

The Seven Churches.



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INTRODUCTION TO THE BOOK OF REVELATION AS ADDRESSED TO THE CHURCHES.

As the book of Revelation opens up to me in the study of it, it seems to me the real design of the book has not been comprehended. Especially would I speak of the vision or scenes shown to the prophet John. Such as Christ walking among the churches and the golden candlesticks with seven stars in his hand and so on as an introduction to the churches.

Next the scene again shows John as an introduction to the seven seals, such as Christ on the throne, the four and twenty elders about him, the four beasts, and so on. Then again as an introduction to the seven trumpets, the golden altar and the golden censer and the smoke from the censer and the prayers of all saints ascending to God and so on. Then again we see a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars in chapter 12. Then once more in the opening of the seven last plagues we see brought out a sea of glass round about the throne. Those who had gotten the victory over the beast and his image ; they are singing the song of Moses and the Lamb, and last, in contrast a woman seated on a beast. Rev. 17.

Thus the real key to the book is to understand well the position that Christ holds and the meaning of these scenes shown the prophet. In writing the book in each line of prophecy the scenes shown the prophet will have their full lesson considered which will aid us in understanding the object there was in giving the book to the church.

The first consideration will be to show how Christ is related to his church and the position the word of God holds in the church. The word of God is the testimony to the church. For the teaching of that

word or testimony of Jesus, John had been banished to the Isle of Patmos.

As the book of Revelation is the last testimony of Christ he now wishes men like John, who will teach Christ's testimony not only as written by all the prophets since the world began, but the book of Revelation in its purity that the people may know what message Christ has borne to them in his last testimony to them.

One of the prominent points brought out in the introduction shown John to the churches is the kingdom question. Verse five states that Christ is prince of the kings of the earth. Verse six says that he hath made us kings and priests unto God. Neither in the law written by Moses nor any of the writings of the prophets has there been any utterance that taught there was not at any time a kingdom of God among his people. John said, "Repent for the kingdom of heaven is at hand." Melchisedec was both king and priest. Christ has never lost the position as both king and priest of his people. The kingdom of God in the days of Abraham was not visible. The theocracy from Moses to the Babylonish captivity was a visible kingdom, but it was not a spiritual kingdom. It only designed to prepare men for the spiritual which existed at the same time. The throne of grace has been in existence since the days of Adam. So one of the principal things to be learned in the study of the book of Revelation is the question of the true organization and its relation to the organization devised by man.

It will be shown that the design in preceeding each subject by giving a symbolical view was to teach the true organization of both the church and the civil organizations as ruled by Christ in every age. See the next chapter on the seals.

It will be clearly seen in the study of the book of Revelation that Christ is still the Prince of the kings of earth, though his ruling throne and kingdom is not visible. The same is true of the church. His

church is not visible though he is king of his people and head of the one true church. All others are but imitations and counterfeits of the true. Hence true organization is the key to Revelation.

"The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

"Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Philadelphia, and unto Leodicea.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and his hairs were white like wool, as white as snow and his eyes were as a flame of fire;

"And his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars: and out of his

mouth went a sharp twoedged sword: and his countenance was as the sunshineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."—Rev. 1:1-20.

The Revelation of Jesus Christ Unto the Churches.

Revelation signifies something revealed. Therefore the book is not a secret. Neither something that cannot be understood. It tells of things which are shortly to come to pass. It says, "The things which thou sawest write in a book and send it unto the churches." John says, "I turned to see the voice that spake unto me and being turned I saw seven golden candle sticks and one like unto the son of man walking among the candle sticks and he had in his hand seven stars, and out of his mouth went a sharp two edged sword." Said Christ, "I am the light of the world, no man can come unto the Father except I draw him. I am the root of David, the bright and morning star. I am the first and the last. I was with the Father in the beginning. I am he that was dead and am alive for ever more. I am the Alpha and the Omega, the first and the last." Thus it is through Christ alone that all gospel truth centers. He "is the resurrection and the life." He is "the author and the finisher of our faith," and without him there is no savior. His messages are to the churches and through the church the light is to shine to the world. "He is in the midst of the church." The church is set on a hill to let its light shine. As the moon borrows its light from the sun so the church gets its light from the Son of God. The Son gets it from the Father. Thus the book of Revelation is

direct to the church, written for the benefit of the church. The book of Revelation is Christ's last written testimony to the church. It tells the finished story of the church. When once understood with all the other testimony of Christ written by Moses and the prophets, it is all the church will ever need to carry them through to the end. The church needs another class of prophets (teachers) in the church that the church may know what the **testimony of Christ has revealed in his word** teaches. That is all, it needs no visions or revelations from heaven to reveal any other inspired message. All any teacher can ever do is to teach what is written and thus declare **the whole council of God** as revealed in his word. Remember the testimony of Jesus is all found in his word. No new revelations required. No new prophets needed. It will be seen that Christ's testimony as revealed in his word to the seven churches completes the story to the end.

The Seven Churches and the Seven Candlesticks.

Revelation 1:20 says, "The seven stars are the seven angels of the seven churches," "and the seven candlesticks are the seven churches." Thus we have God's own explanation of the symbols of the stars, and the candlesticks. An angel is a messenger whether it be one sent from heaven or one chosen among men on earth. This rule holds good wherever stars are used in prophecy. So with the candlestick, it is ever the representative of the church of the first born. In the tabernacle service these seven lamps were used to represent the division of time covering the entire history of the church in the world for seven thousand years, as that time was divided into seven periods of one thousand years each. But as John was shown the history of the seven periods of the church from his day forward till Christ comes, the same rule was followed, thus dividing the time into seven periods from the first to the second advent of Christ. So any one hold-

ing the seven churches as to be prophetic they must hold the candlesticks to be prophetic, for one is the same as the other. The church is the light of the world and through the true people of God the light must come. In verse 13, chapter 1, John saw Jesus walking in the midst of the seven candle sticks. This shows that Christ is the head of the church and the source of all light. It is his word that "lighteneth every man that cometh into the world." Verse 16 says that "out of his mouth went a sharp two edged sword." This sword is his word as taught by the church. Thus the first chapter is an introduction to the book of Revelation, showing things which must shortly come to pass. We now follow this introduction as it applies to the seven churches.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

"And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

"Nevertheless I have somewhat against thee, because thou hast left thy first love.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:1-7.

We note some of the many points recorded as pertaining to the church in the first division of time beginning with the apostolic experience and lasting till the close of the third century. From ancient times names stood for certain things so here the word Ephesus means desirable. Christ said of this church he knew their works, their patience, and how they hated them that were evil. It also says how they

had "tried them that said they were apostles and had found them to be liars;" "they had labored for the name of Christ and had not fainted." Anyone who read the epistles of Paul, Peter, James and John know how the true laborer had all these things to contend with and of course it was true of the followers also. Truly such saints were "desirable" to God. Verse four shows that there was a decline from that rich experience. "They lost their first love." Those who later came to the faith never knew what the pioneers of the faith passed through to establish the work among the Gentile believers. Hence they lost their first love. God gives the only remedy in such a case where the first love is lost. Namely, **repent and do the first work.** Many believers in our day realize they are not enjoying the blessing of God and as a remedy they will call a meeting in which to seek the Lord by prayer. Some will even wrestle all night to gain what they call a pentecostal blessing. Some keep up this seeking for days, and thus open a door for Satan to come in and give one of his deceptive influences and make them believe they have gained the desired blessing for what they were seeking and Satan thus leads them astray under his full power so they can believe a lie that they might be damned because they received not a love of the truth that they might be saved. Remember the **only way to receive the first love is to do the first works and walk in the light of all truth** God may see fit to send you. That is the **only way** to have the presence of Christ day by day, namely, to be doing the work of the Christian day by day. This work is the keeping of his commandments. How can anyone hope to be saved who will avoid a truth of God? None, I am sure. The only reason today why the religious world are not in unity of faith and keeping all of God's commandments as written (the seventh day included) is because they will not do the works of obedience. They do not love the truth of God sufficient to keep his word. The result that follows all such professors

is that the candlestick is removed from them as shown in verse five. That is the light they have or might have had is removed from them and they are left under the influence of Satan to practice every deception under the name of Christianity Satan wishes them to do and teach. This is the condition of modern Babylon at this time. Every false doctrine and every delusion of Satan is practiced and the poor, blind followers think and call it the religion of Christ. God always gives credit for any good thing such people may still hold. This credit all should ever be ready to give even if Satan does use it as a cloak to deceive. This church still hated the doctrine of the Nicolaitanes, which will be later explained as it comes under another of the churches to follow. Such is the inspired history of the first history of the church since Christ was here.

The Church in Smyrna.

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive;

"I know thy works, and tribulation, and poverty, but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that we may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."—Rev. 2:8-11.

Smyrna, sweet-smelling savor. We can readily see, as apostasy comes into the church, the conflict that would arise between those that would contend for the faith and those who would teach error and be lead away by the world. The church of Smyrna had those in it during this period of history who still loved the truth. They had those among them who said they were Jews (real Christians), but were not. Satan had also established his synagogue in the midst of the church. Speaking of those who were true, the Lord says, "I know thy works, and tribulation, and poverty (but thou art rich)"—as elsewhere described, the poor

of this world, "rich in faith, and heirs of the kingdom." The admonition is given to them, "Fear none of these things which thou shalt suffer." During this period the church passed through some of the most trying experiences. They were having internal eruptions in all their churches. Worldly influence had crept in, and as the judgments of God always come upon an apostate church, as they did in Babylonish captivity, additional judgments came upon the church now, the pagan power being permitted, no doubt, to scourge them because of the spiritual condition that existed within. "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life." This period is a prophetic period of ten years, and was fulfilled under the reign of Diocletian, from 302 to 312 A. D., when ten million professed Christians were put to death by Pagan Rome. During the time of any apostasy, as the people of God are departing from the Lord, his judgments are sure to be manifested; but after once fully established as an apostate power, they are then subject only to the ordinary calamities and prosperity of the world.

In addition to the above we would call attention to other points. Verse eight says, "He that was dead and is alive." This shows that Christ gave the book after his death and resurrection. Verse nine shows that a true Christian is a Jew. But there are some who claim to be Christians (Jews) and are not. They are but "the **synagogue of Satan.**" How many such synagogues of that kind exist in our day no one knows, they are too many to enumerate. It is too bad that the meaning of the word Jew and Israel is not better understood now. It would help many to study the Bible with a more complete understanding. They should also realize that any professed people who will not walk in the light, their places of worship are a synagogue of Satan though under the name of Christ.

These things should not be taught from any point of hatred or envy but the plain facts as God teaches the truth.

The Church In Pergamos.

"And to the angel of the church in Pergamos write These things saith he which hath the sharp sword with two edges;

"I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:12-17.

The definition of "Pergamos" is "height, elevation." The church at this period is represented as having a sharp sword with two edges. This is explained by the apostle Paul: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

The church of Pergamos is represented as dwelling even where Satan's seat is. The Papacy was fully established in A. D. 538, with its capital at Rome. Christianity at this time was largely in the Western Empire of Rome, as the division of the Roman government constituted the second division of the great city of Babylon, as is shown in the comments on the last of the three great divisions of the world, as we shall see in our other writings. The church was dwelling where Satan's seat was, but even there God had some that held up the light of truth, and did not deny his

name. and those persons were represented as Antipas. They were opposed to the apostasy, and many were martyrs to the truth. But, notwithstanding all this, there were some, even among the faithful, that had yielded to the worldly influence in the doctrine of Balaam, which was polygamy. The Nicolaitanes were of the same class as the followers of Balaam. The Lord requires discipline of those in His church, even under the most trying circumstances, and if this is not heeded, the judgments of God will surely follow, as described in this scripture.

"And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

"And I gave her space to repent of her fornication; and she repented not.

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

"But that which ye have already hold fast till I come.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

"And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

"And I will give him the morning star.

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 2:18-29.

This church, the fourth in number, covers the period from 538 to 1798 A. D. The definition of Thyatira is the "sweet savor of labor." Works have been a strong element of favor in all of these churches:

for, while charity and faith are mentioned with works, it is said, "The last shall be more than the first." Notwithstanding God's great love and gentleness toward his people, he calls attention to the points wherein they come short. One of the charges against this church was that they had suffered "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication (unite with the world), and to eat things sacrificed unto idols." As a woman is a symbol of a church, this woman Jezebel is taken to symbolize the apostate church of the Papacy at this time. The true people had no doubt suffered the teachers of the apostasy to teach in their churches, and were influenced by them. Jezebel was the wife of Ahab in the days of Israel, and was one of the bitterest persecutors against the prophets of God that ever lived in the world's history; hence she fitly represents this age of the church.

Verses twenty-two and twenty-three threaten the apostasy by saying: "I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works."

While the apostasy of Greek and Roman Catholicism has done her work of death and destruction, she has not escaped the judgments of God, and the greatest judgments of all still await her in the near future. The Lord says to the true ones in this age of the world that have not known the depths of Satan, "I will put upon you none other burden." The church had all she could carry, without God requiring the strict discipline which otherwise would have been laid upon her. God would not mete out to them more than they could bear, as stated in verses twenty-five to twenty-eight.

To the church that lived in the second and third

centuries the Lord said, "Hold fast until death," but to the church of Thyatira he says, "Hold fast till I come;" "And I will give him the morning star," and he shall rule the nations "with a rod of iron; as the vessels of a potter shall they be broken to shivers." Whether there will be a people living in the closing days of this church that will continue to live until the Lord comes, the reader must judge. One thing certain, the coming of Christ is now introduced, and to each church following substantially the same admonition to give: "Hold fast till I come."

To the Philadelphian church the Lord says, "Behold, I come quickly;" unto the Laodiceans, "Behold, I stand at the door, and knock;" and to the Thyatira church, the one now being considered, "I will give him the morning star." The morning star is the one that shines so brightly just before the morning light appears. In the twenty-second chapter of Revelation we read: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Rev. 22:16.

At the close of the Thyatiran period, in 1798, the "time of the end" begins, as foretold by the prophet Daniel, who says: "Many shall run to and fro, and knowledge shall be increased." This will be considered, however, in a subsequent chapter, "The Prophetic Church." Says Daniel, "Knowledge shall be increased." John speaks of "the morning star," while Peter says, "The day star shall arise in your hearts," thus showing that this date would mark a period that would open up the scriptures regarding the soon-coming of the Lord; and the admonition is, "Hold fast till I come." The period of this church is also mentioned by the prophet Daniel, in these words: "And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many; yet they

shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed." Dan. 11 32-35.

While the Papacy did wickedly against the covenant, and corrupted the people by flatteries and by outward show, the people who did know their God were strong, and did exploits, and those that did understand instructed many. This was literally fulfilled in the time of the Reformation and yet they fell by the sword and by flame, by captivity, and by spoil many days. This was their experience till the time of the Reformation. Then they were "holpen with a little help;" but many clung to the Reformation with flatteries, unconverted. It is the mixed multitude that ever join themselves to the true believers that add to the difficulties, and so it is brought to view here in Daniel's prophecies; and, as a result of this, they were again visited by the scourge. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed." The prophetic period of twelve hundred and sixty days had definitely pointed to 1798 as the beginning of the time of the end. There was a brief period of persecution following the Reformation, that fulfilled this part of the prophecy.

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

"Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will

come on thee as a thief, and thou shalt not know what hour I will come upon thee.

"Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white; for they are worthy.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3:1-7.

This scripture has its prophetic application from the commencement of the time of the end, in 1798 to 1918. The rebuke to this church is, "Thou hast a name that thou livest, and art dead." Following all reforms, as before stated, a reaction is the next thing in order. It was true in the days of the apostles; it was true in all the history of Israel; it was true after the death of Moses and Joshua, after the days of Noah and Abraham, and after every other period of reform in the history of the world; so here again the church which is now known as Protestantism merely exists in name and form, but really is dead. Yet, says the prophet, there are some that are still faithful. The admonition is: "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent."

The church of this period had received great light through the men God had raised up, and especially during this period knowledge was to increase; but this knowledge was not appreciated by the masses. Worldliness and pride had crept in, and the Lord was forsaken by them. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white." Yes, there are a few, as compared with the great masses, that are always true to the truth of God. A new thought is here introduced: "I will not blot out his name out of the book of life;" I will confess thy name "before my

Father, and before his angels."

The blotting out of the names from the book of life are to come in the history of this church. Peter said, "Repent that your sins may be blotted out when the times of refreshing comes from the Lord, and he will send Jesus unto you which before was preached unto you." Thus again in this history we are brought face to face with the closing events of the world and the coming of Christ. It is not our intention in the giving of dates to establish a definite date as to when each church began and ended, so much as it is to follow the general history of the church. For it is clear to our mind that more than one of the last churches live co-temporary and at the same time. To be clothed with white raiment is to pass the period when all cases are decided and those who are to be saved and are counted righteous for eternity. Their names are confessed before the Father and the angels as being entitled to eternal life. Thus they receive the wedding garment and that entitles them to the marriage of the Lamb and the marriage supper when Christ will serve them.

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast not denied my name.

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3:7-13.

There is much that could be said about this Church. Christ in his address to this church says, "He that is holy, he that is true, he that hath the key of David, he that shutteth and no man openeth, he that openeth and no man shutteth." Thus he shows himself to be absolutely the one and the only one to look to in this time of need for that which is absolutely right and true to his church. He further says, "I know thy works." Like all other of the churches it is the works that determine our standing before God.

Of every one of the entire seven Christ says, "I know thy works." He does not say, I know how well you can talk in meeting. Neither what faith you have in the gift of tongues, nor the gift of healing, nor sore experience you had while you were being converted many years ago. But it is works. James says, "Show me your faith without your works and I will show you my faith by my works." It is by works that faith is made perfect.

The religion of this day is such a shame palmed off for religion. Philadelphia means brotherly love. It says of this church, they have a little strength and have kept the word of his patience. Verse nine shows there is a great apostacy during the history of the Philadelphia church. Yet there are some few in that age that have kept his word. Many synagogues of Satan have been erected under the name of Christianity, but they are not Christian, they are Babylon; full of every foul and unclean bird of prey. They say they are Jews (Christians) but are liars. How truly all this history is fulfilled before the eyes of those who

can see, having eyes anointed to discern truth. The day is not far distant when they must acknowledge that God has loved those who are true to him and are real true Jews. He promises to keep such in the hour of temptation which will try all the world. The door of truth is now opened and no man can shut it. They may ignore it and scorn it, and those who accept it for a time, but the change is coming and that soon when they must acknowledge to their shame they have done wrong. It will then be too late. Now is the time to not be ashamed of his truth and proclaim it. He says, "Behold, I come quickly." It is urgent that the Children of God know he is coming quickly. He says those who are faithful will be made a pillar in the temple of God. Pillars are what holds up the structure. So faithful work now will be rewarded then. All then receive a new name and that name is Israel and Jew, which means they are children of the king of the whole earth with the new Jerusalem as its capital.

The Laodicean.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3:14-22.

No one but an infinite loving Savior could bear with an erring people for six thousand years and then the last act, the last admonition to a luke warm, self-righteous, unconcerned follower say, "As many as I love I rebuke," "I counsel thee to buy of me gold tried in the fire;" "Anoint thine eyes that thou might see, and white raiment that thou mightest be clothed;" "As many as I love I rebuke." But Jesus Christ, the author of the Bible, and even the last admonition is "whosoever will let him come." I say that none but Christ could do this and show his kindness at the last to an erring people. Christendom will go down without hope or without God in the closing scenes of earth, all because they would not come and be saved. The Laodicean church is truly a pitiful, ignorant, naked, class of people in spiritual things. They claim to be rich. They claim to be in need of nothing. They are contented on the verge of destruction and know it not. They say they have faith but have not. They say they have the spirit of God but they know not what it is, nor nothing of the true oil that shines so brightly. Oh, Christendom, is this the story of your final end when you have boasted that the world was growing better and all would soon know Christ? Is this the end of your experience when you have expected a temporal millenium and a world's peace? Is famine, pestilence and the sword to close up your story

when you have told the people there would be a world's peace and war would be no more? The reader will notice it has ever been the few faithful in all the churches that are his. The majority have never been in favor of God among his followers. Never since the world begun and Christ has worked for the salvation of sinners. The majority have always been the enemies of the truth. Who will profit by this examination of the churches? Remember it is not the organizations now in existence that are called the churches, but it is the church of the first born whose names are written in heaven which make up the church in these different points of history examined. Present man made organizations are not what is considered at all by the seven churches, but it is the seven periods of the one church and how it is the few faithful in each age that constitutes that church. The others are liars and not Jews (Christians), and not among those to be reckoned at last.

The reader will notice that the present organizations are called by the spirit of God the synagogue of Satan. They name themselves churches, but they are not. But as Alexander Campbell said, "They are not the legitimate churches of Jesus Christ, but are the daughters of Rome." We say that the Greek, the Roman, and the Protestant organizations are all the daughters of mother Babylon, the Baal woman, who is the representative of the work of Satan in every age. The call is not to come out of the churches, but out of Babylon, and Babylon is composed of the synagogues of Satan. Truth can never be stated in too plain a language in stating facts. Read next what we say on the seven seals.

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