 3:1-9.

(Continued in next issue.)

One of the largest wholesale dealers in Oklahoma City writes thus: "I received a sample copy of the paper styled "The Remnant of Israel" written by Mr. G. G. Rupert. Inclosed find a dollar bill for one years subscription for the paper. Also kindly advise where we can reach Mr. Rupert by mail, and greatly oblige."

We take out of this issue our ads for books and tracts, to give the space for other matter. We hope to begin next month "The Events Following the Close of Probation," and "The Sign of the Son of Man and the Glory of God." We need more room in order to give what is demanded.