



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

Volume 3

BRITTON, OKLAHOMA, FEBRUARY, 1919.

Number 37

THE SEVEN TRUMPETS. Their Relation to the Present European War.

(Continued from last issue.)

Keith continues, and quotes from Gibbon as follows: "The Gothic nation was in arms at the first sound of the trumpet, and in the unusual severity of the winter they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Beotia were crowded with a deluge of barbarians; the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, and Sparta were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded old man of Verona, the poet Claudian, pathetically lamented the fate of his contemporary trees, which must blaze in the conflagration of the whole country (note the words of the prophecy, "The third part of trees was burnt up,") and the emperor of the Romans fled before the king of the Goths. Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and reigned over it without control. And in the pillage and fire of Rome, the streets of the city were filled with dead bodies; the flames consumed many public and private buildings, and the ruins of a palace remained (after a century and a half) a stately monument of the Gothic conflagration." The closing part of the thirty-third chapter of Gibbon, from which we have been quoting, is an excellent commentary on this point: "The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic Church on the altars of Diana and Hercules. The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa."

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Rev. 8:8, 9.

The scene changes now from north of the Mediter-

ranean to the south in Africa. It also changes from the land to the sea; and as we read the history of the downfall of Rome, as given by the historian, the next movement was the great naval power of Genseric in Africa. As the first movement has its date from 395 to 428 A. D., so this one has its time located from this period forward to 568, marked by the inroads of the Vandals. We can not do better than to quote historical facts gathered by U. Smith on the second trumpet, as found in "Daniel and Revelation," pages 450, 460:

"A last and desperate attempt to dispossess Genseric of the sovereignty of the seas was made in the year 468, by Leo, the emperor of the East. Gibbon bears witness to this as follows: "The whole expense of the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold,—about five million two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men. . . . The army of Heraclius and the fleet of Marcellinus either joined or seconded the imperial lieutenant. . . . The wind became favorable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals, and they towed after them large barks filled with combustible materials. In the obscurity of the night, these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. While they labored to extricate themselves from the fire-ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames were destroyed or taken by the victorious Vandals. . . . After the failure of this great expedition, Genseric again became the tyrant of the sea; the coasts of Italy, Greece, and Asia were again exposed to his revenge and avarice. Tripoli and Sardinia returned to his obedience. He added Sicily to the number of his provinces, and before he died, in the fulness of years and of glory, he beheld the final extinction of the Empire of the West."—Gibbon, vol. 3, pp. 495-498. Concerning the important part which this bold corsair acted in the downfall of Rome, Mr.

Gibbon uses this significant language, 'Genseric, a name which in the destruction of the Roman Empire has deserved an equal rank with the names of Alaric and Attila.'

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8:10, 11. For the fulfillment of this prophecy we must again look to the historical record as to the succeeding events of the last trumpet. Dr. Barnes, a well-known commentator, speaking of this trumpet, says:

"It is necessary that there should be some chieftain or warrior who might be compared to a blazing meteor; whose course would be singularly brilliant; who would appear suddenly, like a blazing star, and then disappear like a star whose light was quenched in the waters. That the desolating course of that meteor would be mainly on those portions of the world that abounded with springs of water and running streams. That an effect would be produced as if those streams and fountains were made bitter; that is, that many persons would perish, and that wide desolation would be caused in the vicinity of those rivers and streams, as if a bitter and baleful star should fall into the waters, and death should spread over lands adjacent to them, and watered by them. This was most literally fulfilled by Attila, the leader of the Huns."

"In the manner of his appearance he strongly resembled a brilliant meteor flashing in the sky. He came from the east, gathering his Huns, and poured them down as we shall see, with the rapidity of a flashing meteor, suddenly in the empire. He regarded himself also as devoted to Mars, the god of war, and was accustomed to array himself in a peculiarly brilliant manner, so that his appearance, in the language of his flatterers, such as to dazzle the eyes of beholders."

Gibbon describes the invasion of Attila in the following language, "The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Adriatic, was at once invaded, and occupied, and desolated by the myriads of barbarians whom Attila led into the field." Attila's operations were largely on the Alps, where the rivers and the streams had their origin, or, as expressed by the prophet, "upon the fountains of waters;" and, as the prophet further states, the waters became bitter. It was a bitter experience for those in that portion of the empire. Attila styled himself "The Scourge of God."

"One of his lieutenants chastised and almost exterminated the Burgundians of the Rhine. They traversed, both in their march and in their return, the territories of the Franks; and they massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on public roads, as a prey to dogs and vultures. It was the boast of Attila that the grass never grew on the spot which his horse had trod. The Western emperor, with the senate and people of Rome, humbly and fearfully deprecated the wrath of Attila. And the concluding paragraph of the chapters which record his history is entitled 'Symptoms of the Decay and Ruin of the Roman Government.' The name of the star is called 'Wormwood.'"—Keith.

Thus far it is evident these trumpets have had their application in the warlike attitude of the world during the downfall of Rome.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third

part of it, and the night likewise." We have now reached in the history the last trumpet as applying to the Western Empire. The symbols here used are the sun, moon, and stars, which undoubtedly refer to those standing at the head of the government. The Western Empire of Rome fell A. D. 476. Odoacer, the leader of the barbarians of the north, is the next noted person as brought to view in this history. The historical facts concerning the removal of the luminaries and total subjugation of the Western Empire are both expressed by Keith, whom we here quote:

"The unfortunate Augustulus was made the instrument of his own disgrace; and he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the Emperor Zena, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaim the necessity or even the wish of continuing any longer the imperial succession in Italy, since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect at the same time both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige which yet remained of the authority which had given laws to the world. The power and glory of Rome as bearing rule over any nation became extinct. The name alone remained to the queen of nations. Every token of royalty disappeared from the imperial city. She who had ruled over the nations set in the dust like a second Babylon, and there was no throne where the Cæsars had reigned.

"The last act of obedience to a Roman prince which that once august assembly performed was the acceptance of the resignation of the last emperor of the West, and the abolition of the imperial succession of Italy. The sun of Rome was smitten. A new conqueror of Italy, Theodoric, the Ostrogoth, speedily arose, who unscrupulously assumed the purple, and reigned by right of conquest. The royalty of Theodoric was proclaimed by the Goths (March 5, A. D. 383), with the tardy, reluctant, ambiguous consent of the emperor of the East. The imperial Roman power, of which either Rome or Constantinople had been jointly or singly the seat, whether in the West or the East, was no longer recognized in Italy, and the third part of the sun was smitten, till it emitted no longer the faintest rays. The power of the Cæsars was unknown in Italy, and a Gothic king reigned over Rome.

"But though the third part of the sun was smitten, and the Roman imperial power was at an end in the city of the Cæsars, yet the moon and the stars still shone, or glimmered, for a little longer in the Western Empire, even in the midst of Gothic darkness. The consulship and the senate (the moon and the stars) were not abolished by Theodoric. A Gothic historian applauds the consulship of Theodoric as the height of all temporal power and greatness, as the moon reigns by night after the setting of the sun. And instead of abolishing that office, Theodoric himself congratulates those annual favorites of fortune, who, without the cares, enjoyed the splendor of the throne.

"But, in their prophetic order, the consulship and the senate of Rome met their fate, though they fell not by the hands of Vandals or Goths. The next revolution in Italy was in subjection to Belisarius, the general of Justinian, emperor of the East. He did not spare what barbarians had hallowed. 'The Roman Consulship Extinguished by Justinian, A. D. 541,' is the title of the last paragraph of the fortieth chapter of Gibbon's history of the Decline and Fall of Rome. The succession

of the consuls finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom. The third part of the sun was smitten, and the third part of the moon, and the third of the stars. The history of their decline and fall is brought down till the two former were extinguished. In reference to Rome and Italy, which so long had ranked as the first of cities and of countries finally, as the fourth trumpet closes, we see the extinction of that illustrious assembly, the Roman Senate. The city that had ruled the world, as if in mockery of human greatness, was conquered by the eunuch Narses, the successor of Belisarius. He defeated the Goths A. D. 552, achieved the conquest of Rome, and the fate of the senate was sealed."

We quote a portion of Mr. Elliott's comments, as follows:

"Theodoric, the Ostrogoth, on destroying the Heruli and their kingdom at Rome and Ravenna, ruled in Italy from A. D. 493 to 526 as an independent sovereign; and on Belisarius and Narses' conquest of Italy from the Ostrogoths (a conquest preceded by wars and desolations in which Italy, and, above all, its seven-hilled city, were for a time almost made desolate), the Roman Senate was dissolved, the consulship abrogated. Moreover, as regards the barbaric princes of the western provinces, their independence of the Roman imperial power became now more distinctly averred and understood. After above a century and a half of calamities, unexampled almost, as Dr. Robertson most truly represents, in the history of nations, the statement of Jerome, a statement couched under the very Apocalyptic figure of the text, but prematurely pronounced on the first king of Rome by Alaric, might be considered as at length accomplished, 'Clasissimum terrarum lumen uxtinctum est' ('The world's glorious sun has been extinguished'); and that too which our own poet has expressed, still under the same beautifully appropriate Apocalyptic imagery:

"She saw her glories star by star expire,"

till not even a single star remained to glimmer on the vacant and dark night."—Elliott (*Horae Apocalyptiae*), vol. 1, page 360.

Thus we see the inspired history ever minutely fulfilled, and again we see the principles so often referred to in this work, that God's judgments come upon those that profess to be Christians and are not. The light of the gospel as well as the luminaries of civil power are now crushed out of the Western Empire, and upon its ruins is reared one of the most gigantic systems of apostasy ever known in the world's history. A new form of government is introduced,—Church and State are united,—and starts on its historical career, which is fully shown in "The Seven Seals."

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe**, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. 8:13. While the four trumpets just considered were severe, and resulted in the final extinction of the West, the three remaining are stated by the Lord Himself to be **woe** trumpets. The scene is now transferred from the West to the East. It is said, "God's mills grind slow but sure." So the judgments of God are as sure to follow rebellion against Him as the sun is sure to rise in the morning. In giving an exposition of these trumpets, we can not do better than to quote from others. Mr. Keith again says:

"There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each,

the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both.

"The Roman Empire declined, as it arose, by conquest, but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and hence, instead of the fifth and sixth trumpets like the former, being designated by that name alone, they are called woes.

"Constantinople was besieged, for the first time after the extinction of the Western Empire, by Chosroes, the king of Persia."

"A star fell from heaven unto the earth; and to him was given the key of the bottomless pit."

"While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. 'It is thus,' exclaimed the Arabian prophet, 'that God will tear the kingdom, and reject the supplication of Chosroes.' Placed on the verge of these two empires of the East, Mohammed observed with secret joy the progress of mutual destruction; and in the midst of the Persian triumphs he ventured to foretell that, before many years should elapse, victory would again return to the banners of the Romans. 'At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment since the first twelve years of Heraclius announced the approaching dissolution of the empire.'

"It was not, like that designative of Attila, on a single spot that the star fell, but upon the earth.

"Chosroes subjugated the Roman possessions in Asia and Africa. And 'the Roman Empire,' at that period, 'was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the annual tribute of the ransom of the Roman Empire,—a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. Heraclius subscribed to the ignominious terms. But the space and time which he obtained to collect those treasures from the poverty of the East were industriously employed in the preparation of a bold and desperate attack.'

"The king of Persia despised the obscure Saracen, and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman Empire would not have opened a door for Mohammedanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and chagan of the Avars (the successor of Attila) had divided between them the remains of the kingdom of the Cæsars. Chosroes himself fell. The Persian and Roman monarchies exhausted each other's strength. And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career and crushed his power.

At this point an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in in pieces some troops who advanced to its relief,—an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their fanatic valor had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians."

"The spirit of fraud and enthusiasm, whose abode is not in the heavens," was let loose on earth. The bottomless pit needed but a key to open it, and that key was the fall of Chosroes. He had contemptuously torn the letter of an obscure citizen of Mecca. But when

(Continued on page six.)

The REMNANT OF ISRAEL

Entered as Second Class matter March 17, 1915, at the post office at Britton, Okla., under the act of March 3, 1870.

Published Monthly By

UNION PUBLISHING COMPANY

BRITTON, OKLA., U. S. A.

G. G. RUPERT - - - - - Managing Editor
I. C. Sultz - - - - - Contributing Editor

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

Volume 3 FEBRUARY, 1919. Number 37

NOTE THE ARTICLE ON THE TRUMPETS.

The article on the trumpets you will find of especial interest before it closes. Don't fail to read them.

RENEWALS.

Remember our plan is to cut all off whose time is expired January first. This is the last paper such will receive unless we hear from them. This does not include our regulars who help support the work.

This paper bears the date of 1919. How rapidly time goes. Let each resolve that this year the Lord being their helper they will do better service for God than ever before.

Names. We want the name of some reliable Sabbath keeper in every family you know of right away, we wish to send out thousands of "Appeal" tracts, asking all to cease teaching error on Daniel seven, eight, and ninth chapters. Order the tract yourself, it is free for asking. You can also send contribution to aid for postage. The postage alone on this booklet will amount to over fifty dollars. The prophet says, "Whether they will hear or whether they will forbear they must be told the truth. So let this special effort be one that will be no small thing. The booklet is printed now, send it out everywhere.

The new edition of "Time, Tradition and Truth," is out. It is more important than we can tell you. It must be read to understand its value. Order at once. If not satisfactory after reading your money will be refunded at once on the book being received in good order. Price \$1.80 bound in cloth, 200 pages, illustrated with just such pictures as will impress the reader. We are safe in saying no book of its size in print, embraces so much truth applicable just now as it does. The present armistice has fulfilled Turkish prophecy to the extent that Turkey is no more in prophecy. Others take her place from this on, except in the sixth plague.

ALMOST USELESS.

It is almost useless to try to help or impress a minister or official of any denomination to make any change in belief, or in practice on doctrinal questions of

the Bible. There is something which holds every one in such positions to the denominations in which they have been thus placed. As the old saying, "Once a Methodist always a Methodist." We are glad there are some not in such a condition. But we do not take back the statement, there are but a few.

If it was not for certain promises in the Scriptures, that there are some in Babylon, and in every sect that fear God, we would not have faith to sacrifice to help the people. The reader can reason this out why there are so few. First, there is the mould given many when they were young. As the Catholic says, "Give me a child till they are ten years old then you may have them. They cannot be changed." Another reason is, the masses of the people know so little of the Bible, as to what it really teaches. They have drunk of the wine of mother Babylon's false doctrines till they are drunken, and cannot reason on questions. Another reason, there is in the heart of man the likeing to be in official positions, so all such are slow to give them up for the truth. The next is the salary benefits. There are but very few who really are willing to exchange what they call a sure thing, for what they call an uncertainty, and move out by faith. Young men wish to see something in sight before they make a leap in the dark, and old men and women say we will hold on to what we have. So taking all the difficulties that might be mentioned and it is easy to see why they are so slow to accept truth.

It is no evidence that a thing is not true, because so few accept it, really it is a good sign it is true, for truth always bears with it a cross which few desire to lift for truth's sake. However we are not discouraged in the effort, for in the days of Elijah there were those who loved God that Elijah did not realize existed, and so it is now, the true are here and there throughout the great field, and must be hunted out. Jerusalem must be searched as with candles to find them. The judgments of God will soon cause them to be manifest. Now is the seed-time of sowing. The reaping comes later. Now is the time to labor in faith. The rejoicing is in the harvest. So we press forward on the promises of God, that we shall "reap in due season if we faint not."

ON TRIAL.

The world at large is unsettled. No one knows what a day may bring to pass. The rulers of the world are busy trying to plan for the future in national affairs. Each one striving to at least care for their own interest. All would like to see settled conditions in order that commercialism might again prosper. The rulers at this time have an idea that a United League of Nations would bring this about. But to bring a satisfactory league about, wherein all can have their wishes granted is the question. Freedom of the seas is desired. But some think in order to bring it to pass, some individual power must be the master of the seas, or there must be an international fleet to hold the balance of power. To say the least the difficulties are many to encounter. But even a greater difficulty is to be considered, even should an agreement be brought about, and that is this: How long would such a league continue? How long would all remain satisfied? We fear not long. There are now some grave questions to be settled besides the present Conference of Peace, and that is this: Who is to be the ruler of the universe? Whose word is to stand? God or the plans and words of man?

God and the rulers of the world are now on trial as to whose plans are to be carried out. Is the world to see future peace, or is it to be war among the nations? We need not repeat again that the Bible teaches there will be the sword, the famine, and the pestilence till man

is consumed out of the earth and this is the age in which it is to be done. God says, "When they shall say peace and safety, then sudden destruction shall come upon them." He says, "Nation shall rise against nation, and kingdom against kingdom." The present plans if carried out for universal peace as planned by man is opposite to God's word. Then God's word is a failure and He must step down and out. So this places God and his word on trial as to who shall be authority, man or God.

God has said that when six thousand years are up Christ will come and take the kingdom, and "break in pieces all these kingdoms." Will he do it, or not? The age is here when this work pointed out by God is to begin. Will it be done or will it not?

We do not hesitate to say the present ideas of men for the future are directly in contradiction to what God says, and the question is now to be settled, Who is and who is not authority. A Very few years at most will determine whether the Bible is worth the paper written on or not. A very brief time will settle whether these who are telling the Lord is coming, is authority or not. The great trial of who is, and who is not, is to be settled and when settled all will know. It is their privilege to know now for those who believe God's word in preference to the plans of men.

THE JEWS IN EZEKIEL'S DAY WERE HARD SHELLED BAPTISTS.

If we understand right the position of one class of Baptists and also one class of Presbyterians of our day, they believe the children born of wicked parents are doomed to be lost, and there is no remedy.

This was the position of the Jews in Ezekiel's day, at least the 18th chapter of Ezekiel teaches they held to that idea. We read, "What mean ye that you use this proverb concerning the land of Israel. Saying the fathers have eaten sour grapes and the children's teeth are set on edge?" "As I live saith the Lord, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine. As the soul of the father, so also the soul of the son is mine, the soul that sinneth it shall die." Ez. 18:2-4.

This remarkable chapter continues to show that it is not a question of inheritance but a question of character that determines a man's destiny. Verse 14 reads thus, "Now lo if he beget a son and he seeth all his father's sins which he hath done and **considereth and doeth not such things** he shall surely live." Verse 19 reads, "Yet say ye why doth the son not bear the iniquity of the father? When the son hath done that which is lawful and right and hath kept all my statutes and hath done them he shall surely live."

Where was the trouble with the Jews understanding of the word of God? It was in their idea of the second commandment which says, "God will visit the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy to thousands of them that keep my commandments. It is true that inheritance of character follows the parent, the child and God are not responsible for that. But the parent only. But says the prophet plainly that if the son considereth the sins of his father and turns from them, he shall save his soul alive and not die. God is just and merciful. The responsibility is first on the parent, second on the son, whether he will consider the wrongs of his father and profit by them, by doing that which is right. Hence, there is no hard shell doctrine with God. That doctrine is an old proverb, and a false one at that. Some have read this chapter in these statements, saying there was a time that such a proverb was true but now God had changed and all could be saved. God never did deal with children on such an

interpretation of the iniquity of the second commandment, it was never true. God does not change. It is always a question of keeping the statutes of God. A person who will not do this, has no promise of salvation regardless of how good or how bad their parents have been. You better turn right now and read this chapter carefully, and find out that obedience is the question and not to cling to the false doctrines now so common among professed Christians.

"My people perish for lack of knowledge." How true this is now, don't stop till you get a clear understanding of Ezekiel 18th chapter.

WE SPEAK IN TIME OF PEACE.

When strife exists, men become unprepared to speak on both sides of a question. So we now, in this time of peace, and the World's Conference is to be held to secure a world's peace, in our own behalf we will state our individual position on war. During the time our nation was in strife, we took the position of being strictly neutral. But some thought we were pro this or pro that. We knew our sentiment was pro-American so far as all our duty to any nation existed.

Non-Combatant.

This is a term applied to conscientious people, who do not believe in war and ask for liberty not to take any part in war. A fit representative people of this class are the old time Quakers, the Dunkards, Menonites, Adventist, and so on. All of these appeal to the Bible to sustain their position as non-combatants.

To this belief I also surely belong. My reasons for this belief I think are Scriptural and harmless to any nation or people with whom I may be called to live with in this life.

The Master I serve says, "My peace I give unto you, not as the world giveth give I unto you." The Angelic Host at His birth sang, "Peace on earth and good will towards men." This is the foundation on which I built my religion and service to my Master. Christ said to the soldier who asked Him what he should do, "Be content with your wages, and do violence to no man." Paul my brother and companion in this service said, "Our warfare is not carnal but spiritual, for the pulling down of spiritual wickedness in high places." That teaches me that war such as is carried on in this world is carnal, hence, cannot be engaged in by the Christian. Our uniform is given as the "helmet of salvation," "the shield of faith," our "girdle of truth," our shoes are "the preparation of the gospel of peace," our sword, "the word of God that we may be able to quench all the fiery darts of the enemy," and so on. This teaches me that there is a wide difference between the world's warfare and the Christian's. Our captain is Jesus Christ, He alone is our guide and commander. Our motive is to save men's lives, and not to destroy them. We are to feed the hungry, clothe the naked, and extend hope to the sorrowing. Our commander said, "Our kingdom is not of this world else would our subjects fight for us."

Is God Changed?

Says the apostle, "We are translated into the kingdom of His dear Son." He further says, "Our citizenship is not of this world." And again says the apostle, "We are ambassadors for Christ." We represent a different kingdom. We are ambassadors from the kingdom of heaven to the people of this world, "praying them in Christ's stead to be reconciled to God." Nothing is more clearly taught than the fact that when a man becomes a Christian he is "a new creature in Christ," "born again." His nature is changed. His view point is changed. He prefers to suffer wrong rather than do

wrong. He "resists not evil," "but renders good for evil." It is hard for the people of the world to comprehend this and often they deem a man stubborn who does not yield to all their requirements. That is not the case. Their firmness to principles of right, causes them to be often misjudged by those who have not had the experience they have passed through. But the misjudged remembers that, "if we suffer with him, we shall also reign with him," and so bears it without murmur. He remembers the statement of his Master, "He that will not forsake father, mother, brother, sister, houses, lands, and yea, his own life for my sake is not worthy of me." This all places the true follower in a close place, and causing him to be misjudged. But he bears for Christ's sake the hardships that he may win the crown.

No Christian is a traitor to his country, regardless of what country is his home. The statements of God are broad to all alike. He says, "Pay ye tribute to whom tribute is due, honor to whom honor is due." It is the duty of all true followers "to pray for kings and those in authority, that we may lead a quiet and peaceful life." No true follower will curse the king, for that is forbidden. He renders cheerful obedience in all civil duties of life. He realizes that rulers are for the punishment of evil doers in civil life. He believes in law and order, and is willing to pay tribute for that purpose.

In brief a true follower is a first-class citizen of the country in which he lives. He leads a quiet, harmless, and peaceable life, so far as lieth in him, with all men.

These principles were regarded by the founders of our nation, in the framing of the constitution and the declaration of independence. This is why the non-combatant has been exempted from the bearing of arms in military service. Our fathers recognized the rights of the Christian in obeying the God whom he served. They also recognized God as having a right above man, in the rulership of nations. They realized as Christ had said, "Render to God the things which are God's and to Caesar the things which are Caesar's." They recognized man had a right to rule in civil things, but not to interfere in spiritual things and rights of conscience. So they said, "Congress should not make any law regarding religion nor prohibit the free exercise thereof." Those principles place this nation very high before God, and all true lovers of the rights of others in the eyes of man.

War Among Nations.

Much could be said on this point and the part God has taken in them which all should study. We note this in our booklet entitled, "Will the Future Bring Peace or War," written in 1911. Suffice us to say that God, when he engages in war, he, in a miraculous way, fights his battles in the deliverance of his people.

We write this article not as a creed. It is to be adopted by only such as agree with us on these points. The article is from our own personal view point, written in this lull of war, that we may not be mis-judged by others as from any selfish standpoint.

Jeremiah Was Misjudged by His Brethren.

When the prophet saw the situation, that God was going to punish the Jewish nation for their sins by the sword of Babylon, God bid him to tell the people that they might repent. But it did not have that effect at all. They accused him as being pro-Babylon and put him in prison to die, but the Lord helped him out. So now the man who tells the true situation of the world, may be misjudged as he was, but the judging is not just, the servant must serve the one who is his Master, and give the message given him to the people, "whether they will hear or whether they will forbear." Such messages are now due the people. Who will give the trumpet no uncertain sound?

The Seven Trumpets and Their Relation To the Present European War.

(Continued from page three.)

from his 'blaze of glory' he sunk into the 'tower of darkness,' which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mohammed; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year 628; and the year 629 is marked by 'the conquest of Arabia' and 'the first war of the Mohammedans against the Roman Empire.' 'And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit.' He fell unto the earth. When the strength of the Roman Empire was exhausted, and the great king of the East lay dead in his tower of darkness, the pillage of an obscure town on the borders of Syria was 'the prelude of a mighty revolution.' 'The robbers were the apostles of Mohammed, and their fanatic valor emerged from the desert.'

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power." Rev. 9:2, 3. The Roman Church was the great blight that fell upon Christianity. The barbarians of the north came down over western Europe, and through these means, first by the religious influence of Romanism and last by the cruelty of the barbarians, the Western Empire finally lost its supremacy, and prepared the way for the establishment of the Papacy. But the blighting influence, as the smoke of a great furnace when it settles over the country, represents the manner in which the Arabians of the southwest arose and overspread the Eastern Empire. They were as a swarm of locusts which arose and devastated everything before them. Yet in their first movements they were limited in the power granted them, as we read:

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter." Rev. 9:4-12.

"After the death of Mohammed, he was succeeded in the command by Abubeker, A. D. 632, who, as soon as he had fairly established his authority and government, despatched a circular letter to the Arabian tribes, from which the following is an extract:

"When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let

not your victory be stained with the blood of women and children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God in that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute."

This shows how literally prophecy was fulfilled. We have no historical facts at our command as to the manner in which this was carried out. There were two classes of religions brought to view; one was to go unharmed, while the other was to be severely punished; however, their punishment was not to be killed, but to be tormented five months. The punishment was so great that they would desire to die, and death should flee from them. The seal of God here mentioned is taken up and fully explained in, "The prophetic Church." The other class, no doubt, refers to the monks, priests of the religion of the Eastern Empire, where Catholicism also reigned to a large extent.

The description of the followers of Mohammed is given in figurative language, in the verses quoted, as they appeared before the vision of the prophet. Verse 11, we understand, gives the key to the solution of the prophetic period as to the time of its commencement. "They had a king over them."

"From the death of Mohammed until near the close of the thirteenth century, the Mohammedans were divided into various factions under several leaders, with no general civil government extending over them all. Near the close of the thirteenth century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mohammedan tribes, consolidating them into one grand monarchy.

"The character of the king. 'Which is the angel of the bottomless pit.' An angel signifies a messenger, or minister, either good or bad, and not always a spiritual being. 'The angel of the bottomless pit,' or chief minister of the religion which came from thence when it was opened. That religion is Mohammedanism, and the Sultan is its chief minister. 'The Sultan, or grand Seignior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority.'—World as It Is, p. 361.

"His name. In Hebrew, 'Abaddon,' the destroyer; in Greek, 'Apollyon,' one that exterminates or destroys. Having two different names in two languages, it is evident that the character rather than the name of the power is intended to be represented. Such has always been the character of Mohammed and his followers. The five months of special persecution was from 628 till 778 A. D."

Says the prophet in verse 12, "One woe is past; and, behold, there come two woes more hereafter." This first woe was surely a sore trial upon the people. It was truly fulfilled in the language of the prophet, "Woe, to the inhabitants of the earth." We are not attempting in these few comments to give a verse-by-verse consideration of these trumpets, but only desire to bring out general principles, leaving the details for others and for other opportunities.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which

were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Rev. 9:13-15.

The first woe was to continue five months. That would date, of course from the rise of Mohammed 628 A. D. These movements are called "angels' messages," because the angels have the oversight. Here an earthly power is spoken of; therefore the angel of that power would be those who represent the power. The Euphrates is also mentioned as the location; hence these angels would be the messengers or rulers of the power. These were the four sultanies of the empire. They were located at Aleppo, Iconium, Damascus, and Bagdad. These sultanies now are to be loosed, says the prophet.

THE FIFTH AND SIXTH TRUMPETS.

It must now be evident to the reader that the trumpets cover a historical line and are consecutive in their order as the history is developed.

It is further evident as shown in "Time, Tradition, and Truth," that each have their prophetic periods, of time allotted them. The Papal form of government as developed in the Western Empire was to continue twelve hundred and sixty years. That time covered the entire history of the Papacy from its rise till overthrown. This was from 538 A. D. till 1798 A. D. The entire duration of the fifth and sixth trumpets, as brought out in Revelation ninth chapter, as applying to the Eastern Empire, and spoken of by Daniel in the eighth chapter and also in the twelfth chapter of his prophecies has its entire duration allotted it from its rise till its close, from 628 A. D. to 1918. In Daniel eighth chapter the little horn which was to come out of one of the four divisions of the Grecian Empire is spoken of thus, "Yea, he magnified himself even to the prince of the host and by him the daily sacrifices were taken away, and the place of his sanctuary was cast down." Dan. 8:11.

The same prophet in speaking the second time of this same thing in the twelfth chapter, speaks thus as to the duration of time the same power would exist, "And from the time the daily sacrifice shall be taken away and the abomination of desolation set up, there shall be a thousand two hundred and ninety days," (years). This period could not refer to the power in the west, for that was 1260 years. Hence must apply as stated in the eighth chapter to the Eastern power. Therefore it is necessary to find what power in the East did this, and was more abominable than the one in the West. We say it was Mohamet in the East that did the same work there the Papacy did in the West. Prophetic writers are well agreed on this point and connects the fifth and sixth trumpets as applying to Mohammedan rule in the East. Uriah Smith, author of the book "Daniel and the Revelation," in his comments on Revelation ninth chapter says that chapter applies to Mohammedanism in the East. Mr. Keith, another noted writer on the apocalypse says he same. Gibbon, the author of "The Decline and Fall of the Roman Empire" makes the same connection.

The question then, is, When shall we begin the date of the 1290 years of Daniel 12:11, for the Turkish rule in the East? We reply, 628 A. D., when Mohammed made his first appearance in national questions in the East, and that was 628 A. D. To this we add 1290 years which would end in 1918 A. D. If the reader will secure our new edition of "Time, Tradition, and Truth," they will at once see why we say now, that the Turk has lost his temporal dominion and ended his history, as literally as did the Papacy end theirs in 1798 A. D. This was brought about when the armistice was signed Oct. 31, 1918 A. D. by Turkey as drawn by the Allied powers of the West. This is in brief the story of the Turkish rule in the East. As to further divisions of Turkish history during this entire time, that is given under the divisions of the trumpets. The first division as given by prophetic periods is 150 years, Rev. 9, when the most

bitter persecution would be inflicted on professed Christians by the followers of Mohammed. This period began with the rise of Mohammedanism 628 A. D. and lasted especially bitter for the time specified under the fifth trumpet. The fifth trumpet lasted till 1526 A. D. when the sixth trumpet was to begin another movement as recorded in Revelation 9:13-15. It reads thus, "And the sixth angel sounded and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates, and the four angels were loosed which were prepared for an hour, and a day, and a month and a year for to slay the third part of men." We will not give our evidences here for the fulfillment of the trumpet, but cite the reader to our new edition of "Time, Tradition and Truth," where we show our proof for holding this was fulfilled by a Turkish warrior by the name of Sulzman who in 1527 A. D. inaugurated a war against the Western nations, which lasted for many years. The Turk in those years threatened the whole conquering of the West. Hungary was overrun, siege was laid to the very gates of Vienna. This was one of the greatest wars in record of the Turkish Government. This period of 391 years was to date from the loosing of the four angels of Turkish rule. This period also ends in 1918 A. D. as shown in our book just out. Also old edition page 105-108 and 94.

There is still another important point to those now living and that is the seventh trumpet. The scriptures read thus "But in the days of the voice of the seventh angel when he shall begin to sound the mystery of God should be finished as he has declared to his servants the prophets." Rev. 10:7.

We show in our comments on this verse the mystery of God is the gospel and as the sixth trumpet ends, and the seventh begins to sound, the Gospel work is completed as he hath declared to his servants the prophets.

Never was there a more important time for men to live in, than now. Never was there a subject more important to know than the seven trumpets. We only in this article attempt to give a sketch sufficient to call attention to the importance. It is the privilege of all to secure our new edition of "Time, Tradition and Truth, Concerning the End of the World," where they can get a still better understanding of this important subject.

It is well to study the seventh trumpet, and compare it with present movements and efforts of men for universal peace.

(To be continued.)

GOOD WORK.

If you have printing to do, write the Evangel of Hope, Robbins, Tenn. Brother Ziegler has a valuable printing plant, and is capable, with the help of his family, to run it. His prices are reasonable.

AN OMISSION.

In the last issue the name of Dr. Marie Uptigrove was neglected to be given to her excellent letter. This was an oversight. Her address is Plains, Colorado.

There was also more to her good letter, but pertaining to us more personally in the work which she believed we were called to do. Sister Uptigrove goes to treat the sick a distance of from ten to forty miles. When we were there in the evening an auto drove up and took her away fifteen miles. In the morning another machine was waiting her arrival to take her off in another direction. She got out of one auto into the other. The plains of eastern Colorado and western Kansas is a large territory.

BOOKS AND TRACTS BY G. G. RUPERT

THE YELLOW PERIL

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

THE INSPIRED HISTORY

"The Inspired History," in three volumes, 825 pages. Bound in fine cloth. Price for the three, \$6.00. In cloth, illustrated, \$2.00 each.

TIME, TRADITION AND TRUTH

"Time, Tradition and Truth," concerning the end of the world. Bound in cloth. Price, \$1.00. This book is just out, being greatly enlarged and we speak for it to be an eye-opener on prophecy, chronology and such subjects, as are designed to correct many wrong positions held. Get it by all means. Third edition now on the press.

"THE GATHERING OF ISRAEL"

"The Real Jew and the Gathering of Israel," is our latest book. Every body should have one. Order one now. In cloth, \$2.00. 400 pages.

THE TWO COVENANTS

The Old and the New, between God and man. 65 pages, price 25 cents.

THE BOOK OF THE LAW FOUND AGAIN"

This book is the most complete of all books published on the laws and statutes of God. It reveals the great darkness under which all modern Bible teachers, regardless of sect or name are in on this question. It shows there is due a great reformation to be made in teaching the law as a whole before Christ comes. It shows there is not a text in the New Testament scriptures that teach that any law was abolished and nailed to the cross as taught by all teachers of today. It shows the laws written by Moses are just as obligatory now for the purpose they were written for, as they ever were and should be taught by all people. It is bound in leatheret binding, illustrated by two large charts showing each code of laws as written, also a diagram showing the two covenants, the one at Sinai, as given to Israel, the other the everlasting covenant made with all the people. Price, post paid, two Volumes, \$2.00. Vol. One, \$1.75.

THE FOUR GREAT CYCLES

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

TRACTS

"A Positive Appeal and Challenge to Seventh Day Adventists." A tract every one should read who wishes truth on the prophecies given in the 7th, 8th and 9th chapters of Daniel. This tract is entitled to a large circulation. 36 pages, price 15 cents.

"The Story of the Jew and the Remnant of Judah." 16 pages, price 10 cents.

"Is the Literal Jew to be Gathered to Palestine? Is the Literal Jew Entitled to any Preference Above Other People?" Don't fail to read this work. Price 10 cents.

"The Two Sons of Zebedee and Their Religion." Commenting on the epistles of John and James. Price 15 cents.

"Peace or War." 16 large pages, price 10 cents.

"The Call of the Ministry and Their Support." 16 pages, price 10 cents.

"The Two Women of the Twelfth and Seventeenth Chapters of Revelation." 24 pages. Price 10 cents each, 2 for 15 cents, 10 for 70 cents.

"The Gift of Tongues Examined." price 10 cents.

"The Glory of God and the Sign of the Son of Man." 24 pages. Price 10 cents each, 2 for 15 cts, 10 for 70 cts.

"Bible Doctrine is the Former and Latter Rain of the Bible." 16 pages, price 10 cents.

"Consecutive Events in their Order Following the Close of Probation." 32 pages, price 15 cts. each, 2 20c, 10 90c.

"The Age of the World." A complete diagram given. Price 10 cent.

"The Close of Probation." Price 5 cents.

UNION PUBLISHING COMPANY
Britton, Okla., U. S. A.